

A MODEL FOR TEACHING DECISION-MAKING SKILLS IN BUSINESS USING ST. IGNATIUS OF LOYOLA'S *RULES OF DISCERNMENT*

A Pedagogical Model for Corporations and Universities that Integrates Personal and Organizational Vocation in Business and Education

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St. Ignatius' *Rules of Discernment* Enhance Decision-Making Skills. This paper presents a model for using St. Ignatius' *Rules for the Discernment of Spirits*² as a method of teaching higher quality decision-making in the business environment -- decisions that reflect scriptural values and a keener knowledge of the dynamics of individual and group intentions. The goal is to teach decision-making skills to business students and company managers by raising awareness of the power of discernment in making important choices in the corporate world, including the realization that we can elect to transform the corporate community from secular considerations only to individual and corporate vocation. This discernment model includes: 1) a teaching method for building case studies in the college classroom as well as in business settings; 2) a set of scriptural values expressing Catholic social thought; 3) a comparative language to bridge theological terms and business terms; 4) a graphical-conceptual model for teaching the Ignatian *Rules of Discernment*; 5) a model casebook for business students and managers; and 6) a case study example involving a business issue to illustrate how the model works.

A Teaching Method for Building Case Studies in Class and in Business. Many Business Schools use the Harvard Case Study Method of teaching about business related issues, but these typically do not raise issues of moral decision-making or discernment of good and evil. And while Jules Toner, SJ, has written in *Spirit of Light or Darkness: A Casebook for Discernment of Spirits* (1995a) and *What is Your Will, O God* (1995b) that Ignatian Rules can be taught, his case studies deal almost entirely with issues in the religious life of the church. His books do not incorporate any examples from the secular world or the modern business environment. Certainly, nothing like the issues and destructive decisions made recently by corporations such as Enron or Arthur Anderson.

Scriptural Values Expressing Catholic Social Thought. In the *Rules for the Discernment of Spirits*, Ignatius identified two opposing sets of values and spiritual conditions: *Consolation*, a state of spiritual peace brought on by responding to God's spirit moving in us and adhering to good values, and *Desolation*, a state of discontent caused by responding to the seductiveness of the Bad An-

¹ This paper is dedicated to the honor and memory of Jane Seybold-Clegg, Ph.D. who died of complications of cancer on March 17, 2003 while this paper was in its final stages of preparation. *Requiescat in pace!*

² *The Rules for the Discernment of Spirits* is part of Ignatius' larger and more familiar work, *The Spiritual Exercises* written between 1539 and 1541 and largely used today as the basis for the 30 day Ignatian retreats. For a fine, modern translation of the *Spiritual Exercises* with detailed critical footnotes on the *Rules for the Discernment of Spirits* see G. Ganss, SJ. (ed.). *Ignatius of Loyola* (New York: Paulist Press), 1991, pp. 113-214. The *Rules* appear on pp. 201-210, with notes on pp. 423-428.

gels.³ This paper will identify a set of scriptural values that can be adopted by the business organization and taught within the company or classroom as guidelines for making decisions of good moral quality.

This model introduces core values into a company's vision and mission. These are the values the corporate community will honor. The knowledge of these sacred values and the awareness of the movement of good and bad influences in our daily decisions and actions can prepare the business student to make more spiritually insightful decisions on the job. In this way, the individual can be said to experience a call to business,, just as the business can be considered to have a calling to serve its employees, its customers and its community.

A Comparative Language to Bridge Theological and Business Terms. Discernment is really a second language -- one the transcends words and definitions. The discerning process opens up communication channels that convey meaning, motive, emotions one to another and one to the Holy Spirit. To illustrate the language bridge, the paper will align common theological terms to common corporate terms. This study suggests that theological terms, such as affections and ritual, could be taught within corporate communities. Consequently, it is important to associate business terms with theological terms. Here a few comparative terms:

| <u>Theological Terms</u> | <u>Business Terms</u> |
|--------------------------|---------------------------------|
| Rituals | Company policies and practices |
| Eschatology | Long range forecasting |
| Goods of desire | Target marketing |
| Goods of order | Product design |
| Discernment | Decision-making |
| Ministry | Carrying out a company's vision |

A Graphical-Conceptual Model for Teaching the Ignatian *Rules of Discernment*. This model re-groups the Ignatian Rules into six types of actions that help a person move from *Desolation* to *Consolation*. Ignatius held that a person is always striving for *Consolation*, but poor decision-making often moves him to a state of *Desolation*. Practice and experience in using these rules help both the employer and employee to make decisions that will enable them to work toward the common good by understanding their intentions, motivations and goals. Discernment is the ability to perceive the source and motivation of our thoughts, feelings and actions. St. Ignatius identified the sources as God (or Good Angels), the Enemy (or Satan's Bad Angels, and our own thoughts and motivations (Ganss, 1991, pp. 202-205, ¶313-316). It is reasonable to assert that as we become better discerners of our own spirits, we would be better able to discern the actions of others with whom we are in relationship.

Discernment plays a pivotal role in the measure of a company's fulfillment. It is through the communications that transpire among all employees, management staff and executives that effective discernment has the opportunity to develop. The degree to which we are conscious of how and what we are discerning is the measure of our success in all of our relationships. Since we

³ For a fuller discussion of Ignatius' use of the terms *consolation* and *desolation* see Jane Seybold-Clegg, *Toward a Theology of Work*, (2001), Ph.D. dissertation. Graduate Theological Foundation, pp. 156-176.

spend more time at work than we spend anywhere else, it behooves us to understand what discernment is, how it functions for us and others, and how we can become proficient decision-makers through the practice of conscientious discernment. In contrast, the failure to discern often results in ineffective decisions and failure to meet company goals and personal fulfillment.

St. Ignatius' genius developed two sets of rules that define the dynamics of discernment for us in a simple, easy-to-understand way (Ganss, 1991, pp. 201-207, ¶313-336). By learning the rule, we can be far more aware of the motivations and truths of any situation and respond with understanding, wisdom and compassion. St. Ignatius has made it possible to teach the principles of discernment.

This paper presents two flow chart models of St. Ignatius' *Rules of Discernment* that depict the dynamic relationships operating between the good and bad spirits that affect each of us every day. See Figures 4-5 and 4-6. These diagrams visually demonstrate how the individual, in the exercise of his or her free will and spirituality, can move from a state of *Consolation* to a state of *Desolation* and back again. These charts expand the presentation of the *Rules of Discernment* from a simple listing for week 1 and week 2 by grouping similar rules into sets which are color coded and set into dynamic relationship among the rules. The rule groupings are: 1) Definitions of Consolation; 2) God's Advice to Get Out of Desolation; 3) Key Activities to Combat Desolation; 4) Reasons for Desolation; and 6) the Enemy's Ploys.

Discernment at work is invaluable because it can be key to identifying the gifts and talents of staff members that correspond to the work the organization needs to manufacture and sells its products and services. And, by the Apostle Paul's definition, "We are called to use our gifts where we are" (1 Cor 7:17). In this context of God's expectation that man assume dominion over His created goods, the corporation has precisely the same role as the church -- to help its members understand their talents and to teach them to fully employ those gifts for the common good of their corporate community, as well as the larger community of the neighborhood.

The Relevance of St. Ignatius' Rules of Discernment to the Business Community. What is discernment? Discernment is the ability to perceive the source and motivation of our thoughts, feelings and actions. St. Ignatius identifies the sources as God (or Good Angels), the Enemy (or Satan's Bad Angels), and our own thoughts and motivations (Ganss, 1991, pp. 202-205, ¶ 313-336). It is reasonable to assert that as we become better discerners of our own spirits, we would be better able to discern the actions of others with whom we are in relationship.

Why do we need discernment at work and how can we exercise discernment effectively? Discernment plays a pivotal role in the measure of a company's fulfillment. It is through the communication that transpires among all employees, management staff, and executives that effective discernment has the opportunity to develop. The degree to which we are conscious of how and what we are discerning is the measure of our success in all of our relationships. Since we spend more time at work than we spend elsewhere, it behooves us to understand what discernment is, how it functions for us and others, and how we can become proficient decision makers through the practice of conscientious discernment.

How do we become discerners? Whether we realize it or not, we are discerning continually. It's not just for Sunday mornings during the church service. At work, we notice the body language of others in our office. We wonder what's wrong if the boss suddenly stops saying, "Good morning. How are you today?" In a staff meeting, everyone said you made a great presentation, but the project you proposed doesn't appear in the budget for next year. In the management meeting, all of the managers gave enthusiastic praise for the CEO's new product development program, but two years later, the new product still isn't being manufactured and sold. So, what's going on? In three words, "Failure to discern". Often, we tend to respond personally, based on self-interest, to the behavior of others. Discernment requires that we search for the motivations of others and assess their attitude toward us and toward others in the interaction. It also means drawing upon God's Word as a background for any decisions or actions that we may take.

Insert here Fig. 4-5

Insert here Fig 4-6

St. Ignatius' genius developed two sets of rules that define the dynamics of discernment for us in a simple, easy-to-understand way (Ganss, 1991. pp. 201-207, ¶313-336). By learning the rules, we can be far more aware of the motivations and truths of any situation and respond with understanding, wisdom and compassion. St. Ignatius has made it possible to teach the principles of discernment. St. Ignatius' Rules of Discernment will provide specific guidance for successfully navigating the good and bad influences that intrude into our lives and that are the foundation for making quality decisions in our personal and professional lives. These rules appear in some detail later in this chapter.

This study offers two flow chart models (see Figure 4-5 for Week 1 of St. Ignatius' Rules of Discernment and Figure 4-6 for week 2 of the Rules of Discernment) depicting the dynamic relationships operating between the good and bad spirits that affect each of us every day. Figures 4-5 and 4-6 visually demonstrate how the individual, in the exercise of his or her free will and spirituality, can move from a state of consolation to a state of desolation and back again.

Consolation is a peacefulness and contentment with others in our life and with God's will and blessings. Desolation is a movement toward alienation in our affections from God's good will so that we feel discontented, dissatisfied and sad. This cycle of consolation to desolation to consolation is a constant in everyone's life. Those who experience consolation often and who have learned how to move from desolation to consolation have certainly evolved spiritually.

Why do we need discernment in the workplace? Discernment at work is invaluable because it can be key to identifying the gifts and talents of staff members that correspond to the work the organization needs to manufacture and sell its products and services. And, by the Apostle Paul's definition, "We are called to use our gifts where we are" (I Cor 7:17). In this context of God's expectation that man assume dominion over His created goods, the corporation has precisely the same role as the church -- to help its members understand their talents and to teach them to fully employ those gifts for the common good of their corporate community, as well as the larger community of the neighborhood. If we tend to doubt this statement, all we have to do is recall

the hardships visited upon family and friends whenever a company lays off employees, ceases operations, or moves to another location.

Introducing the Rules of Discernment to the corporate environment. The goal of St. Ignatius' Rules of Discernment is to make the individual conscious and actively aware of the relationship between his or her free will and the force of spirits -- good and bad -- that constantly enter our thinking and continually influence our ability to discern, to make quality decisions, and to stay in healthy relationships with co-workers. Employees of a company have as much responsibility to be conscientious and committed to the vision and mission of the company as the CEO and management team. Employees also share in the life and evolution of the corporate community -- the place where genuine discernment can flourish.

St. Ignatius' Rules of Discernment -- Week 1 -- "Rules to aid us toward perceiving and then understanding, at least to some extent, the various motions which are caused in the soul: The good motions that they may be received, and the bad that they may be rejected" (Ganss, 1991. p. 201, ¶ 313). -- See Figure 4-5.

In Figure 4-5, St. Ignatius' 14 Rules of Discernment for Week 1, appear in a color-coded flow chart. This schematic configures the rules in logical groupings by color that will illustrate a person's movements to move from one rule to another. This study also uses these color-coded figures in a business case study below. The case study will be defined and the rules in Figures 4-5 and 4-6 will be utilized as an analytical tool. The figures will then be used as a selection guide to assist not only in the analysis, but in the responses to the case study. This case study will be discussed in more detail in the next section of this paper.

The purpose of these figures is to set the rules of discernment in a logical relationship for easier reference and memorization. St. Ignatius taught these rules to many people he encountered in his journeys. He believed that Christians would have an easier time of coming into right relationship with God if they became truly knowledgeable about and conscious of the Rules of Discernment, understood the rules and adopted them as an important part of their Christian walk.

St. Ignatius' Rules of Discernment -- Week 2 -- "Rules for the same purpose, with a more probing discernment of spirits. These rules are more suitable for the Second Week" (Ganss, 1991. p. 205, ¶ 328). -- See Figure 4-6.

In Figure 4-6, St. Ignatius' shows the impact of God's Influence and the Enemy's Influence on the Soul's Disposition. This study presents a schematic that is both color-coded and separated by a centerline that connects to the Soul's Disposition. The Soul's Disposition is the focal point of these eight Rules of Discernment. These rules are further aligned by top and bottom placement. All rectangles and ovals appearing in blue above the line are God's Influences: Rules 1, 2, 3, 5, 6, 7, 8a and 8b. All rectangles and ovals shown below the line in pink are the Enemy's Influences: Rules 1, 3, 4, 7, 8c and 8d. The Master Key shows God's Influence as blue above the mid-line, the Soul's Disposition as bright yellow, and the Enemy's Influence as pink below the mid-line.

A Model Casebook for Business Students and Managers. Presented below is an outline of a model casebook that will identify a series of six problems and situations that commonly confront business managers and employees. It could easily be used in a university course or in an in-service training program in the corporate setting. The listing of all six types of case studies is given to illustrate how corporate decision about a profit sharing program can affect a company at six strategic levels. The intent of decisions made at the top of the executive ladder might not be received and implemented as planned. This will depend on the ability and willingness of management levels and employees to discern the importance of their decisions and responses about profit sharing, and whether they are handing down a decision or receiving it.

We begin by listing the six corporate decision-making types and then analyze the nature of the decision each type would make concerning the distribution of profits to company staff.

Case Type 1: Inter-Corporate Decision Making. The inter-corporate level would make decisions about acquisitions and mergers among corporations. If Company A were to be merged with Company B and Company B had a profit sharing plan, the decision to make would be: Will both companies have a profit sharing plan and how will the money be distributed or will they abandon profit sharing. Let's assume the new, merged company keeps the plan and wants to have it implemented. The amount of money as a percentage of profit will also have to be decided -- perhaps 10%.

Case Type 2: Intra-Corporate Decision-Making. Intra-corporate means communications and decision making among several companies belonging to a parent company. At this level, the CEO of the parent company would make the decision about how to share the 10% profit for the five companies it owns. The CEO could decide to keep the entire 10% for the top management team of the parent, or to assign it to the top management teams of the five companies, or distribute the profits of their share of 10%. Let's assume that the CEO gives each of the five companies 2% of the profits and the assignment to design a profit sharing program policy for their respective companies.

Case Type 3: Corporate Decision-Making. At the company level, the key company decisions made would be about health care, promotions, job descriptions, new company policies and rewards. The executives of the company would work with the managers to establish a policy for a new profit sharing program to distribute their 2% share of the profits. (This type of corporate decision-making is illustrated in the case study presented below.)

Case Type 4: Management Decision-Making. Now we are at the management level of one company. Their responsibilities would be to implement company policy, set up training program, handle human resource management, operations, marketing, sales and office management of staff. Managers from various departments (sales, marketing, operations, and so forth) would get together and reach some consensus of general implementation of the profit sharing program policy. They could decide to keep the 2% for managers and key employees, or they could share it across-the-board. Let's assume that the managers are generous and share the 2% all the way down to all employees. Now these managers would also be responsible for setting the departmental standards of performance for participating in profit sharing.

Case Type 5: Employee Decision-Making. Employees would likely have key responses to the program offered. They might take responsibility and submit willingly to the profit sharing plan and do their best to merit their allowable share. If they thought the share was too small or the standards of performance were too high, they might discern unfairness and fail to cooperate. Passive aggressive behavior would likely occur in this situation. If the policies to achieve a fair profit were discerned to be fair and attainable, then the employees would probably respond with cooperation and enthusiasm.

Case Type 6. Corporate Community Decision-Making. The five case types described above represent a top-down, hierarchical approach. The decision to share the 10% profit was passed down in stages from top to bottom (Case Types 1 to 5). In this Corporate Community model, an ideal would be to form a collective body of employees and managers, or company culture, shaping individual employee and company responses as a community of workers using collective discernment. This means that decisions are shared at one level. Members of the community attempt to discern others' interests and needs as well as their own. Decision would have more input and there would, hopefully, be more consensus in the final decision for a profit sharing program.

Corporate Decision-Making. The model of hierarchical decision-making involving six case types could have been cut off at any level. Obviously, every level below would suffer a loss of morale. Generous decisions, or inclusive ones, would raise morale. This paper proposes that knowledgeable, experienced discerners in the tradition of the St. Ignatian *Rules of Discernment* would bring corporate environments closer to Case Type 6, the Corporate Community Decision-Making Using Discernment. The example of Case Type 3 demonstrates the feasibility of learning the Rules of Discernment and that training in them is equally plausible. A discerning company with discerning staff members can only improve the quality of corporate life and raise the numbers on the bottom line of the financial report.

CASE STUDY

CORPORATE DECISION MAKING - CASE TYPE 3

In the following pages we present a sample case study involving two business managers making a decision about whether and how to introduce profit sharing in their company. To help the reader, the Narrator will identify the elements of consolation and desolation that appear in each scene based on the Ignatian Rules for the Discernment of Spirits. These elements are set off in italic print and are labeled RDS. Please refer to Figure 4-5 for Ignatius' Rules of Discernment for Week 1, and Figure 4-6 for Week 2 as the story progresses.

The case study uses two work sheets that are replicas of the model on which the participants chart out the Ignatian rules that they actually employed while making a business decision on the profit sharing plan. The worksheets provide a visual feedback on just how the dynamics of decision-making actually took place. Similarly, it could be used to analyze the group dynamics or other behaviors in the decision-making process. As such it provides an important tool for both college students of business and corporate employees engaged in training programs.

NYTEK CORP's CASE STUDY

Scene One: Shortly after corporate merger papers were signed:

NARRATOR: For four months, Dex, Lester and Jeanette had been setting up new offices and working on plans to reorganize the company they ran. Nytek Corp., a software engineering firm that had developed expert system software since 1988, was now part of a new joint venture company. Its partner was a 14 billion dollar media giant with headquarters in Germany. Dex was Vice President in charge of Sales and Marketing, Lester was the Chief Financial Officer, Curtis was Network Administrator, and Jeanette was the President and CEO. All three officers, Jeanette, Dex and Lester, were almost giddily euphoric to be making exciting new changes happen so quickly. There was general agreement on the fundamental changes being made, including the desirability of beginning a profit sharing plan. The details of the plan still needed to be identified, discussed, decided, and implemented before our next year's budget was developed. The profit sharing program would be a high priority to develop and complete.

IGNATIAN RDS: *The Nytek officers are clearly in a state of consolation (Week 1, Rule 3).*

CURTIS: We did it. Talk about teamwork..

DEX: Yes, we all did our jobs well.

JEANETTE: Now we need to plan how we can all share in the profits.

DEX: Your thought is to have everyone share equally in the profits?

JEANETTE: That's what we agreed on..

CURTIS: Absolutely right, Dex.

DEX: That's my understanding. I do wonder if some people will get an inflated opinion of themselves.

JEANETTE: What do you mean?

DEX: Well, can you imagine how the receptionist and janitor will feel just wonder if they'll ..oh, never mind. I'm so tired I can't think straight
Everyone was quiet.

JEANETTE: I'm sure there will be some kinks but if we were able to iron out our differences and complete this merger, we'll be able to work out any problems.

Scene Two: After the meeting the staff is relaxing in Jeanette's office.

NARRATOR: Nytek's vision and values had been established before affiliating in the joint venture company agreement. The values of shared power, resources, and rewards were discussed in the business plan and elsewhere during the process of finalizing the joint venture. It shouldn't come as a shock, therefore, to revisit these values of shared power, resources, and rewards in the first draft of the profit sharing program. Jeanette presented it to all of the managers and employees at the same time for discussion.

IGNATIAN RDS: *The state of consolation continues (Week 1, Rule 3).*

DEX: Well, that was well received. Of course it would be. It's like inviting the cook to have dinner with the family.

CURTIS: Doesn't the cook always eat with the family?

DEX: I was thinking about wealthy families who hire a cook. I guess in today's world that's an outdated concept.

JEANETTE: Couldn't you feel the unity in that meeting room. We all share the same vision and values. I feel even more sure, after the positive response from all staff members.

DEX: Why shouldn't there be agreement. Everyone will be sharing equally even if they don't contribute as much.

CURTIS: We are all contributing equally. Differing talents have equal weight. We need each other to make this company function at optimum level.

JEANETTE: I'm always awed by others who have talents I don't have. When the mechanic makes my car run again, I realize how important his talents are. Our diverse skills need to coalesce into a company that is greater than the sum of its parts. If we all do our jobs well, our individual talents will merge into a greater unity.

DEX: Ah, Jeanette, I love it when you get philosophical. All three of them laughed.

JEANETTE: See, even our joint laughter sounds different

Scene Three: Jeanette's office.

Narrator: The profit sharing plan adhered to the values of Nytek Corp. and had these basic principles: 1) every task in the company was assigned a weight, or points; 2) anyone performing that task received the same number of points; 3) anyone may volunteer to perform any task they are capable of performing or learning; 4) the effort to learn new tasks was rewarded with points; 5) mentoring others to learn a task was rewarded; 6) all meetings were open and received task points if attended; and 7) all financial and policy information was accessible, not only to management, but to all employees. For example, a secretary could use her available time to volunteer for tasks outside of her job description. Because the task points were equal for almost all tasks, regardless of the complexity of the tasks, a new person -- the secretary -- could earn as much in profit sharing as the president.

IGNATIAN RDS: *Consolation continues (Week 1, Rule 3).*

CURTIS: Everyone is working hard. The moral is high. I even heard Pete, the sales rep. singing in the bathroom.

DEX: Yeah, it's fun watching everyone scurry to empty the waste baskets. What a great idea to give that task equal weight. Even the lunch room is clean. Isn't it amazing what the lure of money can do to incentive.

JEANETTE: Everything is running smoothly. Orders are going out on time. People are smiling. I'm seeing cooperation at all levels.

DEX: I told you, Jeanette, money is very powerful. If you have money, you make your own rules.

CURTIS: I don't think it's just the money. People feel valued.

DEX: Right, people now have a price tag on their tasks, which is the best incentive.

JEANETTE: I'm not sure that is true. Money's important. So is a good working environment.

DEX: You saw that in the paper? Where employees ranked a supportive environment above salary? Probably, the results were skewed to validate the hypothesis.

JEANETTE: I'm not going to discuss statistics. I'm going back to work. I've got to earn my share of the profits just like everyone else.

Scene 4: Curtis Joins the Team.

NARRATOR: During the meeting, body language was positive, seemingly supportive of the program. Dex and Lester expressed enthusiastic support for this proposal and took a lot of credit for making the program available to the employees. Some of the employees were quiet as though they weren't sure this could apply to them. Curtis, a new employee, recently hired as Nytek's network administrator, asked so many questions that he could have given the presentation himself. It was evident that Curtis would be very active in this new program. He was very bright, talented, dependable and had a kind and helpful nature. Some staffers were already going to Curtis for assistance on a variety of projects. Dex and Lester stayed after the meeting to pipe-dream with the employees about all the ways that they would spend their share of the profits. Before he left, Dex congratulated Jeanette on the presentation and on a great program. Jeanette thought, "All's well! Viva la Profit"!

IGNATIAN RDS: *Consolation still persists among the staff members (Week 1, Rule 3).*

DEX: Jeanete, you've got the peasants eating out of your hands. I'll bet their share of the profits will be spent before the ink is dry on the checks.

JEANETTE : Oh, Dex, sometimes I wonder about you.

DEX: Why, because I say it like it is?

JEANETTE: You do have a unique way of visualizing things.

DEX: It worked to your advantage when we were negotiating the contract. You're a good CEO but you're going to have to encourage your brutal side if you don't want to get trampled. You're too trusting. The business world is like the ghetto. Only the tough survive.

JEANETTE Dex, you open my eyes to a world that I hope is not mirrored at Nytek.

Scene 5: Dex Reveals His True Thoughts.

NARRATOR: Later that afternoon in Dex's office he sat thinking that the net effect of Nytek's proposed plan was an open community for all employees. Information would be shared, and information means power-power he could no longer hoard for strategic political gain. Profit sharing money would be awarded based on merit rather than where you were in the hierarchy. He hadn't expected everyone to participate in the plan either. He certainly did not expect others to receive as much profit-sharing as he would. After all, a VIP should get more than any of the employees. "Yeah", he had said he liked the values Nytek had but building a profit sharing plan around them was going a little too far. In most companies Dex knew about, bonuses and profit sharing went almost exclusively to top management. After all, everyone knew that a company without the talents of its executives, wouldn't grow or prosper. In fact, the company might not make it." So why have Lester and I been demoted to the level of employees? Why should we have to share? Dex, frankly, felt insulted and frustrated. Even angry.

IGNATIAN RDS: *Dex is now clearly in a state of desolation (Week 2, Rule 3a). The Enemy has drawn Dex into a state of desolation by raising his expectations above all other staff mem-*

bers (Week 2, Rule 4, 4a, 4b). Dex no longer supports the profit-sharing program. The Enemy first attacks Rex by appealing to his pride, and then to his greed (Week 1, Rule 14).

DEX: What a bunch of losers. This isn't a church group. This is business. They can't honestly believe we're equals. I am a cut above those plebeians. I've got more education, more experience. Their theory is flawed. If we were equals why don't we earn the same salary. Why do I have this corner office and my own bathroom? This may work to my advantage. I'm sure I can manipulate this for my benefit. Like taking candy from a baby. I'll just keep supporting Jeanette and then do things my way. Same way I do at home. They need me. My wife wouldn't dare question me. She knows what side her bread is buttered on. Jeanette's a fool to think this will work. She's creating chaos. People need to know their place. Mine is at the top of the ladder.

Scene 6: Curtis Wonders Aloud.

NARRATOR: Curtis spent that evening talking to his wife about the new profit sharing program. He was elated to learn that Nytek had what he considered spiritual values and that the company would actually honor them---even with its profits. He almost couldn't believe it. Almost, but he did. He wondered if Jeanette was a Christian and if she, or someone before her, set these values. Curtis and his wife belonged to a small evangelical Nazarene church, taught Bible classes regularly and worked with the teen-age group Curtis was pretty sure Dex wasn't involved because Dex wasn't very friendly to him. It was so good to be working for a Christian company. This was an answer to prayer for him and his wife.

IGNATIAN RDS: *Curtis is certainly in a state of consolation and the Good Spirit continues to console him as evidenced by his positive evaluation of Nytek's values (Week 1, Rule 3 and Week 2, Rules 3 and 5).*

CURTIS: Nothing's changed, but everything is different. I still do the same work I've always done. The hours are the same. I feel peaceful when I go to work. It's effortless to think clearly. I can focus on the work. I don't have to waste energy figuring out the hidden agenda don't feel all that negative energy vibrating in the atmosphere. Non-toxic. Maybe I'm missing something. Could this be a con? What do I have to lose? I feel better, I'm not so tired and irritable. A Christian company!!! If I'm dreaming, I hope I don't wake up.

Scene 7: Curtis Discerns his Motivations.

NARRATOR: Curtis and his wife spent the evening examining the plans and team tasks to see how many task assignments he could volunteer to do and to learn. Better yet, Jeanette had asked him to join the management meeting tomorrow morning to review the profit sharing program. He wanted to be prepared and show his willingness to cooperate as much as possible.. Curtis viewed the profit sharing program as a powerful motivation to succeed, a spiritual experience that would be shared with other employees and with management and a potential raise in income. Curtis felt he had been placed in his new job for a reason. God wanted him to be there.

IGNATIAN RDS: *Curtis engages in thinking that intensifies his consolation against the possible onset of desolation. He studies how the profit sharing plan will operate. He is rewarded*

by continued consolation. He believes God wants him to be a leader at Nytek. (Week 2, Rules 5, 5a, 5b and Week 1, Rule 6)

CURTIS: Thank you, God for this blessing. Working in this company is an opportunity for me to continue to grow. I do place value on the sacredness of the human condition. I do believe that we need to respect others no matter their job title. Dex troubles me. He gives off bad vibes, as Michelle would say. It is not easy to treat him with respect. Is this a test? I know that I'll treat him well because I don't like how I feel when I am disrespectful. Hope that's acceptable motivation.

Scene 8: Dex moves into Desolation

NARRATOR: Dex, Lester, Curtis and Jeanette had an early morning meeting the next day to work out the final details of the new profit sharing program. Jeanette invited Curtis to represent a new employee's point of view. Dex and Lester had agreed to Curtis attending, but with an obvious lack of support. The meeting was unproductive. Lester agreed with everybody, no matter what was suggested. Dex was withdrawn, arms crossed, uncommunicative. He was thinking that he couldn't disagree with the program now with Curtis in the meeting—not when he'd taken credit for the program yesterday in front of Curtis and the employees. Everyone would know he was playing politics. "This sharing information is for the birds," he thought with some rancor.

IGNATIAN RDS: *Dex clearly demonstrates his disapproval and hostility at the meeting (Week 1, Rule 12). The Enemy pummels Dex with temptations of power and greed and reduces Dex to a state of desolation and hostility which Dex's disposition receives easily (Week 2, Rules 4a and 7).*

DEX: We seem to be getting no place fast. Just because we'll be sharing profits doesn't mean we have to have the same opinion. We may be all receiving the same share of the profits but we don't have to think alike. Controversy promotes growth.

CURTIS: Maybe we need time to adjust to this different way of thinking.

DEX: For God's sakes, profit sharing won't be a reality unless we work. I can certainly put aside profit while we keep this company functioning. I was afraid this would happen. Everybody is so focused on spending the as yet non-existent profits that people are forgetting to work.

JEANETTE Let's reschedule this meeting.

Scene 9: Curtis Moves Toward Consolation.

NARRATOR: Curtis offered some positive suggestions and received silence for response. He was beginning to have doubts about whether the program would be approved in any form. There was silent, fractious tension. He could feel it, and it didn't feel like the pep rally they had had yesterday for profit sharing. Jeanette was asking for his input again. Should he back away, play safe with everyone, or say what he thought.? After a silent prayer, he talked favorably for the values of shared power, shared resources, and shared rewards that were the basis for the profit sharing program. By now, the meeting had been reduced to a two-way planning session between Jeanette and Curtis.

IGNATIAN RDS: *Curtis is now being attacked by the Enemy's ploys of despair and frustration . He is beginning to believe the profit sharing program is doomed (Week 1, Rule 12). He steels himself against these ploys by saying a silent prayer to build up his courage against desolation in order to remain in consolation. He takes a positive approach toward the program (Week 1, Rule 10).*

CURTIS: I've thought a lot about this and I can see no reason why it won't work. I believe that profit sharing addresses the basic dignity of the human being, no matter what their talents, or position in the company. It reminds me of family where everyone is valued even though their responsibilities are different. It also reminds me of the church where I belong. Everyone is valued, even though people have different functions. I don't know if I should say this, but Jesus valued everyone, from Mary Magdalan to Lazarus' sister who chided Him for not getting there sooner. I love that part of the Gospel, when Jesus is twelve and His Mom asks Him where He was. Don't you know I am about my Father's business. I can just see Mary giving Him that look my mom used to give me. I'm sure Jesus didn't give her a hard time.

Scene 10: Movement Toward Consolation.

NARRATOR: Jeanette followed up the meeting with a quick conversation with Curtis to thank him for his positive input. She assured him, that like all change, it would take time to implement the plan and have the staff fully involved and understanding the value of such a profit program. Curtis looked as though a hundred pound weight had been lifted from his shoulders.

IGNATIAN RDS: *Curtis receives reinforcement for his consolation during a follow-up meeting with Jeanette (Week 2, Rule 3). She assures him that the plan will be implemented but that major changes take time to implement. Curtis is relieved and consoled.*

CURTIS: It's such a wonderful concept and fits my own personal philosophy so well, that I'm having a hard time controlling my own impatience to have the program implemented.

JEANETTE: I know what you mean. We're like kids waiting for Christmas.

Scene 11: Dex Remains in Desolation.

NARRATOR: Subsequent talks between Jeanette and Dex didn't clear the dismal atmosphere that was clouding their working relationship. Dex announced in several discussions that he felt that values are just policies that companies make to manipulate their employees. Values were to control employees, not management. The officers of the company should reap the lion's share of profits, perks, bonuses. Employees should learn not to expect too much, so we shouldn't build up their hopes. Executives make companies successful, not employees. Jeanette and Dex's differences, philosophically were deep and irreconcilable.

IGNATIAN RDS: *Dex reveals his strong antagonism for Nytek's policies. He is emboldened by the Enemy's deceits and appeals to his greed and needs for power (Week 2, Rule 4b). Dex insists upon a major percentage of the profits. His soul's disposition is receptive to the Enemy's*

perverse designs (Week 2, Rule 7). Dex and Jeanette are now separated by a deep philosophical abyss.

DEX: With all due respect, Jeanette, I think your off base. We worked so hard to make this merger happen and now you want to give the company away. I don't know where you got your MBA, but at the prestigious school I attended we studied the psychology of the employee. Employees are like dumb animals. You have to control them, keep them in line. Giving them too much freedom creates a chaotic atmosphere where companies run amuck.

JEANETTE: Ah, Dex, it makes me so sad to hear you say that.

DEX: that's just what I mean. You can't let your feelings run a business. If you want to deal in feelings, become a psychotherapist. During the meeting, body language was positive, seemingly supportive of the program.

Scene 12: The Profit-Sharing Program is Working Well.

NARRATOR: After six months, the profit sharing program was working very well -- even better than forecast. The staff was experimenting with a variety of tasks in different projects with success and the work was being produced with greater efficiency than ever. The employees were becoming open, abandoning their need for turf and political ambition. Curtis became the informal leader in the company (a role Dex desperately wanted) for utilizing the profit program and was remarkably efficient in his own job and in sales and marketing, operations and R & D plus other areas of management responsibility. It was also wonderful to feel the change in spirit evident in most of the employees. The collective spirit was one of cooperative 'can do'.

IGNATIAN RDS: A spirit of consolation pervades the company (Week 1, Rule 3).

CURTIS: Everything is running so smoothly. Production is up. Dex was so angry when Mary Lou, who is working on her degree at the community college, solved the glitch. His discontent doesn't seem to be affecting the rest of the employees. He is becoming more rigid and mean. I wish there was something we could do to help him.

JEANETTE: Curtis, there is nothing more we can do. I'm just hoping he leaves without doing more harm. I would prefer that he leave of his own volition. However, if he continues to be so disruptive, I'll talk to him again. When I told him I was sorry if I had hurt him in some way, I thought he was going to cry. I meant it. I would like Dex to stay if he can contain his hostility. He should be seeing a therapist. He needs help in seeing that his emotional issues are interfering with his effectiveness. We provide excellent mental health benefits. I told him, and I meant it, when I said it was a sign of strength to seek help. He just laughed. We need to focus on the company, not get enmeshed in his personal dilemma.

CURTIS: I know you're right. I need to focus on the harmony that we are experiencing. Everyone is thinking clearly, doing their jobs well, volunteering to try new things. I see it in myself. I understand all the different facets of this company.

Scene 13: Dex reveals his intense anger.

NARRATOR: The group's attitude toward Dex changed from respectful fear to annoyed tolerance. No one wanted to work with him because he was caught several times taking credit with customers and with the home office for work they had done. He never shared credit. Dex also refused to work with anyone in the various projects if he could manage it. The other team members also avoided assignments with him if they could. The net results were gradual ostracization and smaller figures on Dex's checks.

IGNATIAN RDS: *Dex is receiving grief from everyone because he refuses to share anything -- money, power, cooperation or credit for work achieved. He is living out his soul's disposition to the Enemy's influence. He is all but ostracized by the employees in team efforts and his paycheck reflects the results (Week 2, Rule 7).*

DEX: I don't know what happened. I was in the ultimate power position. Those bastards! They conned me. How the hell they seized the power is confounding me. Stupid fools. Profit sharing. That's not how the world works. You need to let them know, every single minute, who's in charge. Just because Sandy had knee surgery and couldn't pick up that paper. Who does she think she is, humiliating me, by asking me to pick it up for her. No sense of boundaries. My wife said I should have graciously picked it up. She wasn't questioning my power. I don't know why Curtis got upset when I told him he acted like a loser: all that sanctimonious caring. I don't care about any of those people. Too bad Sally's mother died. She should have finished that report. I worked the day of my father's funeral.

DEX: Jeanette said we were obligated to provide training for new staff. Show them once and if they don't get it, they don't belong here. Training costs money. Business is about making money, not wasting it. Jeanette insisted on good hospitalization, full mental health coverage. This isn't a social service agency. Well she did agree with me about getting rid of Sims. She couldn't even do that without offering him a chance to correct his mileage forms.

Scene 14: *Dex Resigns in Frustration, in Anger.*

NARRATOR: Dex became depressed and his responsibilities in sales and marketing began to suffer. A short time later, on a December morning, Dex submitted his resignation to Jeanette. Jeanette tried to discern if there were any other reasons for his decision that could be addressed and suggested that he see a counselor and take a little more time to evaluate his situation before proceeding with such a rash decision. He refused any further consideration. In the final analysis, he just couldn't buy into the company's values and the new culture that was growing around them. His final words were, "I need lots of prestige, which I can achieve with my political talent in another company. The bottom line is, I need to know who I can whip and who I should salute. There's no one to whip here and I have to salute everyone."

IGNATIAN RDS: *Dex has fallen into deep desolation. He is in turmoil, has fallen to temptations and has lost his faith and his hope (Week 1, Rule 4). While in this state of desolation, Dex makes a major decision to resign, to leave Nytek, and to go elsewhere. Ignatius cautions that it is never wise to make a major decision while in the state of desolation (Week 1, Rule 5). But Dex made the serious mistake anyway.*

Dex: Jeanette wants me to hold my resignation, get counseling. I almost reconsidered. Can't do that. Show my weakness by talking to a therapist. I won't let anyone come close to me. Tell people how you feel and they can use it against you. I need power, not vulnerability. "It's not the earth the meek inherit, it's the dirt."

Scene 15: Curtis Is Selected to Become President of Nytek Corp.

Narrator: A year later, Jeanette selected Curtis to become the next president of Nytek Corp, a position that she had expected would go to Dex if he had just been able to move past his pride and ambition. But, he made his own choices and selected his own path. Curtis had the natural leadership ability, grace and compassion. He already had tremendous technical skills and was rapidly learning sales, marketing and management skills as well.

IGNATIAN RDS: *Dex leaves Nytek and Curtis is named President-in-training. If Dex had been able to overcome his desolation and remain in consolation, he would have become the next president. Discernment really makes a difference in life. (Week 1, Rules 2,3; Week 2, Rules 2, 3).*

JEANETTE: Thank you, Curtis for accepting the presidency. You will represent us well. I am impressed with your willingness to learn all facets of the business. You work well with others. You have a natural ability to put people at ease while conveying your authority. You were respectful to Dex even when it was clear that he was working diligently to discredit your abilities.

CURTIS: It wasn't easy. I did realize that if I reacted the way he wanted, he'd win. He is a very talented man and I am sad that we could not learn from each other. Do you think we should have insisted he seek counseling?

JEANETTE: We can only offer. We have good mental health benefits. His pride got in the way. All we can do is access how it interferes with his work and suggest getting help. If he declines, we need to think of the corporate good. Now that his negative energy is gone, we can continue to create this company. You'll do well Curtis because you are not consumed by this job. You're focused. You accept the mission of this organization. You are willing to question without hostility. You will represent us well. Congratulations.

**Bringing Ignatius into the Business World
of the 21st Century**

A Renaissance of spirituality has captivated the modern world. Wanting more out of life, not knowing what such richness may encompass, we strive to become more completely ourselves. A re-examination of Ignatius and the *Spiritual Exercises* can offer us newer insights about life in the modern world, especially the world of modern business where for many people, ambition propels us to acquire money, status, and recognition as the primary goals of life.

What can Ignatius, who in his younger days was a professional soldier, a womanizer, who didn't bathe or care for himself, and later, became a mystic, a successful organizer, an inspiring leader, teach us today? How can we transform nearly 500 years of history, of antiquated language, into strategies we can use in the 21st century?

Ignatius began his spiritual conversion during a ten month stay in Manresa, Spain from 1522-1523 while recuperating from a badly wounded leg. His contemplation of the life of Christ during long periods of prayer, penance and silence gave rise to two broad themes: 1) the Kingdom of God and 2) and the two Standards of life, that of Christ which he called *consolation*, and that of Satan which he termed *desolation*. He kept extensive notes of his thoughts in his diaries and these became the basis for the *Spiritual Exercises*. (In light of a modern perspective, we might even say that Ignatius was the first patient to use modern psychotherapy as an approach to analyzing himself, with the help of his spiritual advisor, and to plan out a path of recovery.)⁴ But all of this was nearly 500 years ago and our language and life experiences have changed greatly. The purpose of this section is to explore the meaning of *consolation* and *desolation* in today's world, especially for the world of business, trade and industry, and to bring Ignatius' language into the 21st Century.

Ignatius' journey is our journey, only the particulars change. Today we talk about the disorientation of seeking thrills in drugs, alcohol, or sexual encounters. In business we talk about manipulating others so we can win, using creative accounting to maximize profit, asserting our privilege by using insider information, brandishing entitlement to dominate, to trample upon others, especially junior employees or shareholders. Whether we are found out by an outside force or something within us that envelops us in desolation, we are constantly reminded that we are out of balance. Whether or when we heed this powerful gnawing at our very being varies. The opportunity reasserts itself unceasingly.

We need to continue our personal journey as it unfolds in the world of business, where each day, we are challenged to choose between what is expedient and the genuineness of honesty, fair dealing, respectful treatment of employees, the dignity of forthrightness and the need to remain true to the self that seeks to reflect a greater recognition of the God within us. The business world presents a dynamic invitation to grow professionally and personally.

A New Look At The Rules Of Discernment -- A Business Outlook

In the following section we shall look at several of Ignatius' most basic Rules of Discernment dealing with consolation and desolation, and then suggest how they might apply to the modern world of business and corporate life. Readers can then supply the particular details of their business experience in the same way. When viewed in this way, we hold that the Ignatian Rules are a useful model for teaching about vision, goodness, honor, and dignity in the corporate world, for executives, for workers, and for students in Colleges of Business at major universities. (The paragraph and rule numbers cited are the same as those used in all modern editions of the *Spiritual Exercises*).

Rule 1. Ignatius begins by saying that the Evil One is accustomed to proposing pleasure for those who go from one sinful deed to another. He causes them to experience sensual delights and pleasures as they go from one vice to another. In the business world, the "evil manager" experi-

⁴ See W. Meissner, SJ. (1992, 1999) for extensive psychological analyses of Ignatius' life, work and spirituality from a Freudian perspective.

ences pleasure in demanding strict obedience from employees, cheating on wages, payments, or sick leave, and finding ways to skim dollars off the top of a contract. Out of town conferences become opportunities for getting drunk, high-stakes gambling, having sexual affairs or carrying on an illicit romance with a willing employee from the same firm. The Good Spirit acts in a contrary way, arousing the voice of conscience to a sense of remorse, encouraging good judgment and sound reason to change the manager's life style and business practices (see ¶ 314, Rule 1).

Rule 2. Ignatius then points out that the opposite occurs when those who are striving to purify themselves from sin and who are moving from good to better in their service to God. Here the Evil Spirit causes anxiety, sadness, and creates obstacles through false reasoning to prevent the soul from making progress. In business we see this as the well intentioned manager or corporate executive who constantly holds back by saying, "But what if", or who conjures up all kinds of reasons not to broaden the sick leave policy. But the Good Spirit attempts to intervene by giving courage, strength, consolation, inspiration and peace, making things easy, removing obstacles so that the soul may make progress toward God. In the corporate world, the executive has established a vision and shares it with the staff. She provides a plan that is committed to achieving that vision; she inspires the staff with confidence. (see ¶ 315, Rule 2).

Rule 3. Ignatius next describes *Spiritual Consolation* as a state in which the soul is aroused by an inner movement which causes it to be inflamed with love for its Creator and Lord, and thus can love no other thing on the earth for its own sake, but only as it belongs to the Creator. It is also consolation when one is moved to shed tears because of love of the Lord, whether it be in sorrow for our sins or for the suffering and passion of Christ. Finally, consolation is any increase in faith, hope or love, or any interior joy that calls and attracts us to heavenly things, and to the salvation of our soul, inspiring it with peace and quiet in its Creator and Lord. In the corporate world consolation implies a workplace where all work happily and in harmony toward company goals. Where executives are at ease and at peace with one another, communicate vision and plans easily, resolve problems quickly and fairly, and where the workplace is free of tension. There is a genuine sense of peace in the company. Production is high, workers and staff are happy to come to work each day. Such an ideal might be more easily achieved in a small, locally owned company where there is a strong commitment to the community. But in today's world of global industries, high technology and intense competition such a description of "corporate consolation" presents a difficult ideal to achieve (see ¶316, Rule 3).

Rule 4. Ignatius now turns to *Spiritual Desolation* and defines it as all that is contrary to consolation in Rule 3 above. It is a darkness of the soul, a turmoil of the spirit, an inclination to what is low and earthly. There is much restlessness rising from many disturbances and temptations and which lead to a loss of faith, a loss of hope, and a loss of love. The soul is apathetic, lukewarm and sad and is separated from its Creator and Lord. In today's business world, this definition of spiritual desolation describes the executive or worker who has never defined a vision, has lost direction, is angry and difficult to work with, has no sense of hope in the future of the company, and little regard for the well-being of co-workers. Such an executive or worker can not function effectively in the company and is a detriment to achieving the ideal situation described in Rule 3. In the case study presented above, Dex is constantly in a state of desolation (see ¶317, Rule 4).

Rule 5. When in a state of desolation Ignatius counsels us never to make a major change in our life activity, but we should stand firm in the decisions and resolutions from when we were in a state of consolation. In desolation, the Evil spirit guides and counsels us. And by following such counsels, one can never find the correct way to making a right decision. In the business world this means that when an executive or worker is in desolation, she should never attempt to make a major change in policy, fire or demote staff members, or attempt to subvert well established accounting or financial policies, especially by using secrecy, deceptive methods, or clearly dishonest practices. Following the lure of the vices of greed, lust for power, and the demand for control will never lead to making the right decisions for the company (see ¶318, Rule 5).

Rule 6. Ignatius reaffirms Rule 5 that we not make major changes while in desolation, but suggests that we work against the desolation by more frequent prayer, meditation, more intensive examination of our lives, and suitable acts of penance. In today's business world this rule suggests that in times of great difficulty that we seek guidance from knowledgeable experts outside the company, that we consult regularly with colleagues and subordinates, and that we return to the original vision we had for the company and earnestly search out misguided actions or decisions that have impeded the success of the vision (see ¶ 319, Rule 6).

Rule 7. When a person is in desolation, Ignatius reminds us that God has left us to our natural powers to resist the different agitations and temptations of the Enemy in order to try us. We can resist with God's help which is always available to us, though we may not clearly perceive it. For while God has withdrawn from us temporarily the abundant fervor, ardent love and intense grace of consolation, He has left us with sufficient grace for eternal salvation. In the business world this means that we must continue to work even harder to return to the original vision of the company, trusting in the goodness of that vision and calling upon the good will of colleagues and staff, working harder to remove obstacles to that vision, adjusting and making changes as needed, inspiring confidence, and believing firmly that courage and persistence will pay off (see ¶320, Rule 7).

Rule 8. Lastly, Ignatius cautions that while in desolation, one must persevere in patience which is contrary to the vexations that have come upon us. He reminds us that consolation will soon return, but that we must continue to strive against the desolation by constant prayer, mediation, spiritual reading, re-examining our life and conscience, and by reaffirming our faith and hope in the return to life with Christ. In the business world, this suggests executives and workers who are experiencing turmoil and hardship, remain patient and not take precipitous action that may be very destructive, but continue to seek out expert advice and act upon it, widen the sphere of participation in executive decisions, seek to reassure subordinates and workers of the worthwhileness of the goal (vision), re-examine past decisions and actions taken throughout the company, and strive to reaffirm a sense of faith in the goodness of the vision, and a well placed hope that it can be achieved (see ¶321, Rule 8).

Conclusion. What Ignatius did with his life was productive, creative, and eventually brought him into harmony with himself and the cultural times in which he lived.. When the invitation to take responsibility for his behavior was offered, he embraced this struggle with the same fervor he had lived in his early decadent life. That was his strength. He did not yield to the desolation

that enveloped him. Ultimately, he discerned his attunement, his harmony to the authentic self that was struggling to emerge.

To discern is a lifelong process that takes practice, forgiveness of our weakness, acknowledgment of our strengths. In the corporate business world as well as in our personal lives, we must be responsible for our behavior, our choices, our errors, for these are the tools that sharpen discernment. In a large scale study of corporate leadership

J. Collins (2001) identified 11 corporate leaders who made the leap from good to great companies and sustained financial success for at least 15 years. One of the primary findings was that all 11 CEOs achieved the highest level of leadership, Level 5 - Executive, which Collins defined as having a compelling personal modesty and a driving ambition for company (not personal) success. Among these leaders were Darwin Smith of Kimberly Clark, Colman Mockler of Gillette, David Maxwell of Fannie Mae, Alan Wartzel of Circuit City, Joseph Cullman of Phillip Morris and Charles Walgreen of Walgreens. These CEOs had certainly achieved a state of consolation in the corporate world.

Summary. Teaching students and managers to be better discerners of the decision-making process highlights the relationship between their intentions and the intentions of others in light of the vision and values of the company and the leaning of the Holy Spirit in their daily lives. Participants who grow spiritually by acquiring new discernment abilities will have a better understanding recognition of how they are called to business, and how the business is called to vocation as well.

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