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Topic 1. Business as Vocation

Grappling with the question whether one's work can be seen as a calling by God.

Scripture:

Psalm 25: 1-10 Trust in God The Lord is my light and my salvation; whom should I fear....You are my helper; cast do not cast me off; forsake me not,..."

or

Matthew 5: 1-2, 13-16 The Sermon on the Mount The Similes of Salt and Light The Jesus speaks to his disciples, commissioning them to be like salt and light in their world.

Background readings:

Michael Novak, "Is Business a Calling?," *Across the Board*, July/August 1996, pp. 40-44. This article tells the story of a man who visits a friend distraught over closing a factory. This friend has separate sets of morals: business and personal. He questions the drive of businesses to gain profit at any cost. Society demands that businesses use moral judgement, he gives examples of Calvin Klein's ads and Time Warner's music divisions' distribution of 'gangsta rap.' Article touches on compensation for top CEO's and how that affects the employees and society.

Michael Naughton, "A Labor Day Reflection: Three Views on Work," *Social Justice Review*, July/August 1995, pp. 109-111. Discusses three views of work: Job, Career, and Vocation. Job is described as a means to an end. The only purpose the occupation offers is income. Little else is derived. Career differs in that personal satisfaction is derived from the occupation. A career will serve an individual's own needs of development, however, there is little social benefit to this type of work in terms of public obligation. Vocation is simply a calling from God, "more than just material and psychic rewards." It must also include "social and spiritual good of Christian living."

Reflection Questions:

1. What do you think of the distinctions: job, profession, or vocation? How do you find them helpful (or unhelpful)?
2. At which level do you locate yourself in this spectrum? Are you there all the time? Mostly? Sometimes at one level and sometimes on another?
3. Looking at your firm's "corporate climate," which of the three levels does it mostly promote or instill in employees? How, in concrete terms, is the message conveyed?
4. Is it realistic to expect us to be living our "vocation" in our firm or business? Do economics, productivity, competitiveness, and efficiency permit such a thing?
5. What is my role in the formulation or presentation of the values of my firm?

Topic 2. Leadership: To Unleash the Human Spirit

Considering one's style of leadership in light of positive and negative examples from experience, the writings of experts in the field, and the desire to support human development.

Scripture:

John 10: 11-15 The Good Shepherd A good shepherd will lay down his life for his sheep.
or

Ecc 4: 7-12 Companions and Successors "Where a lone man may be overcome, two together can resist. A three ply cord is not easily broken."

Background readings:

Christopher A. Bartlett and Sumantra Ghoshal, "Changing the Role of Management: Beyond Systems to People," Harvard Business Review, May/June, 1995, pg.133-142. Compares Norton and 3M corporations. 3-M survived because it values and incorporates the individual employee's ideas. Communication is paramount to the success of an organization. The article describes many companies and how the top executives communicate with the front line managers. The successful companies have very open lines of communication. Organizations need to "adopt a management philosophy that is based on purpose, process, and people."

Patrick L. Townsend and Joan E. Gebhardt, "The Three Priorities of Leadership: Lessons from the Military," Leader to Leader, Spring 1997, pg.13-16. The military is run in a very strict manner. There is a code of conduct that demands leadership and responsibility for self and others that is unprecedented in business organizations. The authors say that business organizations would benefit from many of the military's values.

Reflection Questions:

1. Which leadership style(s) is most appropriate and under what circumstances: authoritarian, participative, and delegative?
2. Does unleashing the human spirit conflict with the need for appropriate controls?
3. Can one properly "develop" personal values and interpersonal relationships with business associates? How?
4. Do organizational transparency, emphasis on personal relations, and the new corporate contract reflect or challenge Gospel values?

Topic 3. Creating a Corporate Culture Consistent with Judeo-Christian Values

Christian values in the workplace, identifying the values of one's organization, locating specific instances where these values are expressed, and considering ways to create and maintain ethical values.

Scripture:

Luke 16: 1-12 The Parable of the Dishonest Steward No matter the size or number of lies or thefts, the liar or thief is not trusted by others.

or

Isaiah 45: 5-12 "Woe to him who contends with his Maker....Dare the clay say to its modeler, 'What are you begetting?' "

Background readings:

Ken Blanchard and Michael O'Connor, "Seven Steps to Becoming a Fortune 500 Company," *Leader to Leader*, Spring 1997, pg. 40-47. Discusses the problem with companies that are out to get "short term" returns. Organizations need to articulate and pursue their mission and values in order to succeed. This vision must be understood and carried out by all employees.

Don L. Borouhgs, "The Bottom Line on Ethics," *U.S. News and World Report*, March 20, 1995, pg. 61- 66. The article talks about large companies that offer ethics training either because the executives are pro-active or due to government influence (lessor fines where a corporation offers this type of training to its employees when cited with improper behavior.)

James X. Mullen, "Actions Speak Louder than Speeches," *Wall Street Journal*, July 10, 1995. This articles suggests that the standard for employees is set by managers. If you have a staff that calls in sick, abuse expense reports, or lack accountability, it is most likely due to the example set by their manager. It is the manager's responsibility to "teach" each employee what the expectation is by example as well as everyday encouragement. Memos and speeches are not sufficient.

Thomas Petzinger, Jr., "A New Model for the Nature of Business: It's Alive!," *Wall Street Journal*, February 26, 1999, pp B1, B4. A revolution is at hand, more powerful than even globalization or technological change. This change is difficult to see because it involves the very act of seeing itself. "It is a revolution in the model upon which people in business create and interpret their worlds."

Reflection Questions:

1. Does managing by value make sense today? How are your values or the values of your company articulated to your employees?

2. Are Judeo-Christian values appropriate in today's pluralistic society?
3. How can the values and practices be aligned?
4. Is any code of conduct a proper basis for the evaluation of employees? Under what circumstances?

Topic 4. Loyalty

Explores a growing lack of loyalty of organizations toward their employees and of employees toward employers, the new corporate contract and the source of its manifestation in the experience of today's workplace, plant closings, layoffs, downsizing.

Scripture:

Matt 27: 3-10 The Death of Judas Judas regrets stealing silver from the priests and elders and having betrayed Jesus. He returns it and hangs himself.

or

Mark 12: 1-9 Parable of the Tenants The story of a vineyard owner who leaves his land to be cared for by tenants. The owner sends messengers to collect his share of the produce from the land. They are rejected and killed or beaten by the tenants. Finally, the owner sends his son, who is also killed. The tenants think that they will now inherit the land. The owner deals with the tenants and gives the vineyard to others.

Background readings:

John Haughey, S.J., "The Growing Dilemma of Loyalty to the Firm." Discusses the issue of loyalty to a company or employee in current times. As a result of the loss of loyalty, society as a whole suffers.

"Trust in Me," The Economist, Dec.16, 1995, pg. 61. Companies have to trust their employees in order to have a progressive atmosphere. Organizations are also forced to do this due to fewer people and the globalization of industries.

Barbara Presley Noble, "If Loyalty is Out, Then What's In?," The New York Times, Jan. 25, 1995, Sec. F, pg. 21. Quote from the article, "How does a company repair the bond broken by, as employees and employers alike would put it, 'business necessity'?" Discusses the results of a study of middle managers of eight large companies going through 'restructuring.' The survival of the managers came down to how well they were able to adapt to the changes of the organization.

Reflection Questions:

1. How would you evaluate your loyalty to your business, firm, or organization, and its members? In Haughey's terms, is your loyalty "thick" or "thin," critical or uncritical, narrow or broad, balanced or co-dependent, healthy or idolatrous?
2. Have your thoughts about loyalty changed over the years? How? Does this please you?

3. What's the general tone of loyalty among the whole work force in your organization? What are the major contributing factors that explain this kind and level (or lack) of loyalty?
4. What seems to be the actual lived relationship between religious faith and workplace loyalty?

Topic 5. Compensation

Exploration of the forces driving compensation at the highest levels, at entry levels, and the impact compensation systems have on behavior within organizations.

Scripture:

Matt 20: 1-16 The Workers in the Vineyard Comparison of the Kingdom of Heaven to a landowner hiring laborers to work at his vineyard. Throughout the day laborers are hired to work in the vineyard. At the end of the day, when the pay is distributed, those who worked the least amount of time were paid first and the same amount as those who worked all day and were paid last. These laborers who worked the longer hours complained that it was unfair to be paid the same as those who worked only one hour. The landowner said it was his vineyard and he can do as he wishes.

Background readings:

Richard Harwood, "Who Earns What and Why?," The Washington Post, Jan. 29, 1994. Article discusses topic of a book by Derek Bok, *The Cost of Talent*. Argues that society should not let the market decide incomes, such as higher wages for business, law, and medical degrees versus teaching, ministry, and government. Bok sees a need to steer the brightest students into "public interest" jobs such as teaching and government.

Irving Kristol, "What is a CEO Worth?," The Wall Street Journal, June 5, 1996. In the past 10 to 15 years, CEOs have had salary packages averaging around \$30 million. What do they do to deserve such compensation? Board members claim they set the high salaries to prevent the CEOs from leaving. Also, stock options have been responsible for increasing the total value of the CEO's salary.

Jennifer Reingold and Ronald Grover, "Executive Pay, The numbers are staggering, but so is the performance of American business. So how closely are they linked?" *Business Week*, April 19, 1999, pp. 72-90.

Jonathan Kaufman, "Striking It Richer, Amid the Economic Boom, Many of the 'Haves' Envy the Have-Mores," *The Wall Street Journal*, August 3, 1998.

Reflection Questions:

1. Who (singular or plural) determines the level of individual compensation in your organization?
2. What are the criteria or forces that influence decisions about compensation?
3. Where and how does compensation fit among all the other components in the complex structure of your business? (efficiency, competition, service, personnel relations, profit, growth, market share, and so on).
4. What is the purpose(s) of compensation — from the viewpoint of a business, of the individual compensated, the general public, and others?
5. What are the ethical considerations that should influence levels of compensation? How do they come into play in the decision-making process? Does your organization pay a living wage?

Topic 6. Discernment and Decision

How tough decisions are made, what is considered, what processes are followed. What about issues that fall into the gray areas? What happens when we have to choose the lesser of two evils? Uncovering the roots of the ethical and moral squeeze on middle management.

Scripture:

Prov. 4: 1-13 Wisdom: The Supreme Guide "Get wisdom; at the cost of all you have , get understanding....Never let her go; keep her for she is your life."

or

John 13: 1-16 The Washing of the Disciples' Feet After supper, Jesus, knowing that his hour had come, set an example for his disciples by washing their feet. "As I have done for you, you should also do."

Background readings:

John Markhoff, "Intel's Crash Course on Consumers," The New York Times, Dec. 20, 1994, pg. D1&6. Intel discovered a faulty chip in its computer; however, they did not inform the public of this. Several months later that fault was discovered by an outsider and exposed on the Internet. As a result, Intel received much bad press and many customer complaints. After several months of indecision, the company decided to replace all defective chips without question.

Kurt Eichenwald, "He Told. He Suffered. Now He's a Hero," The New York Times, May 29, 1994, Sec.3, pg.1&4. The story of Mark Jorgensen, a Prudential employee who discovered fraud by the company. He was dismissed as a result and put through much hardship. After nearly a year, Prudential realized he was right and apologized.

Management Focus, "Good Grief. Having been first to take business ethics seriously, American companies also first to discover its limitations," The Economist, April 8, 1995, pg. 57. Many American companies, by 1995, had codes of ethics for operating outside the US. However, it's uncertain as to how many middle managers buy into this code of ethics in reality. A HBS study of young 'high fliers' found that they had very loose ethical standards. Also, middle managers don't have the option to walk away from an ethical dilemma at work due to financial and family commitment. The ethical leadership must come from the top.

"How to be Ethical and Still Come Top," The Economist, June 5, 1993, pg. 71. Considers why ethics courses at business schools are failing. Andrew Stark of the Univ. of Toronto, claims this problem is due, in part, to 'altruism, grand theorizing, and the language used' to teach these courses.

Reflection Questions:

1. The difficult questions for any executive or manager arise in the gray area, the landscape between what is easily right and what is clearly wrong. How do you come to a judgement in a gray area?
2. What are the resources that can help us to reach a good judgement, to take the correct action?
3. What do you do when experience shows that a mistake was made?
4. Do institutional practices aid or deter you from arriving at judgements and actions consistent with Judeo-Christian values?

Topic 7. Living as a Relatively Wealthy Person and a Business Leader in a World Where Many Are Poor

How has business responsibly shown compassion to those in need, those outside the economic system?

Scripture:

Ps 49: 2-20 The Vanity of Worldly Riches The wicked people who are rich and do not care for the unfortunate will not be able to take their riches to the afterlife. Those that have lived a just life will be looked after when they die. The rich cannot use their wealth to buy off God.

or

Luke 16: 19-31 The Parable of the Rich Man and Lazarus The story of a rich man who ignores Lazarus, a poor man at his door. Lazarus dies and is carried off by angels. The rich man dies and goes to the netherworld. While the rich man suffers from the flames and heat, he sees Lazarus at Abraham's side. He asks for help from Lazarus and is denied.

Background readings:

Karen Pennar, "A Helping Hand, Not Just an Invisible Hand," Business Week, March 24, 1997, pg.70-72. Economists are trying to figure out where the basis for the income gap lays. Many feel that globalization has gone too far, that government needs to intervene to keep things stable. Some feel that technology and the resultant need for highly skilled workers are to blame. The author says that corporations have a commitment to the community in which they are located.

Nick Cavnar, "Woe to Us Rich!" God's Word Today, April 1997, pg.46-49. WE have to give up the idea that we are the absolute owners of our own wealth and come to see ourselves as stewards, holding a treasure in trust for our Lord and His people.

William Raspberry, "People care about justice, but want programs that work," The Detroit News, Sept. 30, 1996. Based on a lecture given by Robert Theobald, he states that the U.S., Canada, and Europe are socially in despair. He claims this is a result of poor domestic policies and the growing trend of the economy's separation from community.

"Courts Say Microsoft Must Pay Benefits to Contract Employees," The Wall Street Journal Interactive Edition. Article about Microsoft's court battle with the U.S. govt. where court ruled that Microsoft does have to pay benefits to 'contracted' workers.

Reflection Questions:

1. By any standard we are "wealthy" and economically favored. What does this mean for me, for my company, for those I am responsible for, for those I encounter?
2. Does my organization show compassion for the "little ones?"
3. Are the little ones in our society the ones who will be the first into the Kingdom of Heaven and we, who have made ourselves so comfortable and secure, the last?
4. How, if at all, has my firm or have I responded to the disparity between the "haves" and the "have nots" in our community or the world?
5. What have I done as a steward of what has been given to me?

Topic 8. Managing as a Member of the World Community

Responding to the global economy, confronting practices in other parts of the world such as bribery, sweat shops, and dismal wages that would be improper in the United States, assimilating foreign employees, and engaging distant cultures.

Scripture:

I Cor 12: 12-30 One Body, Many Parts The body, like Christ, has many parts. Each part of the body was made to serve a purpose, and each is a part of the whole. Each person is a part of Christ.

or

Luke 10: 25-37 The Greatest Commandment and The Parable of the Good Samaritan. A lawyer asks the Lord how to gain eternal life. The Lord asks for his opinion. The lawyer says you must love the Lord with all your heart, being, strength, and mind, as well as your neighbor. The lawyer then asks who is his neighbor. The Lord tells the story of the Good Samaritan.

Background readings:

Richard J. Barnet, "Just Undo it, Nike's Exploited Workers," The New York Times, Feb. 13, 1994, Sec. 3, pg. 11. Article about Nike's production plant in Indonesia. The workers there earn \$1.35 an hour. There was a lack of accountability for how things are run outside of the United States.

G. Pascal Zachary, "Multinationals Can Aid Some Foreign Workers," The Wall Street Journal, April 25, 1995, pg. A1. Concern for free trade and the results of U.S. companies exporting manufacturing operations overseas. The U.S. government has asked corporations to consider a code of ethics when operating overseas. American companies need to be forceful in helping countries without labor laws adopt more humane practices.

Erle Norton, "Global Makeover: Ten Years Ago, Alcoa was a Thoroughly American Company. No Longer," The Wall Street Journal, Sept. 26, 1996, pg. R14. The top tier of this American based company is staffed with nationals from around the world. The CEO saw that, despite what his colleagues said, foreign operations are an important part of the company. These foreign employees, new to the U.S., found it hard to assimilate. The realization that the company has become so global, was hard for all to adjust to.

Reflection Questions:

1. Realistically, what can one firm or business do about all the problems in the world? What can I do as a person of faith?
2. Where do we stand on questions of trade, assistance to foreign countries, loans, and the export of jobs to take advantage of cheaper labor and less stringent working or environmental standards? What about countries that persecute Christians, followers of other religions, or those who enslave workers?
3. Is it right to export our political, cultural, or religious values to others? How open am I to different values from others in the world?
4. What do I feel about foreigners? The aliens in the land?

Topic 9. Participation by Business in the Political Process

Considering the practices, limits, and responsibilities of businesses and business people in lobbying and the political process.

Scripture:

Matthew 22: 15-22 Render unto Caesar. Was lawful to pay the census tax to Caesar. Jesus asked for their coin and told them to render to Caesar what was Caesar's and to God what belongs to God.

Background readings:

Clara Jeffery, "The Wall Street Effect: A Case Study," Harper's Magazine, May 1996, pg.41. Article discusses the acquisition of First Interstate Bank in CA. Two banks proposed to purchase First Interstate: the large, well-known Wells Fargo Bank, also of CA, and First Bank Systems of Minneapolis, the smaller bank. First Interstate decided to accept the merger offer from the smaller bank, which was not the most lucrative, because it was the better choice in terms of keeping more branches open and more employees from losing their jobs. After much pressure from Wall Street and the major shareholders of First Interstate, the more lucrative offer from Wells Fargo was accepted.

Teilhard de Chardin, "The Christian Perfection of the Human Endeavor," The Divine Milieu, pg. 64-67. God should be in our every movement and thought. As we go about our work, or our daily lives, our actions should be the actions of God. Many Christians feel their work is separate from their faith. He urges that people find a connection between God and their work and to think, before engaging in any activity, that God is in this activity.

Reflection Questions:

1. What do I as a business person and a person of faith understand to be my responsibility to participate in the political process?
2. When my organization or I advocate a position with government bodies of various types, how do I determine when it is being done in an appropriate way, and when we are crossing the line?
3. Where is our influence needed and where is it destructive?
4. Should I engage with others in society to address societal and political issues, or are these really distractions from my responsibilities to my company?

Topic 10. What Are the Morally Non-negotiables and How Did You Arrive at Them?

What are the morally non-negotiables? When and how to determine one's limits and boundaries in the context of the concrete business environment.

Scripture:

1 Kings 21: 1-15 Reign of Manasseh Describes the reign of King Manasseh, who took the throne when he was 12. He did many evil things that displeased the Lord, such as building altars in the temple of the Lord, and "consulting ghosts and spirits." The people of Jerusalem suffer due to the evil practiced there.

Background readings:

John A. Byrne, "Informed Consent," Business Week, Oct. 2, 1995, pg. 104-116. Follows the life of a Dow Corning employee through the breast implant crisis. John E. Swanson was responsible for the Dow ethics program called A Matter of Integrity. His wife received implants 17 years before and started to suffer side effects. Research uncovered the possibility that Dow's implants could cause autoimmune-system diseases such as Lupus; however, that research was never disclosed. After much tension and continued denial by Dow, Swanson finally left Dow. He had hoped to stay on until retirement, in two years, but it became impossible to stay. Eventually, Dow was held liable in a \$4 billion law suit.

J. Michael Stebbins, "The Vocation of Organizational Leadership," Faith and Values At Work, Fall 1996. Stebbins suggest that business people recognize that their faith and work can be intertwined. We need to be aware when love, joy, and peace are present and absent from our day. Reflection at the end of each day, or a daily "examen" (St. Ignatius Loyola), will aid in recognizing these instances and resolutions to them. In practicing this "examination of consciousness," we come closer to being more authentic.

Reflection Questions:

1. Where do we find the resources for taking the risk of telling the truth or doing what is right at high personal cost?
2. At some point in your work career, did you decide what would cause you to resign rather than proceed with an action you knew to be wrong?
3. Is there a way of doing business that has crept into your company or industry that is fairly prevalent or expected but which makes you uncomfortable? Some examples?
4. How do we deal with those practices that make us feel uncomfortable?

Topic 11. Diversity in the Workplace

Examining different ways organizations represented in the group have approached diversity, the problems and opportunities presented by a diverse workforce, minority hiring, and affirmative action.

Scripture:

Mark 10: 35-45 Ambition of James and John James and John asked Jesus if they could be seated at his left and right. Jesus said, only the ones who have prepared for that position may have it. The ones who are of greatest service to others will be the greatest of the group. These are the ones worthy of that position.

or

Rom 12: 2-18 Sacrifice of Body and Mind "Do not conform yourself to this age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect." Whatever your function in life, do it well, and respect others and their functions and shortcomings.

Background Reading:

David A. Thomas and Robin J. Ely, "Making Differences Matter: A New Paradigm for Managing Diversity," Harvard Business Review, Sept.-Oct. 1996. Diversity in the workplace is more and more common these days. Many organizations are training their employees about "diversity" and what it means. This is welcomed by many, but some companies worry that this could lead to increased hostility and therefore lower productivity. The point is to show the differences in people and how those differences can add to the organization in unique ways and that everyone needs to understand each other. There are different ways in which an organization can approach diversity: 1) discrimination-and-fairness paradigm, 2) the access-and-legitimacy paradigm, and 3) the learning-and-effectiveness paradigm, which combines the first two. An example of the first is the U.S. Army, where everyone is treated the same. The second looks for and praises the differences in everyone to further the organization. The third uses the differences in each person, and takes the perspective of that person to further both the employees and the organization. Diversity can work for an organization; however, the leaders of the organization need to show that they really want it.

Paul M. Barrett, "Prestigious Law Firm Courts Black Lawyers, But Diversity Is Elusive," The Wall Street Journal, July 8, 1997, pg. A1, A9. A law firm in New York City aggressively tried to bring young black lawyers into the firm. They offered summer internships and generous compensation packages to encourage blacks to stay with the firm. Despite these benefits, the black attorneys leave the firm after a short time. The black attorneys say they leave due to a general feeling of unwelcomeness and a communication problem with the all-white partners. They feel that if they stay, they have no chance to make partner.

Reflection Questions:

1. The HBR article makes the case that there is a continuum running from the Discrimination-and-Fairness Paradigm (equal opportunity, fair treatment, recruitment, and compliance with federal EEO requirements) to the Access-and-Legitimacy Paradigm (acceptance and celebration of differences) to the Learning and Effectiveness Paradigm (connecting Diversity to Work Perspectives). The implication is that the movement is from good to better to best. How attainable or even desirable is "best?"
2. The article also states that culture, ethnicity, and gender impact how work is done — and even what is done. How might diverse cultures impact team efforts — or achievement of corporate missions?
3. On page 88 of the HBR article, a female supervisor is promoted — and then does not succeed. An interested vice president probes the situation and then comments: "What was occurring was a mismatch between the cultural background of the recently promoted woman and the cultural environment of her work setting." They then coach the woman and also work to change the culture in which she works (even though the rest of the company is not changing!). What would be your prediction of success?
4. Paradigm 3 bears a resemblance to authentic behavior. It aligns who you are with what you contribute in a culture that is receptive and supportive. How dependent is authentic behavior on a receptive culture for success — or even tolerance?

Topic 12. Identifying a Very Clear Instance in Which I Was Conscious That God Was Present in a Situation and Actively Inviting, Urging, Challenging, Calling for an Action

Scripture:

1 Cor 12: 31-13: 8 Without love, a cymbal clashing Without love, nothing else is possible. All knowledge, possessions, and faith are worthless unless you also have love.
or

Gal 5: 16-26 Led by The Spirit The Spirit and self-indulgence rival each other. The fruits of the Spirit are love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control..

Background Readings:

James L. Connor, S.J., "Thoughts on Discovering and Sharing Where God is Active in One or Two Business Transactions," Memo to the Washington, D.C. WBC Chapter, Feb. 5, 1997. Father Connor points out that business transactions are conversations between people in one form or another. This replicates conversations that people have with God. He makes the point that your conversations with others are also conversations with God, all in one. From The Jesuit General Congregation 34, Decree 26: "It is the Ignatian method of prayerful discernment which can be described as a constant interplay between

experience, reflection, decision and action, in line with the Jesuit ideal of being 'contemplative in action.' "

U.S. Bishops, "A Catholic Framework for Economic Life," *Origins*, Nov. 21, 1996, pg. 370-371. The U.S. Bishops' Meeting of Nov. 12, 1996 discussed the economic situation of American society today and how it affects followers of Jesus Christ. They suggest 10 points for an 'ethical framework' by which people can live in such a society.

Reflections Questions:

1. What is the "story": when, where, with whom, about what?
2. How did you become conscious that God was present, active, and moving you in this unfolding incident?
3. What were your feelings as it moved ahead?
4. How did it come out?
5. What has been the aftermath or fallout?

Topic 13. Corporate Culture and How it Works

Experiencing and understanding one's corporate culture. A corporate culture that promotes awareness and putting moral concerns on the table is crucial to making good moral decisions.

Scripture:

Phil 2: 1-11 "Let that same mind [perspective, nest of meanings and values, culture, world view, horizon, frame of reference,] be in you that was in Christ Jesus...."

Background reading:

What is Culture? Selected Citations:

A culture is a set of meanings and values informing [giving form to] a common way of life, and there are as many cultures as there are distinct sets of such meanings and values. (Bernard Lonergan, *Method in Theology*, University of Toronto Press, p. 301.)A. ...culture provides the link between what men are intrinsically capable of becoming and what they actually, one by one, in fact become. Becoming human is becoming individual, and we become individual under the guidance of cultural patterns, historically created systems of meaning in terms of which we give form, order, point, and direction to our lives.(Clifford Geertz, *The Interpretation of Cultures*, HarperCollins, 1973.)A. Culture is simply the way we do things around here. (Archbishop Derek Worlock of Liverpool, England, quote at pp.12-13 in Gallagher, *Clashing Symbols*, Paulist Press, 1998.)A. Everyone needs an approach to reality. Some paradigm, some model, of the way reality unfolds in the life of any person is necessary for the person to have any coherent,

intelligible experience. By "paradigm," [William F. Lynch, S.J.] means a pattern for understanding the experiences one has or the facts one encounters. A person cannot observe a fact without an expectation or without some hypothesis, in terms of which it makes sense. This paradigm, which structures and contextualizes experience, is produced by the imagination. For some, the world is a "jungle" that demands an aggressive posture in order to survive. For others, the technological age suggests a more logical, mechanical approach to life. Still others see life as most meaningfully portrayed in economic terms where people market their wares in an attempt to show a profit in terms of the maximization of pleasure and the minimization of pain.

Each of those paradigms suggests an operating image of reality. Each responds to certain questions, ignores others, and gives some idea of what is to be expected. Each carries a "promise" of sorts. According to Lynch, faith also constitutes a paradigm, a model, a way of inserting a person into reality. For Lynch, faith is most adequately seen as the Christic imagination characterized by its ironic qualities. (Gerald J. Bednar, *Faith as Imagination: The Contribution of William F. Lynch, S.J.*, Sheed & Ward, 1996.)

Woodstock Theological Center, *Creating and Maintaining an Ethical Corporate Climate*, Georgetown University Press, (1990) pp.3-5 & 12-14. These sections set out the challenge to the business community for moral and ethical leadership and the dynamic of an ethical corporate climate.

Reflection Questions:

1. How would you describe the shared meanings and values that prevail in your present workplace?
2. Recall concrete instances where you were limited or opposed by your workplace culture. Do you remember the feelings that accompanied that experience? What did you do about it?
3. What are the ways in which we can promote Gospel values within our workplace culture?

Topic 14. World View or "Horizon" and the Role it Plays in Business Decisions

Understanding that we are limited in what we can know and what we care about at any particular time. That limit is our world view or "horizon."

Scripture:

1 Cor 13: 1-13. "When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways...."

Background reading:

What is One's World View of "Horizon?" Selected Citations:

- The scope of our knowledge and the range of our interests are bounded. As fields of vision vary with one's standpoint, so too the scope of one's knowledge and the range of one's interests vary with the period in which one lives, one's social background and milieu, one's education and personal development....What lies beyond one's horizon is simply outside the range of one's knowledge and interests: one neither knows nor cares. But what lies within one's horizon is in some measure, great or small, an object of interest and of knowledge. (Bernard Lonergan, *Method in Theology*, p.236.)

- All human knowing occurs within a context, a horizon, a total view, an all encompassing framework, a Weltanschauung, and apart from that context it loses sense, significance, meaning. (Bernard Lonergan, *Second Collection*, University of Toronto Press (1996 ed.) p.162.)

John S. Hammond, Ralph L. Keeney, Howard Raiffa, "The Hidden Traps in Decision Making," *Harvard Business Review*, September-October, 1998, pp. 47-58. (And Summary of article.) The article that identifies six traps that block good decision making. They suggest ways we can compensate in order to neutralize or defend against bad decisions caused by inadvertently falling into these traps. Awareness is the best defense.

Reed Abelson, "A Push from the Top Shatters a Glass Ceiling," *New York Times*, August 22, 1999. The effect on the promotion of women to top positions in Hewlett-Packard arising from CEO Lewis Platt's perspective from years as a single parent.

Reflection Questions:

1. Think about a situation in your business life where one or a combination of the invisible traps mentioned in the article led you and/or your organization to a bad business decision. Describe the situation, players, circumstances, decisions, and action. Identify the better decision and action and describe the trap(s) that prevented it. What role did your world view or horizon play in overlooking the trap(s)?
2. Over time, have you experienced changes in the limits of your horizon? Recall one or more specific occasions where you can say that a change occurred. What accounts for the change? Did others or your community play a role? Was your faith a factor in the change?
3. Can you see changes in company policy that are traceable an unusual perspective or horizon of a top executive?

Topic 15. Deciding "Is it Worthwhile?" and the Motives That Promote Business Decisions

Beside our mental mindset and thinking process, our feelings also enter into and influence our decision making. Our thinking/understanding side and our affective/feeling side come together when we confront the question "Is it worthwhile?" Understanding and fulfilling our needs and desires.

Scripture:

Psalm 37: 1-9, 23-27 "Trust in the Lord and do good:...Commit your way to the Lord, trust in him, and he will act..."

Background reading:

Stratford Sherman, "Levi's: As Ye Sew, So Shall Ye Reap," Fortune, May 12, 1997, pp. 104-116. This article explores a corporate vision at Levi's that called for the company to be responsive to employees' sense of values, justice, fairness, ethics, and appreciation in the context of two different corporate actions affecting employees.

Exercise:

Motives Awareness Quiz:

1. Each of us and all groups of people work to fulfill needs and desires of various sorts. List six needs and desires that regularly motivate you and your firm.
2. Organize and classify the needs and desires you have listed according to the following series of types. Examples for each are in parenthesis: Physical (food, clothing, shelter), Social (free and lawful society), Cultural (meaning in life), Personal (loving), Religious (loving and being loved by God).
3. Rank in order your needs and desires— with the most important at the top and the least important at the bottom. One way to find the rank order is to imagine yourself on your deathbed and answer the question, "Which one(s) would I absolutely and non-negotiably want to have achieved in my lifetime?"
4. Review your list and ask, "Are some of the needs and desires evil and some good?" Which ones? By what criteria did you make this choice?
5. Recall and then record one business decision where you consciously identified the values that guided your decision.

Topic 16. Pursuing Value in Business Decisions

Experiencing and understanding the quest for value and what drives that pursuit. What is the criteria of choice among values.

Scripture:

Mark 12: 28-34: The Great Commandment. "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.... You shall love your neighbor as yourself."

Background reading:

Phyllis Berman, "Throwing Away The Book," Forbes, November 2, 1998, pp. 174-181. AES illustrates the pursuit of values. It was founded to be: "Always a fun place to work...; putting social responsibility ahead of making money; always acting with integrity; and treating all people with whom it dealt with fairness."

What is the dynamic drive within us that drives us toward the good and worthwhile? Some citations on the dynamic of this spontaneous drive from Bernard Lonergan's Method in Theology He calls this drive "feelings that are intentional responses to value."

- Intentional responses...answer to what is intended, apprehended, represented. The feeling relates us, not just to a cause or an end, but to an object. Such feeling gives intentional consciousness its mass, momentum, drive, power. (p.30).

- Because of our feelings, our desires and our fears, our hope or despair, our joys and sorrows, our enthusiasm and indignation, our esteem and contempt, our trust and distrust, our love and hatred, our tenderness and wrath, our admiration, veneration, reverence, our dread, horror, terror, we are oriented massively and dynamically in a world mediated by meaning. (p.31).

- Feelings that are intentional responses regard two main classes of objects...[the second is] values, whether the ontic value of persons or the qualitative value of beauty, understanding, truth, virtuous acts, noble deeds. In general, response to value both carries us toward self-transcendence and selects an object for the sake of whom or of which we transcend ourselves. (p.31).

- Not only do feelings respond to values. They do so in accord with some scale of preference. So we may distinguish vital, social, cultural, personal, and religious values... (p.31).

Reflection Questions:

1. Recall and record the one business decision in which you consciously identified the values that guided your decision. [From exercise in Topic 15]

2. List and rank each of the values considered.
3. Describe the role that awareness of values played in the decision itself and in its implementation.

Topic 17. How Do We Bring the Gospel Message Back to the Workplace?

Religious values play a significant role in how we decide what "really counts" in our business decisions. Exploring business practices informed by gospel values.

Scripture:

Luke 24: 13-35 Disciples on the road to Emmaus.

Background reading:

James L. Connor, S.J., The Role of Scripture in a WBC Chapter Meeting. "We read, we hear, we ponder, we share the Scriptures in the hope that these experiences will awaken and bring freshly alive the saint within us,..."

Woodstock Theological Center, Creating and Maintaining an Ethical Corporate Climate, Section IV, pp. 15-18. Ethics must be integral to all the operations of the firm. A checklist of questions that probes whether the message about ethical values is being embedded into the organization's norms, expectations, and requirements.

Reflection Questions:

1. List 5 of the most important actions you would advise a business or professional organization to take in order to build and sustain a healthy corporate climate.
2. What concrete steps will you take in your firm or organization to improve its ethical climate.

Topic 18. What Happens When the Organization's Horizon and Our Personal Horizons Meet?

Understanding the relationship between the world view of one's business or industry or particular and business organization and one's own "horizon." Exploring instances of clash and congruence.

Scripture:

John 13: 1-15 Jesus washes the feet of his disciples.

Background reading:

Leonard A. Hadley, "Business the Old Fashioned Way," speech given in Des Moines, Iowa, January 1999. Stories illustrating the values honesty, integrity, and candor in the competitive marketplace.

James L. Nolan, "Response to Leonard Hadley's Business the Old Fashioned Way."

Exercises:

1. The Personal Horizon

Leonard Hadley of Maytag spoke of honesty, integrity, and candor as values he held dear. On the display below place from 5 -10 business goals, objectives, values that you hold. The more important to you should be closer and those less crucial should be more distant.

2. Taking Stock of Goals and Objectives

What has been your contribution to the horizon of our own organization, big or small? How has the relationship between the company horizon and your personal horizon been built, sustained, relied upon, revised?

A. What has been your contribution to the drafting or revision of the Company's mission statement ("mission statement" here includes any publically announced, tangible manifestation of the purpose, goals, values, standards, or ethical environment of the organization)

B. Who do you manage with the company and how do values, ethics, and the "climate" (the cluster of values, norms, standards, expectations, hopes, and meanings) enter into your conversations, evaluations, directions and orders, counseling and advice?

C. In your relations with your superior(s), how do values, culture, ideals, standards, come up in conversation, in direction, in what is expected?

D. With peers within the organization do you express your moral and ethical concerns when you feel them surface in the course of a conversation? Or are they repressed? Note, there maybe good reasons for not expressing them explicitly on some occasions. But if you do not bring them up using "secular" human potential, corporate development, or other such language, why?

E. When you have raised moral or ethical concerns, how has it gone? Think of a concrete experience and tell the story. Was it a disaster, or did it really contribute to the corporate culture?

F. How do you evaluate concretely whether you have had any influence on your corporate culture — for better or worse?

Topic 19. The Role of Forgiveness in the Workplace

Understanding the need for forgiveness within our own organizations and our circles of business relationships. Experiencing the dynamic that promotes forgiveness and healing.

Scripture:

Luke 6: 31-43 Jesus' sayings on forgiveness. "Forgive, and you will be forgiven." "Why do you see the speck in your neighbor's eye, but do not see the log in your own eye?"

Reading:

Rev. William J. Byron, S.J., *Answers From Within: Spiritual Guidelines for Managing Setbacks in Work and Life*, Macmillan, New York, 1998. Chapters 23 & 30. These chapters address the question of broken promises and the healing role of forgiveness.

Reflection Questions:

Recall a workplace situation where forgiveness was needed and extended. You can be the forgiver, the forgiven, or both in the case at hand.

1. What were the details and your role in the case?
2. What were the especially important questions or issues forgiveness had to address?
3. Was it difficult? For you, for others? If so, why?
4. How did you know when you had reached the point where the forgiveness could be offered or received?
5. What conditions, if any, preceded the offering of forgiveness? Was it in fact received?
6. Did dealing with this situation require you to change in any way?
7. Who contributed significantly (either formally or informally) to the process of analyzing the situation, identifying options, determining which of the options was most likely to work best, and carrying out the decision?

Topic 20. Moral Decision-Making: Striving to Operate at Our Best

Understanding the dynamic of striving to operate at our best, toward personal authenticity, within a horizon formed of religious faith. We notice what is happening in our lives. We seek to understand it. We affirm consciously what is true or false. We act on it appropriately and responsibly. The vitality of this spontaneous unfolding process is the Spirit of God within our human spirit.

Scripture:

Deut 30: 1-2, 9-14 "The Law is very near to you, already in your mouths and in your hearts, you have only to carry it out."

Background Reading:

St. Ignatius of Loyola, "The First Principle and Foundation," Spiritual Exercises. "Man was created to praise, reverence, and serve God our Lord,..."

J. Michael Stebbins, "Personal Authenticity," Faith & Values at Work, Woodstock Theological Center, Washington, D.C. 1998. To identify and become familiar with the four fundamental capacities people use whenever they are doing their best to make sense of things and act morally.

Exercise:

After reading "The First Principle and Foundation" from St. Ignatius' Spiritual Exercises and Mike Stebbins' chapter on "Personal Authenticity," complete the following self-assessment:

1. To what degree is your life, especially your role at work or in your profession, marked by a sustained spirit of authentic thought and action? Circle one of the following answers, or write your own answer if none of these fit:
 - a. For me, striving for authenticity is a way of life, a habit.
 - b. I have a strong commitment to living authentically.
 - c. My drive towards authenticity is alive, but easily derailed, especially during difficult times.
 - d. My thinking, choices, and actions tend to be inauthentic rather than authentic.

Topic 21. Exploring Resistance to Operating at Our Best

Understanding the sources and blockages to our operating at our best, personally and organizationally.

Scripture:

John 3: 16-21. "For God so loved the world...."

Background Reading:

Bernard Lonergan, Method in Theology, pp 104-105,116-118.

(1) Self-Transcendence. pp. 104-105. Here Lonergan recognizes "the trivialization of human life arising from pursuit of fun," "the harshness of human life arising from the ruthless exercise of power," and "the despair about human welfare springing from the conviction that the universe is absurd." He suggests that the necessary antidote to these conditions begins with the human capacity for self-transcendence marked by our urge to raise questions. He delineates different kinds of questions: for intelligence, for knowing, and for moral self-transcendence. He says that the capacity for self-transcendence becomes an actuality only when one falls in love. Here is the key! "As the question of God is implicit in all our questioning, so being in love with God is the basic fulfillment of our conscious intentionality." With that orientation we turn the corner.

(2) Faith. pp. 116-118. Lonergan adds that our authenticity consists in being like God, i.e., "in self-transcending, in being origins of value, in true love." Faith has the power of undoing decline. But, as people of faith, we have to acknowledge our real guilt and amend our ways. "The task of repentance and conversion is life-long." He affirms that our questioning here is well worth the effort, a noble and holy task.

Reflection Questions:

1. Name the kinds of resistance or rebellion you have observed in yourself and others.
2. Suggest sources for this resistance and darkness. [anxiety, fear, laziness, selfishness, narrow vision or horizon, lovelessness of others, self-gratification, a sense of impotence to change anything, discouragement, weak self-image, lack of faith and hope, disparity of values, what else?]
3. What can be done to reduce resistance and arouse openness and enthusiasm in others? in oneself? What can we do, collectively, to ameliorate the situation? How?

Topic 22. Overcoming Resistance to Operating at Our Best and Consensus Statement

- 1) Understanding the Woodstock process of "theological reflection."
- 2) Promoting operating at our best and reducing the areas of resistance to full human fulfillment in ourselves and our organizations.
- 3) Completing a consensus statement on moral decision-making

Scripture:

Mark 6: 45-52 Jesus walks on the sea and tells the disciples to take heart. "Do not be afraid."

Background Reading:

James L. Connor, S.J., "Theological Reflection"

Nina Munk, "How Levi's Trashed a Great American Brand," Fortune, April 12, 1999, pp. 83-90. It takes courage and much more. Benevolent concerns without accountability kept Levi's from operating at its best.

Reflection Questions:

1. What can we do to promote openness and enthusiasm for operating at our best and to reduce resistance, in others? In ourselves?
2. What can we do, collectively, to ameliorate the situation? How?
3. How did our exploration of the dynamics of moral decision making go during the past year?

Exercise:

Draft a chapter Consensus Statement on Moral Decision-Making, to include:

- (1) A brief description of what participants learned as they explored their acts of moral decision-making,
- (2) A list of the valuable questions to ask,
- (3) An itemization of the traps and pit-falls to good moral decisions, and
- (4) Recommendations as to what might help individuals and organizations locate a reliable moral guidance system.

Topic 23. Use of Time

What we value is shown in how we allocate our time? Do work, other cares, and responsibilities drive us? Do we rest, honor the Sabbath?

Scripture:

Mark 6: 30-34 The Return of the Twelve Jesus takes the apostles and brings them away to rest after working so hard. The surrounding towns and villages hear of this retreat and follow.

or

Exodus 20: 8-11 "Remember the Sabbath day, and keep it holy."

Background readings:

Shelly Branch, "So Much Work, So Little Time," Fortune, Feb. 3, 1997, pg. 115-117.
Give examples of CEO's and how they prioritize their time to spend it wisely and efficiently. The necessity to delegate.

Hal Lancaster, "Nancy Carreon Works Long, Hard Weeks. Does She Need To?," Wall Street Journal, May 13, 1997, pg. B1. Ms. Carreon works 12 to 14 hour days and works on the weekends. She gets caught up in subordinate's questions, phone calls and meetings. Ms. Carreon does not delegate effectively.

Stephan Rechtschaffen, "Time Shifting," Psychology Today, Nov. 1993. As individuals become more efficient, they are given more tasks. Our society works hard to have more time at their disposal only to be given more to do and once again less time to spend freely. When individuals have 'spare' time, they tend to feel guilty about not being busy.

Peter F. Drucker, The Effective Executive, "Know Thy Time," chapter 2, 1985. First, an individual needs to record where/how time is spent. Second, this record of time spend needs to be reviewed in order to improve upon it. Third, consolidate time by spending the appropriate amount of time on each issue as necessary.

Reflection Questions:

1. Are my abilities at work strained by the pressure on my time? What kind of pressure - typically?
2. Do I have criteria for deciding my time allocation? What are they?
3. On what do I set priority value? Do I build in or keep time for reflection?
4. Do I recognize time -- minutes, days, years -- as gifts from God? Do I "find" God there -- and respond?

Topic 24. Integrating Faith, Family, and Firm

An examination of the issues at the intersection of faith, family, and work.

Scripture:

Mark 10: 46-52 The Blind Bartimaeus The blind man called out to Jesus and asked for his sight.

or

Galatians 6: 1-9 "Bear one another's burdens,... Make no mistake: God is not mocked, for a person will reap only what he sows."

Background readings:

Sue Shellenbarger, "Work & Family: Some Top Executives are Finding a Balance Between Job and Home," The Wall Street Journal, April 23, 1997, pg. B1. Highlights a female executive from Xerox who balances family and work.

Sue Shellenbarger, "Work & Family: These Top Bosses May Signal Move to More Family Time," The Wall Street Journal, April 30, 1997, pg. B1. Gives examples of several executives who are not willing to gain at work at the expense of their family/children. Their employers have been supportive.

William J. Byron, S.J., "Sunday into Monday," The Catholic World, May/June 1994, pg. 121-123. Many people accept the separation between faith and work. A connection can be made between the two 'worlds.' Business is a necessary and beneficial vocation. The way a business operates (culture and practice) needs to be beneficial to society, not harmful.

Reflection Questions:

1. Do you openly discuss your faith with your family?
2. Do you discuss your work at home?
3. Do both spouses work? If so, is there congruence between the work of both spouses?
4. What role do your religious beliefs play in developing solutions to family-worklife conflicts?

Topic 25. Faith and Values at Work

Scripture:

John 13: 2(b)-16 The Washing of the Disciples' Feet After supper Jesus washed the feet of each disciple. He asked his disciples to love other and treat each other as he does them.

or
1 Tim 6: 17-19 Right Use of Wealth The rich need to rely on God, not wealth to secure their future. The rich should give freely of their fortune.

Background readings:

J. Michael Stebbins, "Religious Faith and Economic Behavior," Woodstock Business Conference Report, Aug. 1995, pg. 6-7. Dr. Stebbins gives his views on Princeton sociologist Robert Wuthnow's book, God and Mammon in America. "Wuthnow's survey leads him to conclude that many Americans who consider themselves religious have adopted a brand of faith that has little capacity to challenge the values of the prevailing culture."

"The Backlash Building Against Business," Business Weekly, Feb.19, 1996, pg.102. Society, including politician Pat Buchanan and AFL-CIO president John J. Sweeney, feel that corporations are at fault for the woes of the economy. Employees, unlike executives and shareholders, do not see the rewards from big companies. Corporations also need to 'give back' to society.

Reflection Questions:

1. What features of American culture shape my perceptions, my view of the world?
2. Where do I, or should I, as a business leader, stand with respect to American values such as individualism, self-sufficiency, and competition? Are these values incompatible with Christian values of community, interdependence, and surrender to God's will?
3. How am I called to live as a person of faith in the workplace? Do I bracket off my faith and family from what I do at work?

Topic 26. Responsibility of Business Leadership for Those Outside the System

Scripture:

Zech 7: 5-13 The essence of prophetic moral teaching "Render true judgements, show kindness and mercy to one another, do not oppress the widow, the alien, or the poor." But, the people refused to listen.

or

1 Cor 12: 12-31 One body, many parts The body, like Christ, has many parts. Each was made for a purpose, and each is a part of the whole. Each person is a part of Christ. Each person has a purpose and use in the world.

Background readings:

Christina Duff, "Surging Economy Bypasses Black Men: Blue-Collar Workers Face Particularly Daunting Odds," The Wall Street Journal, June 3, 1997, pg. A2. The growing economy has improved the broad society, however, some workers are losing ground. This problem is especially bad for black unskilled high school graduates. There are fewer jobs available that call for little or no skill, and the wages are not increasing.

Paul Belford, "An Ethical Question for Business," Nov. 1995. The financially poor people of today are in a worse position now than ever before. The idea put forth in this paper, is that there is no use for these people in today's society. This is compared to the past based on serfdom and factory workers who were needed then. What can business people do now to help these people?

James L. Connor, S.J., "Continuation of Discussion about People Outside the Economic System," Dec. 15, 1995. This summary is from the meeting in which the above paper was

written, regarding the poor. The focus was to identify who is considered poor and what to do about it.

Reflection Questions:

1. What, if anything, is the responsibility of business for those people who are outside in economic system, who are in that sense of "no value?" How does my organization see or relate to those outside the system? How do I?
2. Who are the "poor" and "disenfranchised?" What are the characteristics of this population? Do I acknowledge or take advantage of inequities in our society as they affect the poor?
3. Can we diagnose the problem more accurately? What are the real issues that I have seen and have affected my life? Are there the forms of injustice which have affected me or those I love?
4. What, if anything, have I seen business or business people do that helped bring the marginalized or "invisible" into the system? What features of the problem were remedied?

Topic 27. Real Work, Not Charity

Scripture:

Psalm 116: 1-9 Thanksgiving to God for Help in Need A person proclaims their love for the Lord because they were at the door of evil and death. This person called for the Lord and he came. This person's life was saved and they will go on to serve the Lord.

or

Deut 10: 12-20 What the Lord requires. "For the Lord your God...who loves strangers, providing them food and clothing. You shall also love strangers..."

Background readings:

Moses Maimonides, Mishneh Torah, Woodstock Business Conference, Sept. 1996, pg. 2. Maimonides, he 8 degrees of charity in the Torah. The highest level is to aid a poor person by providing a gift or loan so the person can become self-supporting.

Dana Milbank, "Hiring Welfare People, Hotel Chain Finds, Is Tough but Rewarding," The Wall Street Journal, Oct. 31, 1996, pg.A1 & A10. The article tells of Marriott's Pathways Program for welfare recipients. This program aids these people in finding housing, childcare, banking, and anything else that might come in the way of their not completing the year long course.

Reflection Questions:

1. Milbank's article tells us that "Marriott nurtures workers with all manner of problems," have you or has your organization been nurtured along the way? Give details.
2. Can you recount instances where your organization has helped people become more effective and productive? What did it take?
3. How can your firm and others in the private sector prudently invest the time and resources necessary for a successful welfare-to-work program? What about all the pitfalls?
4. What would be the proper measure of success for such a program within your organization? How can we determine if it is worth all the effort involved?

Topic 28. Investing in Human and Social Capital

Scripture:

Matthew 7: 24-27 The Two Foundations Jesus tells the people if they follow him and listen to him, they will withstand anything that comes their way.

or

Luke 6: 47-49 The Two Foundations Jesus tells his people to follow his word, if they do they will be strong and withstand anything, if they do not, they will be destroyed.

Background readings:

Thomas Teal, "Not a Fool, Not a Saint," Fortune, Nov. 11, 1996, pg. 201-202, 204. Article about the fire at Malden Mills. The burned down the mill in Dec. 1995. Aaron Feuerstein, the owner of the factory, decided to keep the employees on and pay them while the factory was closed. This led to a range of opinions about his choices and motives. Many thought he should not rebuild, let alone not pay the workers.

Bruce D. Butterfield, "Triumph Carries a Painful Price," The Boston Globe, Sept. 11, 1996, pg. A1, A16- 17. Reports rough road back to recovery for Malden Mills. While the factory had an amazing comeback and was nearly back to its pre-fire production, not everyone kept their job. Several top executives and 400 workers had to be cut.

Thomas Petzinger, "Self-Organization Will Free Employees to Act Like Bosses," The Wall Street Journal, Jan. 3, 1997, pg. B1. Many organizations are looking to free the constraints on their employees to encourage open-mindedness to accomplish organization goals.

Reflection Questions:

1. Teal's article says that Feuerstein opted to carry his employees for a period of time and to rebuild the Malden Mills' factory in Lawrence, Massachusetts. Was he a fool, a saint, a competent business person, an opportunist, or some combination of these?

2. From the articles and what you know about the story, were Feurstein's responses to the challenges following the fire the result of a management philosophy that had built "a value creation system of superior products, service, teamwork, productivity, and cooperation with the buyer?"
3. Can your firm or others prudently invest in human capital? Was Feurstein's a successful investment?
4. Can you see value in the concept of self-organization? What are the problems based upon your experience?

Topic 29. Whistle-Blowing: The Relation Between One's Personal Values and the Company's Values

Scripture:

Matthew 10: 24-31 So, have no fear. "What I say to you in the dark, proclaim for the housetops."

or

Luke 11: 39-54 Woe to you, Pharisees and Lawyers. Jesus reprimands those who have high opinion of themselves and neglect others. .

Background readings:

Barbara Carton, "Unlikely hero: A Persistent Accountant Brought New Era's Problems to Light," The Wall Street Journal, May 19, 1995, pg. B1, B2. A teacher at a small college in Michigan, working part-time in the business office noticed a large transfer of funds to an odd organization, New Era. After inquiring with the school as to what it was all about, he was brushed aside and told not to worry, it was an investment the college was making and everything was fine. The professor pursued it on his own. After much hard work and effort, he discovered that the investment was a fraud.

Steve Stecklow, "New Era's Head Charged with Fraud," The Wall Street Journal, Sept. 30, 1996, pg. A3&6 The New Era scheme comes to light. John Bennett, the founder of New Era, is charged with fraud, bilking colleges, charities, churches, and philanthropists with the claim that they would double their money.

"The Uncommon Good," The Economist, Aug. 19, 1995, pg. 55-56. Whistle blowers are often praised publicly for doing what was right, however, very often their careers suffer for it. Corporations are weary to hire people who might 'turn' on them.

Reflection Questions:

1. Have you ever had to be a whistle-blower? What was it like? Were there repercussions? Was there personal cost for telling the truth and doing what was right?

2. Have you or your organization had to deal with whistle-blowing, qui tam lawsuits, disturbing charges of wrongdoing by others? What was it like? How can you best deal with such situations?

Topic 30. Catholic Social Teaching

Scripture:

Matthew 25: 31-45 The Judgement of the Nations The Lord will separate the sheep from the goats, the good from the bad. This judgement will be based on how each nation treated the weakest among them.

Background readings:

Excerpts from U.S. Bishops' Conference, Economic Justice for All, 1985 Pastoral Letter. The Bishops came together to state their opinion on the condition of the U.S. society. They developed several ideas, basically, the economy needs to do more to enhance the overall human condition. "The moral measure of any economy is how the weakest are faring."

"The Marketplace" Woodstock Business Conference Report, September 1999. Peter Steinfels notes differences in how the marketplace is understood by contemporary business people and the U.S. bishops.

Reflection Questions:

1. How can my business and my community shape the priorities of our culture to promote greater personal responsibility and better economic choices?
2. How can our enterprises survive and thrive in a world where other nations compete by paying subsistence wages and minimal benefits?
3. Is it realistic to think that we can make concern for the "least among us" and "the common good" central considerations in the development of budget, environmental, and other public policies?
4. How can the dignity and rights of workers be protected and enhanced in an economy where increasing competition, frequent downsizing, and less unionization have left many workers at risk?
5. Does Steinfels' analysis ring true? If so, how might we address what needs to be done to bring the two views of the marketplace closer together?

Topic 31. Exercising a Beneficial Influence upon Society

The third goal of the Woodstock Business Conference Mission is to assist members and their firms to exercise a beneficial influence upon society. What compels one person to do something beneficial for the community.

Scripture:

James 1: 19-27 Doers of the Word People need to listen, before they act. "Religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distress, and to keep oneself unstained by the world."

Background readings:

David Bollier, "James W. Rouse: Bringing Dignity and Delight to American Cities," Aiming Higher, Chapter 22, pg. 314-327. James W. Rouse, the real estate developer and innovator brought us the enclosed shopping mall and the planned living community. He based his ideas for development on what the project would do for the people of the community. He was committed to solving problems and giving people a "humane" place to come together.

Kari A. Dolan, "Compassion Pays," Forbes, Feb. 24, 1997, pg. 86, 90. Paul and Terry Klaassen built a booming business by developing assisted living homes for the elderly. These are not just typical nursing homes, they are very comfortable, upscale living accommodations with some medical care, if needed.

Reflection Questions:

1. What accounted for James Rouse's remarkable success and that apparently being experienced by the Klaassens?
2. Does one need to have a special entrepreneurial grace to be able to be doers of the Word and not hearers only?
3. Can the WBC goals of integrating faith, family, and profession and developing a corporate culture consistent with Judeo-Christian values, be seen in the stories of Rouse's enterprises and the Klaassens's assisted living?
4. Have we seen opportunities in our organization to beneficially influence society? If so, what does it take to translate the opportunity into action within the organization's structure and culture?

Topic 32. High Ideals and Sleazy Behavior

Scripture:

Job 24: 13-17 Those who live in darkness. They ignore the light, murder, and steal. They feel their deeds are hidden by the darkness and unnoticed.

or

Luke 17: 1-4 Sin and Forgiveness. The temptation to sin will inevitably occur. If another disciple sins, you must rebuke the offender, and if there is repentance, you must forgive.

Background reading:

Joseph L. Badaracco, "Business Ethics: A View from the Trenches," California Management Review, Vol. 17, No. 2, Winter 1995, pg. 8-28. A look at 30 recent (1995) Harvard MBA graduates and some ethical situations they faced. Most faced difficult ethical issues, many were told by supervisors to falsify information or to just "go with the flow."

Edmund L. Andrews, "Roche Officers Say Scandal Is a Surprise," New York Times, May 22, 1999. Top officers of company with history of illegal pricing express surprise that company star performers violated price fixing laws in establishing cartel in vitamins.

James X. Mullen, "Actions Speak Louder Than Speeches," The Wall Street Journal, July 10, 1995. Managers are at the mercy of their employees, without them, the business could not function. However, if the manager is a good one, the employees will want to make the commitment to him or her and to the organization. A good manager sets an example. "Operate on the principle that everyone knows everything, and that every exercise of standards will be observed, weighted, and evaluated by your employees."

James L. Nolan, "High Ideals and Sleazy Behavior," The Woodstock Business Conference Report, May 1997. A review of, "Business Ethics: A View from the Trenches" and other reports on ethical situations faced by managers. Overall, the managers said they need to stay with the "team," "don't make waves and make your numbers." Ethics was something to be avoided not looked for.

Reflection Questions:

1. In your experience, can you say that the picture painted by Professors Badaracco and Webb is accurate? Is it too bleak?
2. Are there workplace pressures which promote unethical or illegal behavior? If so, can you name them?
3. Do you agree that executives serious about ethical practices need to look at patterns of behavior within the organization, identify workplace pressures that promote misbehavior, and make necessary changes?
4. How best can change be brought about? Would this be accomplished by better communications and open dialogue? Will customer pressure reinforce ethical behavior?
5. If actions speak louder than words, what are the appropriate actions to take to create and maintain an ethical corporate culture?

Topic 33. Visionary Organizations

Scripture:

Deut 12: 1-12 Into the Promised Land. Go to the place God tells you to go and establish worship of God as a first priority.

or

Act 4: 32-37 Life in the Christian Community The beginning Christian community placed money from the sale of property at the disposal of the Apostles. There was not a needy person among them.

Background Readings:

James C. Collins and Jerry I. Porras, "Building Your Company's Vision," Harvard Business Review, Sept.-Oct. 1996. Some organizations have the ability to maintain their mission, or core ideology, and continually change, by setting long term goals at the same time. Hewlett-Packard, Johnson & Johnson, and Sony are cited as examples. An organization should hew to its core values and purpose, no matter what changes occur in the marketplace. An Envisioned Future, has two parts: (1) "10-30 year audacious goals and (2) vivid descriptions of what it will be like to achieve the goal."

Hermann Simon, "The World's Best Unknown Companies," The Wall Street Journal, April 26, 1996, A18. There are many successful companies that have a significant share of the world market but are seldom talked about or used as examples of successful organizations. These successful quite companies generally share certain characteristics including: CEOs who stay with the company for at least 20yrs., "overambitious goals", "self-reliance", a strong work ethic by the employees, "extreme innovation," "narrow market focus," and "proximity to competitors." The common thread is vision and flexibility.

Thomas Petzinger, Jr., "A New Model for the Nature of Business: It's Alive!," Wall Street Journal, February 26, 1999, pp B1, B4. Forget the mechanical model, today's leaders embrace the biological

Reflection Questions:

1. Does your firm have a vision, i.e., a core ideology and an envisioned future?
2. Do you agree with, resonate with, your company's "vision?"
3. Does your company's "vision" resemble and express in any way the Gospel vision and mandate of love of God and love of neighbor?
4. Do you think the process this article proposes is a good one? Would you use it in your firm?

Topic 34. Dealing with Inadequate Performance

Scripture:

Sirach 22: 9-13. Wisdom and Folly. Avoid the fool.

or

Col 3: 12-17. Bear with one another. "As God's chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness, and patience."

Background reading:

Case Study of the Acme Furniture Company, by Thomas J. Saporito, PhD., Philadelphia WBC chapter, June, 1997. A new CEO takes over for his father in their family business. The industry has gone through many changes, forcing this business to change as well. After much consideration this CEO is faced with the decision to fire the sales VP, who had been with the firm for 25 yrs. He was not changing with the company. His lack of flexibility lost customers and sales. Attempts to help the long-time employee, over the last 6-12 months have failed.

Reflection Questions:

1. What are the ethical issues for Mike as CEO?
2. What are Mike's responsibilities to Joe, as well as to the company?
3. Is there an alternative course here?
4. What are the sacrifices Mike needs to consider in making this decision?
5. What, if anything, does the Acme or Mike owe Joe?

Topic 35. Middle Management Being Squeezed

Scripture:

1 Samuel 24: 3-19. Saul and his army are trying to catch and kill David. In a cave David gets the drop on Saul and has the chance to kill him. He backs off.

Background reading:

Joseph L. Badaracco, Jr., Defining Moments: When Managers Must Choose Between Right and Right, Chapter 7, "Truth is a Process," 1997. The story of executive, Peter Adario. He was under pressure from an associate to fire another whose family situation hindered performance. He tried to find a fair way for both to work out their differences. Later, that same day, he discovered that the pressuring associate went over his head to have the other associate fired. Who is right? Both sides had good intentions. Peter's was

to be a 'family friendly' department. His associate wanted to send the message that you had to give 110% all the time.

Reflection Questions:

1. Have you ever felt squeezed as a manager in your corporate career? If so, describe the circumstances.
2. Have you ever recognized a situation where you caused one or more people reporting to you to be squeezed? If so, describe the circumstances and what resulted.
3. Have you seen situations where a squeeze or other unnecessary pressure on management has been relieved or channeled by the organization so that the manager could flourish and grow? If so, how did this come about?

Topic 36. The Role, Responsibilities, and Obligations of Members of the Board of Directors and Shareholders

Scripture:

Matthew 25: 14-30 The Parable of the Talents. A master entrusts his three servants with his property as he goes on a trip. One receives 5 talents, another 2, and the last 1. The first two servants double what they were given, the last servant buries his.

Background reading:

Tom Saporito, "Keys to an Effective Board," RHR International, Executive Insights, Volume 14, Number 4, 1997. A CEO is faced with the resignation of a newly appointed board member, one he recruited. The CEO learns the member was frustrated by the board's lack of interest and resistance to change.

"Redraw the Line Between the Board and the CEO," Harvard Business Review, March-April 1995, pg. 153-163. This article addresses questions boards and CEO's are facing today about how they should function for the good of the company. These questions include, outsiders as board members, bypassing the CEO for information, evaluations of the CEO, and evaluations of the board. Five CEO's give their views on these questions including John Smale of GM. The General Motors board developed a set of guidelines: 1) "clear majority of outside directors, 2) they should select a leader, 3) they should all meet alone, 4) responsible for all board procedures, 5) the board selects new members, 6) self evaluation, 7) evaluate CEO, 8) understand and endorse company's long term strategy, 9) select a CEO." Other CEO's were: Alan J. Patricof, Denys Henderson,, Bernard Marcus, Home Depot, and David W. Johnson, of Campbell Soup Company who saw the future of boards to be changing more than ever before.

Reflection Questions:

1. Can the board of a publicly held company ever function independently of management?
2. What are the responsibilities of the board...toward shareholders, management, employees, the community, and others who have an interest in the good order of the organization?
3. How are inconsistent or conflicting obligations to be reconciled? Is there ever a time when responsibility to the interests of shareholders should be subordinated to others?
4. Can an independent board help the organization maintain an ethical corporate climate?
5. What obligation, if any, does a director have when the CEO and the organization's performance are perceived to be strong but the CEO has a serious personal problem (e.g. alcohol, drugs, sexual)?
6. What are the responsibilities of shareholders when they are not in agreement with some of the things the company is doing?

Topic 37. The Question of Violence

Scripture:

Gen 4: 2-16. Cain and Abel. Cain, who tills the soil, and Abel, who kept the flock, offered gifts of their work to the Lord. Abel's was accepted. Cain became angry and killed Abel.

or

Matt 27: 27-31. Jesus is mocked by the soldiers.

or

Isaiah: 53:1-12. The Suffering Servant.

Background Reading:

John Douglas and Mark Olshaker, "Getting Away with (Serial) Murder," The Wall Street Journal, Wednesday, July 23, 1997 p. A18. The types of people who commit violent crimes and get away with it.

Steven A. Holmes, "Business Gathering Focuses on Crime," The New York Times, Oct. 8, 1994, p.30. At an annual meeting of the Business Council, executives of the 300 largest US companies discuss violent crime in America.

Erik Larson, "Trigger Happy," The Wall Street Journal. Oct. 13, 1994, pp. A1,A10. In recent years corporations have become increasingly security conscious, fearing "murder in the workplace" by disgruntled employees or customers.

Reflection Questions:

1. In what forms do you see violence at work and in the community?
2. How should you react to this violence based upon your organization's values and your own?
3. Am I called to foster deference to human life? What does that mean my company should do, if anything? What should I do?
4. What does my organization do to promote the sacredness of human life in its managers, employees, customers, vendors, and civil society?
5. What does the Gospel say to me about the violence I see?

Topic 38. Integrating New People and/or Businesses into an Organization

Scripture:

Acts 15: 1-15, 19-20. The Council of Jerusalem. Practices to be followed in integrating Gentiles into the new Christian community.

Background reading:

Ronald N. Ashkenas, Lawrence J. DeMonaco, and Suzanne C. Francis, "Making the Deal Real: How GE Capital Integrates Acquisitions," Harvard Business Review, January-February 1998, pp. 165-178. How a leading company manages the task of integration.

Reflection Questions:

1. What has been your experience either as acquirer or acquired? Consider this on an individual level and as a part of the an amalgamation of firms?
2. What are the values addressed in GE Capital's approach? Are any missing?
3. Does GE Capital's process work? Does it surface and address important values, concerns, opportunities? Does it do the job?
4. Should integration of acquired people and businesses require all the attention suggested by the authors of the article?
5. Are the authors correct that "most business innovations emerge from dozens of trial-and-error experiments; from seemingly random actions that eventually form a pattern; from hundreds of small, almost imperceptible adjustments that eventually result in a solid step forward?"

Topic 39. For the Common Good

Scripture:

1 Cor. 12: 4-13 There are varieties of gifts but the same Spirit.

Background Readings:

"Some ways of thinking about the common good." Woodstock Business Conference, August 11, 1999. A collection of ideas from various sources.

Exercise: "My Organization and the Common Good." Woodstock Business Conference, August 11, 1999. Looking at the common good in terms of our own business experience with patterns of cooperation and locating the bedrock upon which the patterns rest.

Reflection Questions:

1. Are the stakeholder groups listed on the chart in the exercise valued equally by the organization, or are one or more of them valued more highly than the others? How do you know?
2. What consequences follow from the way the organization prioritizes or values these groups?
3. Does your own way of valuing stakeholder groups differ from your organization's?