

Business Leadership as a Spiritual Calling:

Pedagogical Approaches and Spiritual
Journeys of Silicon Valley MBAs

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Abstract:

Over 350 MBAs have participated in a seminar *Spirituality for Organizational Leadership* at Santa Clara University located in Silicon Valley California during the last four years. These are the next generation leaders of an important globally relevant technology complex. One focus of the seminar is on contemporary business leadership as “calling”. This paper reports on the pedagogy (inclusive of meditation and personal journals) and by means of participant quotations provides exemplification of how their spiritual understanding regarding “calling” unfolds.

Introduction:

Silicon Valley has a unique business culture familiar to those who read the global business press. Fast moving, entrepreneurial, innovation driven, wired, hectic, and internationally linked, Silicon Valley is a frenzied intersection of engineering, science, business acumen and entrepreneurship. At its worst the Valley can be a destructive stew laced with greed, opportunism and activism; at its best the Valley is a place that unleashes the human spirit through a culture of decentralization, empowerment, and creative subsidiarity. When it works well the culture enables co-creation providing important products and services to humankind. Therefore, understanding work within this setting as a spiritual calling matters. (Delbecq, 94; Delbecq and Weiss, 2000)

Exactly because of its intensity The Valley is can be a dangerous place for the spiritually confused. Without a spiritual compass the unaware will lead a life of increasing stress and quite often join the ranks of “burned-out” refugees fleeing the Valley in a state of brokenness. (Delbecq and Friedlander, 1995) Thus Silicon Valley is a powerful laboratory for testing how a “spirituality of work” can enhance the ability of young leaders to grapple with contemporary business complexity.

For the past four years I have taught a seminar: *Spirituality for Organizational Leadership*. The Syllabus, annotated topical modules, and reading list are provided as Appendix I. The reader can quickly peruse them to obtain the “flavor” and overall rhythm of the entire seminar. (Delbecq, 2000) This paper does not report on the entire experience, but rather on the spiritual journey of the participants engaging the first two Modules: Introducing Spirituality and Calling/Vocation.

The literature on “vocation” is replete with exemplification of the initial responses of calling to clerical and religious life; or to deepening the personal inner journey. It is less fulsome in exemplifying calls received by laity. But attention to lay calling deserves attention. Catholic teaching since the Second

Vatican Council has been clear in commissioning the laity to be salt and light to the world. (John Paul II, 1988). One important contemporary secular institution is the global business enterprise.

However, my experience with working professionals in Silicon Valley is that spirituality is still primarily associated in their minds with personal piety, shared ministry within their Religious tradition, or charitable endeavors outside the rhythm of daily work. For most the inner spiritual journey is not integrated with day to day business. This generalization is not new or unique to this business setting. (Delbecq, 2001).

The purpose of this paper is to describe how the awareness of the need to integrate spirituality with work proceeds within the Seminar on Spirituality of Organizational Leadership.

Composition of Participants

The seminar participants' average age is 32; about equally divided between men and women. The majority are high achieving engineering, scientific and functional business managers working in high technology firms; i.e. bio-science, engineering, aerospace, computer, semi-conductor, communications, software, etc. A few are entrepreneur - owners. Typically two or three consultants and one or two CEOs from the Community join the seminar as full participants. Most are full-time working professionals. A few are between positions (e.g. sold their company, laid off, seeking a job change). They are hard working high achievement oriented knowledge workers in prime mid-career. Their competencies represent those who drive the core strategic business units in the Valley.

The seminar is an elective course within the MBA program of the Leavey School of Business. Initially a group of 9 MBAs and 9 CEO were invited for an alpha test of the seminar design. (Delbecq, 2000) Since that time, the seminar has been an elective offering. The seminar meets (inconveniently for many) from 8:30 – 2:20 on five Saturdays, so a precious day “for catch-up” and personal matters is sacrificed by highly stressed Valley employees. Yet they fill the seminar room each quarter, largely through word-of-mouth encouragement from others who have participated in previous seminars.

The participants encompass diverse religious backgrounds. Buddhists, Taoists, Muslims, Jews, a variety of Hindic faiths, Christians, agnostics, and a few self-proclaimed atheists are represented. While Santa Clara University is a Jesuit, Catholic University, five Catholics in a class of 40 would be typical. The Christian tradition is embraced “nominally” by sixty percent of the attendees. The majority of the participants as the seminar commences are not active in Church, Mosque, Synagogue, or Temple. The class mirrors the religious demographics of Silicon Valley.

We can now turn to the seminar content and the unfolding spiritual journey of participants as they explore “spiritual calling”.

Module One: An Introduction to Spirituality in the Context of the Contemporary Organization

The first module of the seminar introduces the topic of spirituality in the setting of the contemporary organization.

Pre-reading:

The participants engage pre-reading prior to attending these first two module units of the seminar. This includes readings in multiple religious and wisdom traditions as a prelude to sensitive dialog; readings in contemporary leadership theory, focused on transformational (charismatic) leadership studies, so they will

see “echoes” of the spiritual in current empiricism; and spiritual biography taken from the lives of individuals from varied religious traditions. (Refer to the reading list, Appendix I)

Figure 1 summarizes the flow of this first module.

Figure 1

MODULE ONE. Course Introduction

Introductions and course overview

Meditation

Being present to “Now”

Lecture/Discussion

Definitions of spirituality

Norms

Appreciative Inquiry
Confidentiality

Meditation

How called to seminar

Sharing Motivations for Participating in the Seminar

Meditation:

After introductions and welcome, the “work” of the module begins with a guided meditation. The meditation focuses on “mindfulness”. Participants are told that spirituality is about “experience”, not simply knowledge. Just as they cannot learn to sail a boat simply by reading about boats and oceans, they cannot enter into the spiritual unless they embrace spiritual disciplines and spiritual experience. So right off, they are guided into meditation.

With music, the Professor leads a reflection on the importance of being present to the “now”. Asking participants to go to a place of inner peace, they are encourage to let go of fears, anxieties, work agendas, etc. They are invited to experience the freedom of just “BEing”. After a five minute meditation they are asked to gently return to the seminar and to be completely present to the ensuing lecture and shared dialog; to step away from multi-tasking, and concern with their past and their future. The implications of being in the ‘now’, of being fully present for each subsequent task within their daily work life is then discussed.

For many, this is already new ground. They are often not fully present in the frenzy of daily work. It is an important lesson that they reflect upon in meditation assignments during the two weeks before the seminar meets again. It is also an important first step into meditation as a spiritual discipline.

Some quotations from the students' journals received two weeks later indicates the learning from this first meditation:

The meditations in class have set me up for a more personal experience of the material that I had expected. I had envisioned a more lecture-based approach instead of the more active experience and participation that is needed for this class. My initial reaction was "this puts me way out of my comfort zone." I don't think I would have been able to jump into the meditation assignments without the "practice" during the lecture.

My life is a circle. I run around and around. Each day is the same. Month and years all appear the same. I am in a rut. The first meditation brought something to light inside of me. I discovered life does not begin in the future, but now. I began to think that I can break the circle apart.

Multi-tasking is something I feel comfortable with, feel like I am good at. I now see it sometimes is getting in the way of my connections to others. Being present to the moment means to me putting less priority on my multi-tasking and paying closer attention to the people whom I am really wanting to work with, understand and appreciate.

Thomas Merton sums up exactly what I am thinking. I am working on finding my true self, but there are so many distractions at work that I'm not always sure which of my feelings are real. How do you overcome all of the fears, obsessions and addictions to find yourself? Part of the answer has to be to be "present" so you can listen to God in the "now".

My workdays were more productive because I had focused my thoughts and tasks for the day toward the light at the very beginning of the work day. I stopped my rush before entering the office. With focused thoughts and the reduced pace, my days were more productive.

Lecture/Discussion

The lecture then focuses on definitions of spirituality. For purposes of the seminar the discussion embraces within the notion of spirituality 1) A world View: oriented to deepest values, ultimate concerns and a faith relationship with the Transcendent, and 2) A Path: incorporating a way of life and disciplines that guides one to become most fully the true self, be in union with others and the natural world, be useful and find purpose and meaning, to find love and be loved, to understand and to be understood. (Delbecq, (Ed. 2001; Ch. 1; Schneiders, 1989)

It is stressed that ultimately the spiritual journey is unique to each person. It unfolds in light of each person's DNA, psychology, life history, life circumstances, etc. So in the end, each person in the seminar must ask for the grace to find their particular spiritual path within the uniqueness of their life circumstances.

Then following an introduction to Appreciative Inquiry (which is adopted as the norm for class dialog) participants share what motivated them to participate in the seminar.

Many reasons are given: life changes, the difficulties of contemporary leadership; the absence of any 'spiritual' activity in their present life; discomfort with religion but desire for the 'spiritual', opportunism (I needed a Saturday class because of business travel); but most prominent --- a desire to integrate self, and integrate work with self. In this regard, the theme of spiritual integration so powerful in the Mitroff study is echoed among my seminar participants; Mitroff, 1999)

This is also a first experience of sharing spiritually intimate conversation in a small circle of trust. It sets a tone for respectful "receiving" from the Professor that must be present if later participants are to be open in their journaling. (Journaling is a critical assigned discipline between class modules). The discussion is also an affirmation that "*Each of us is the holder of our spiritual experience.*" As they listen to the great diversity of spiritual longings, circumstances and individual gifts among diverse participants class dialog also reinforces their need to be open to the voice of others during discernment.

The module closed by noting how the "spirit at work" movement has grown in North America. It reviews the current manifest interest in the topic by both by management scholars and business professionals. Evidence includes the fact that 80+% of organizational leaders feel a spiritual compass is necessary for leadership. [Mitroff and Denton]. It notes the proliferation of books and articles on the subject. the rise of the Management, Spiritual and Religion Interest Group within the Academy of Management, and the "Going Public with Spirituality in Higher Education" dialog. (Going Public With Spirituality in Higher Education and Business, University of Mass. Amherst, 2000)

To summarize, Module 1 focuses on what spirituality is and provides legitimization for the importance of the topic.

MODULE TWO: Organizational Leadership as Calling

A: The Call to "DO":

The second module focuses on calling/vocation. Figure Two provides an overview.

Figure 2

MODULE TWO: Organizational Leadership as Calling

A) Centrality of Organizations in Society

Lecture

- Provider of services/goods
- Enabling of talent
- Locus of contemporary community
- Container of (in)justice
- Steward of Resources
- Creator of Wealth

Organizational leadership not a second rate path to holiness

Meditation

An Examen: Light and Darkness in my Organization

The first part of the lecture emphasizes the importance of the contemporary organization to modern society and why being called to lead these important institutions is an important life calling. We reflect on how the goods and services our neighbor's depend on are created within and distributed through organizations. We remind ourselves that all the traditions see meeting the real needs of others as critical to the spiritual journey. But in contemporary life, these needs are often met through complex chains of causation more remote than in the past.

Yet, unless we connect to the long chains of causation associated with the modern organization as "compassionate service" we find our work hollow and without meaning. So we reflect on how charisma/gift/ talent is unleashed or inhibited within organizations, and the centrality of leadership in creating enabling organizational structures and decision processes to tap into and release individual talent. We reflect on how the contemporary organization is a central "community" replacing former villages or neighborhoods as the primary community for most of the work week. We again remind ourselves of the role of leadership (formal and informal) in creating viable community, and of the high cost of pernicious work settings.

Finally we examine issues of justice within the organization (and injustice, i.e. who is marginalized) and the impact of organizational on broader societal well being. We examine the obligations of stewardship in global business organizations that often control more wealth than smaller nation states. We look at the charisma of wealth creation so important in creating motivation and providing the dignity of work, but also how this gift creates economic surplus that supports governments, the arts, health and social services, and education. We examine how societal wealth is distributed through taxes and philanthropy enabled by the contemporary business organization.

The dark side of the contemporary global business organization is also examined; e.g. the distortions of power, greed, employee exploitation, environmental degradation, and negative impacts on indigenous cultures caused by global business practices.

We end reminding ourselves that this dominant societal institution very much needs "salt and light" and that those called to organizational leadership are not called to a second-rate path of holiness or an unimportant spiritual challenge. We discuss the spiritual writings on the necessity to avoid any false dualism between day to day work within organizations and the spiritual path. We affirm that it is exactly in these day to day leadership challenges that the spiritual journey unfolds if organizational leadership is our calling.

Module 2A ends with a guided meditation, an "Examen" regarding Light and Darkness within the Organization. (See Appendix 2 for the details of the meditation).

The message that daily organizational life can be integrated with the spiritual journey is received like fresh rain for spirits parched by a secular sun. The following quotations are again taken from student journals submitted two weeks following the first seminar gathering.

It was common when I was growing up to hear people talk about teaching as a vocation, or hear people say about some workers comments like "that nurse is wonderful, you can see her

vocation.” I have begun to pray for “my vocation”. It never really occurred to me that a vocation is both something that is offered and something that is received. I am beginning to see my vocation calls me to serve others both within my company, and by serving my company clients, and this requires spiritual development. I am very excited to see how this new insight develops in my business life.

I have realized my personal relationship with God has been deteriorating as I consumed myself in daily work. I seem to have entirely separated my spiritual life from my work and it has resulted in an unfulfilling path ‘on the road to success and career progression’. I recognized this only after deep, careful thought and meditation following our first seminar gathering. I am coming to realize I must maintain a strong bond with God in everything I do at work. I cannot treat my relationship with God as I do when I turn the water faucet on and off.

Starting with the lecture, the idea that really struck me was a note that I wrote down: “If I am going to take that much of myself to work it has to mean something. Is this work worth giving all of myself to”? I give all of myself to my job, creatively and intellectually, but not my heart. The meditations then helped me to start to see that I don’t dislike my job as much as I thought. I just haven’t been looking at it from the perspective on how I impact on my client’s lives. I am starting to see the comfort I provide by helping them with financial needs and estate planning.

I never put much thought into seeing God as the one who would personally reach out to us individually, who would ask me to help others through my work. My meditation has revealed to myself the deep realization that I subconsciously have divided my life into a Christian world and a secular world.

It is true that time pressures at work are extreme. However, this is a problem with respect to my spiritual growth only because I have compartmentalized the spiritual aspect of life into a separate box that needs it’s own place and time. I now realize that my spirituality needs to be integrated into everything that I do at work. This especially includes the one component that is demanding the most of my present time – my career. My reflection is teaching me that the problem has not been with my work, but rather my approach to work. I have been forcing myself to be someone whom I desperately do not want to be at work by leaving my spirituality at the door before I went into the office building everyday. In essence I have been putting on a mask as soon as I walk in. Embracing my spirituality as integral to my organizational work is helping me react more positively to different situations. It is helping me view the situation with the greater good in mind, not just to focus on narrow tasks that center around myself. I am reaffirming my respect for my organization that enables technologies that produce the semiconductors that enrich our daily lives.

A topic that resonated with me was the idea: “A vocation is a career that not only provides for our needs, but also provides for the common good.” I have had dreams of a vocation that provides for the common societal good, but felt myself mired in the reality of making a living and trying to find a way to get where I want to go. Now I begin to understand I am sitting on my dream -- my biotechnology, scientific and engineering roots are embedded in the dream I have been seeking. I just didn’t recognize the dream of spiritual fulfillment was hidden within the day to day of my organizational life..

Figure 3
MODULE 2. Organizational Leadership as Calling – Cont.
B) Called by Name

In one's individuality

The arch-typical calling Story

Meditation on personal calling

The second part of Module 2 focuses on the call to BE (become) that person God intended you to be from eternity, and how becoming must be integrated with the call to DO. We come to understand that we must DO in our imperfections, and if we act out of love, then the DOing will flow into the BEcoming. The spiritual journey must be inclusive of others, and we see that we grow in holiness (wholeness) as we serve others. The readings carefully attend the distinction between “Calling” as vocation, versus “career”. Spiritual calling implies a movement toward integration with the Transcendent or Mystery however named in a tradition. (Delbecq, Ed. 2002 Ch.3) Participants begin to grasp that what is at stake at their stage of career may not be so much discernment regarding a career calling (after all they are MBAs so they are not debating whether to study music or social work) but rather a calling to BEcome a different person through deepening of the spiritual journey, enabling them to be present in a different way within their career able to DO things differently within their organizational leadership because of increased self integration.

Module 2B ends again with a guided meditation, this time focusing on reflections regarding my individual gifts, and how I am called to develop and share my gifts within my calling to organizational leadership.

Although Module Three will not be reported on in detail in this brief paper, note that this final module of the first day consists a guided meditation based on Lakota Sioux Spirituality. It asks participants to focus on the voices of elders and future generations as they consider their calling to organizational leadership. In prayer and reflection they are asked to listen to these messages before focusing on the voice of their own ego.

Figure 4

MODULE 3. Listening to Voices of Elders and Future Generations

Lakota Sioux Living Circle

Discovering the power of listening to our spiritual elders and the voices of future generations

Diminishing the Ego as the First Voice

Realizing that we need to ask deeper questions as a precondition to courageous service to others.

Exemplification from experiences with strategic
Board retreats

A note on pedagogy

Before continuing to describe the unfolding of the spiritual adventure in the words of the participants, a few pedagogical notes are in order. Participants embrace the “graduate level” character of the readings. The reading assignments are substantive. The “Bridging the Gap” articles are both managerially and theologically sophisticated. (Delbecq, Ed., 2001). The essay by Sandra Schneiders on the theological character of spirituality is a classic theological reference. (Schneiders, 2000) The biographical stories of the spiritual journeys and the readings on different religious traditions have taken participants into inter-religious depths. Participants express appreciation for the rigor of the readings. After all, they have advanced degrees in science and engineering, and are in the process of completing an advanced degree in business. They do not want “popularized” readings on spirituality. Likewise, the lectures are carefully constructed and content rich presented at a graduate level of abstraction well referenced, with power point slides made available to participants. Again this careful attention to depth is appreciated. Together all these elements are helpful.

Yet, experience shows that it is the entry into meditation that is the keystone for personal appropriation of spirituality. The spiritual journey must embrace prayer and meditation for it is the Spirit who must guide the unfolding journey of each participant. Other academic observers of the seminar are surprised at the substantial amount of course time that is devoted to meditation; beginnings and ends of each lecture, and a third module that is entirely meditation are central to the design.

Further, a critical element of the “homework” between seminar modules is based on journaling flowing from meditation. At the end of the first seminar day, participants are given two meditations (A Meditation with Two Trees – Appendix 3, and the Meditation on Light and Darkness in My Organization – Appendix 2). They alternate between the two meditations each day. (Appendix 4 contains the Assignment Instructions). A content analysis of submitted assignments shows that the most frequent reference is to learning growing out of these meditations. The readings, lectures and class dialog are important, but only lay the groundwork for God to be God. In the journal entries below, the very personal way that the Spirit is acting is apparent.

The Unfolding of the Spiritual Journey in Post-Class Meditation and Reflection

The unfolding spiritual journey is often described as encompassing stages or cycles. There is variation in the language, but the following descriptors are representative.

Conversion - Answering the Call
Repentance - Admission of our Brokenness
Illumination Glimpsing the presence of God in Day to Day Life
Deification. – Living continually in the Presence of God

However, thinking of these experiences as stages can be misleading so I prefer the term cycle or rhythm. New awareness associated with a particular stage is not permanent nor are the cycles perfectly sequential. For example, even the advanced spiritual traveler cannot remain permanently in the presence of God in this life. And we remain sinners subject to our fallen human nature who must always return to repentance

throughout our lives. Nonetheless, it is helpful as we conclude our discussion of the experiences of seminar participants to group some quotations around these rhythms within the spiritual journey.

Conversion

Many of the earlier quotations were suggestive of Conversion; an openness to the “Inner Voice Which Bears a Thousand Names” beckoning participants to live their life in new awareness of Transcendent presence. Now attention will be given to reflections representative of other cycles of the spiritual journey evident in participant journals.

Repentance

Progress in the spiritual journey requires one to be in touch with personal sinfulness. We need to acknowledge the mess we have made of our lives without relying on God. Indeed, a sense of this “mess” and its attendant suffering is often the prelude to turning to God. Otherwise, we remain in the delusion that we can resolve our quest for happiness through our efforts focused on the needs of the false self. (Keating 1999)

As we become aware of the suffering in our life, there is a false resolution: blaming the problems on the organization and on others. For the most part participants in the seminar are “graced” to avoid this trap. They are able to confront the darkness in self without seeing themselves as victims of others or the organization.

The Meditation with Two Trees seems an important aid (Appendix 3). Given two trees of the same species standing next to each other, 90% of the students seem drawn to the tree that most bears the marks of suffering. I am not sure why this is the case. But they usually choose as “my tree” the one with broken branches, scars from past injuries, one struggling to find light or nourishment in difficult circumstances, etc. They find comfort in the fact that “my tree” “had to struggle” yet “provides shade,” “is a refuge for birds and squirrels,” has a “beauty in its essence despite the broken branches.” They also often choose a tree that they have walked by day after day and never noticed until the meditation assignment, and reflect that they have “walked by my own essence” in the “busyness” of life.

So the Meditation with Two Trees seems to be an important complement to the “Meditation on Organization Light and Darkness” and both opening participants to confront darkness in themselves. The following quotations are examples:

*The stories of people finding the rare balance of financial success and social responsibility touch deeply into my conscience. I feel a great sense of guilt for my perceived frailties. It has been a rare thing for me to think of others. My drive toward success has dominated my life. I learned the valuable lesson from my meditation that I could not go on in this manner. I need people in my life, but as a consequence of my self-centeredness I am alone at work. I am in horrible self-imposed isolated space, and **I need to change my ways.***

*I must confess that my work ethics have been warped during the Internet boom. Prior to the boom, I had a very pure view of my engineering career. **I pray to God for guidance to regain the passion and the purity I once possessed for my engineering work because I want to be performing my work in a way that glorifies Him.***

In my meditation and reflection I felt that I was decaying in my work. I could not see beyond all the immature actions and selfish petty ambitions. As I zoom into the darkest spot within my company, I realize that it is myself that is eating up the light. I have been bitter for the last

*couple of weeks. The source of darkness that was me is starting to show a glimmer of light. I realized how awful my attitude was, and how much it harmed me and all the people around me. The idea that we should be spiritual at work starts to ring in my mind. **I no longer want to be dark, but a source of light at work the way I was earlier in my employment.***

*In many occasions I have given in to anger and loss of control. I realize I have to spend time reflecting on the root cause of my behavior. I need to come to understand the pressures of my work life..... **I am coming to the realization that “helping others” rather than devoting my career to just satisfying my own self-interests will be a upheaval in my life.** My preoccupations with presenting myself as a shrew business player who understands the financial aspects of a business has made me disregard the true intent of this organization.*

*In another of my meditations on Light and Darkness at work I saw the difference between working out of ego and working out of freedom. I realized that I bring darkness to my organization when I work from ego. **I need to change and bring light to my organization and everyone I come in contact with which is possible when I work from freedom.***

Holding back, procrastinating, daydreaming, avoiding involvement – these are ways I protect myself from the pain of failure. But of course I am also cutting myself off from the joy of putting my heart into my work.

*I see work as so busy and boring. My work seems almost the same everyday, yet I know there are many challenge I should open up to. Even though I am doing well and my superiors are satisfied with my work, I don't experience any joy in my career. ... But now I am beginning to understand I can approach all of this as a relational challenge. **Work can be a place where we can meet friends, communicate, learn and teach...** I myself may be a source of some darkness. I have been complaining with my friends in the company. So my emotion influences others, or may discourage them.*

These quotations show the movement of the grace of repentance. The purpose of the bold type in the above quotes is to emphasize that repentance is not a matter of being stuck in self- criticism. Rather, it is a purgation that precedes moving forward to change the manner of being present within the workplace.

Of course there are reflections on darkness in the organization as well. Ethical challenges, ruthlessness, manipulation of information for self - advantage, greed, hurtful politics the dark under belly of organizational life is confronted.

*I work for bosses who believe the way to motivate is to degrade and treat employees as servants. I began to absorb that message. To get ahead you need to disregard your colleagues and make your self- interests the priority. **I now am looking at how to form a partnership with my colleagues to work together to contribute to building our business as a means to serve the needs in society.***

*In the course of working for demanding clients, we “spin” the data distorting the truth. Sometimes we compromise by not taking a stronger advocacy position. **I connected with the idea that we can be co-creators of a better way. I am reflecting on how to integrate higher values and meaning into our work.***

The meditation assignments have led to a number of changes in my behavior at work. I realize now that I have been a source of darkness in my organization by focusing on what my new job is

*going to be neglecting my present colleagues. **I spent some time this week working with someone in my organization that compiles department metrics. Traditionally I have not actively cooperated with this effort.** After doing the light and darkness meditations, I realized the department was marginalizing him. This week I guided him through the records that he needs to compile to construct his metrics. I feel I have given him a better understanding of what needs to get captured. In addition, our working relationship has improved such that he stopped by later in the week with some questions..... The growth of the organization had led to reduced communication between departments. I feel I have a real opportunity to make a positive contribution to the way several departments interact at the organization I work for.*

It is important to note once again that the movement within these quotations does not stop with simply recording, complaining about, or giving into organizational darkness. Rather, the movement (as again indicated by the bold script) has led participants to take action to bring light to the darkness, a “fruit” of Spirit that shows spiritual progress.

Illumination

Another cycle in the spiritual journey is characterized by “illumination.” This cycle is reflected in two movements of the spirit:

- 1) the ability to see God at work in creation
- 2) movement away from focus on self toward a focus on serving others

The journals show seminar participants relative to this cycle within the spiritual journey as well.

I was seeing the main office in San Francisco from a birds eye view, at first focused on the immediate organizational setting like we did in class. But then I started seeing the hundreds, thousands of connections to all the people, other organizations, government offices, planning departments , everywhere influenced by everything our work touches. Not only in the present, but I saw these connections in the past as well. I was almost overwhelmed with the bigness of our mission, the impacts that we have that I have not been conscious of. Now I have a sense that my work touches hundreds, maybe thousands of people every day. This is a wonderful and empowering feeling. I realized I need this image, this awareness of the bigness of my work, to sustain me through the day to day of what I do.

Clearing my mind before work has been an absolute enlightening experience. I enter each work-day when I complete the Light and Darkness meditation with a new sense of purpose. I have changed my outlook on my job. In my heart I am no longer simply a Program Manager, but rather I am an enabler of collaboration and communication. I help others see their place on teams and how valuable they are to the company and how their job helps society as a whole. I have stopped bringing my laptop to meetings and I have tried to attend more meetings in person to let others know I am entirely there. I feel as though people are appreciating the fact that I am giving them the attention they would like. I have also noticed myself listening to people completely rather than formulating my answer or opinions before they have completed what they have said.

With new understanding that work can be spiritual, happiness has settled in my inner self. I could not but reflect that my life is exactly as I need it to be to begin the new “me’ ... One of our clients recently sent us a letter praising our work. In the past I wouldn’t have thought about the

letter. Now, everyday I think about that letter when I come into work. My meditation has given me a purpose, a mission possibly. I am exactly where I should be.

I often found myself wondering about the greater purpose of my work. Through the meditation I have begun to understand that on a daily basis a group of 150 people rely on me to provide them with sound financial and business advice regarding a multitude of situations. I now see a bigger purpose from my work. A glimmer of light and greater purpose become evident. I have taken to heart the lecture comment that one need to live the spiritual life fully in the present.

I always thought we just made “electronic widgets”. Nothing spiritual about that! Now my meditations help me to see that our product is important to medicine, education – practically every important societal sector. I realize that I need to see that we are engaged in a very important service that helps many people.

I now see my value as working with my peers. I am starting to think about how in our company we have many individuals, each with his or her unique strengths and weaknesses. When I meditated with my trees, I remembered how they provided support for their environment, for squirrels and birds. I am beginning to see how I have a responsibility to support the people in my company, neighborhood, society and ultimately the world.

I now complete my work without complaint, and in a positive manner. I help my work team to become more of a big family. Life is not always filled with champagne and flowers, but I foresee a future at work with greater warmth.

Finally, a litmus test of spiritual growth is growth in humility that must underpin progress. One sign of humility is that the less glamorous aspects of one’s work can be embraced as being equally meaningful as more notable actions. As Mother Theresa expresses it these are “small actions done with great love.” So in closing I offer the following ode to humility written by a participant.

With regard to hubris, I find myself trying to contain and dissolve occasions of feeling irritated at little things. I did a direct mail campaign and I have chosen to enter my own data in the database. Humbling I can tell you. I’m learning “garbage in garbage out” and what that statement really means. Before I thought I understood it, but now I realize that I didn’t have a clue. I’m put to test about this. I find I want to do it right. I also say a silent prayer asking forgiveness for the times in the past, on other jobs, when I was in charge and expressed irritation to the data entry person while asking “why can’t I have this by the end of the day?” Now, with having to put my own “regal” fingers to the keyboard I know why. One colleague of mine who abhorred data entry and who used to say that it was “beneath” him, having seen me doing this work, seems to be taking on a new attitude. One day he said to me, “I’ll put in the data if you will too..” Does my new attitude come under “leadership” per se? I don’t know. At the same time, I’m enjoying my days more – I can tell you that.

Summary Perspective

What lessons might we take away from our reflections on the Seminar experience of working professionals in Silicon Valley? I believe these are points worth pondering and discussing:

Relative to Content

There is a deep thirst on the part of contemporary professionals working in high technology to find affirmation that organizational leadership within these important modern organizations can be a legitimate spiritual path (for those called).

A movement away from dualism requires that organizational leaders listen for the voice of God in their work setting. It is important to help participants discover that the spiritual journey unfolds in the NOW of their organizational leadership challenges, supported by their Sabbath Worship and devotional practices, but not exclusive to these traditionally “religious” settings. This is Ignatius’s great insight of “finding God in all things”, allowing us to be “contemplatives in action”.

Relative to Pedagogy

For educated professionals, a truly graduate level reading list and rigorous instruction is nourishing rather than off-putting. They seek knowledge of spirituality at a level or sophistication equal to their scientific, engineering, and business education.

The personal appropriation of spirituality also requires reflection, prayer and meditation. Otherwise, there is the danger of settling for “knowing about” rather than “entering into” the spiritual journey.

Through this combination of reading, lecture and meditation the seminar helps these organization leaders begin to grasp that it is the distorted inner voice of their false self that stands in the way of hearing the voice of God in their daily work life.

As they mute the false self, they begin to see God present within and speaking through their ordinary day to day managerial challenges.

They come to understand that neighbor they are enjoined to love is often a colleague at work or a client their work place serves.

References

- Andre' L Delbecq, (Ed.) Bridging the Gap Between Spirituality and Business, Proceedings from the Santa Clara Conference, March 9 –11, 2001, Leavey School of Business, Santa Clara University. <http://business.scu.edu/ISOL/proceedings.htm>
- Andre' L. Delbecq, "Innovation as a Silicon Valley Obsession", Journal of Management Inquiry, Vol. 3 No.3 (1994),pp. 266-275.
- Andre' L. Delbecq, Spirituality for Business Leadership: "Reporting on a Pilot Course for MBAs and CEOs." Journal of Management Inquiry, Vol. 9, No. 2, June 2000 pp. 1217 - 128
- Andre' L. Delbecq, and Friedlander, F. (1995) "Strategies for Personal and Family Renewal" Journal of Management Inquiry, 4 (3); 262-269
- Andre' L. Delbecq. and Joseph Weiss, "The Business Culture of Silicon Valley: A Turn of the Century Reflection." Journal of Management Inquiry 9 (1) 2000: 34-44
- Andre' L. Delbecq, Spirituality for Business Leadership: "Reporting on a Pilot Course for MBAs and CEOs." Journal of Management Inquiry, Vol. 9, No. 2, June 2000 pp. 1217 - 128
- Pope John Paul II, The Lay Members of Christ's Faithful People, Boston Mass, Pauline Books and Media, 1988
- Thomas Keating, The Human Condition. Paulist Press, New York, 1999.
- Ian Mitroff, A Spiritual Audit of Corporate America: Multiple Designs for Fostering Spirituality in the Workplace, Jossey Bass.1999, Chapter 1-3
- Sandra M. Schneiders, "Spirituality in the Academy", Theological Studies 50 (1989) 676-697; or Sandra M. Schneiders, "Religion and Spirituality: Strangers, Rivals or partners?", The Santa Clara Lectures, Feb. 2000 Vol. 6 No. 2

Appendix I

SEMINAR: SPIRITUALITY AND BUSINESS LEADERSHIP

2 18 03

Andre' L. Delbecq
J. Thomas and Kathleen L. McCarthy
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MODULE 1. Course Introduction

Course organization

Personal introductions
Course norms
Assignments and Grading

Approaching a "soulful" topic with sensitivity and respect through appreciative inquiry

Reasons for contemporary business leader interest in spirituality

Definitions of spirituality

The call to transcendence and a complete human life

Participants will have read from one of several books on comparative religion and spirituality, and from one of several books of personal spirituality relating the personal journeys of leaders across religious traditions.

This is a prelude to appreciative inquiry and respectful listening.

MODULE 2. Integrating Business Leadership as a Calling into the Spiritual Journey

The pivotal role of business as a societal institution at the turn of the century

Contributions for which North American business leadership can take just pride and areas of concern

Connecting the calling to business leadership and the spiritual journey

The sense that those called to leadership for important societal institutions find their greatest fulfillment by understanding :

that their career is itself a form of prayer, and that work and spiritual life can be integrated.

servant leadership can be an invitation to spiritual deepening and a route to self fulfillment

MODULE 3. Listening to the Inner Voice in the Midst of Turbulent Business Environments

Lakota Sioux Living Circle: listening to the inner voices which speak our personal history

Sharing experiences which draw business leaders to explore spirituality

Spirituality and the uniqueness of individual identity.

Discovering the power of listening to our own history and inner voice, realizing that "we must have a strong appreciation for our personal specific uniqueness and own inner capacities in order to live fully within our own self as a precondition to giving to others.

MODULE 4. Business Leadership Challenges and the Need for Self Integration

Studies of effective senior business leaders

Models of self integration in the life history of exemplary leaders

Spirituality and self integration as an important component in the path to leadership maturity

Exploring the rich literature on transformational leadership which shows the complexity and special challenges of such leadership. By studying the psychological /sociological /historical biographies of leaders the integration of self in life will become apparent. But also the special challenges leaders face requiring inner strength.

MODULE 5. Discernment and Senior Business Leadership

Problems of focusing on the issues which matter in the noisy environment of contemporary business

The discernment process in the spiritual traditions

Discovering how discernment through prayer and meditation is shown by spiritual masters to lead to true liberty allowing the leader to make difficult choices without anxiety. Discernment increases the capacity to do the right thing not by accident or as a burden, but in true freedom.

MODULE 6. Approaches to Spirituality and Leadership: prayer/meditation/reflection and the Leadership journey

The centrality prayer/meditation/reflection to the spiritual journey

Approaching "inner work" with confidence

Practical guidelines from spiritual masters

Learning the rhythms and joys of these central practices in all spiritual traditions, and developing an approach true to our individuality and the life style requirements of leaders.

MODULE 7. The Special Challenges of Leadership Power

The need to fill the leadership role with the "gravitas" required for transformational change

Hubris as the often reported Achilles' Heel of charismatic leaders

Seductions toward arrogance associated with position power

Humility as a central virtue in the spiritual journey of leaders

Learning what the wisdom literature tells us about recognizing the truth of one's role and gifts and leading with the fullness of individual potential but without undue self-serving ego.

MODULE 8. The Spiritual Challenges of Wealth vs. Poverty of Spirit in the Business Leader's Life

The valued charisma of wealth creating leadership.

The paradox of wealth as a force for good and a spiritual challenge

Wealth and its impact on the leader's family

A much discussed topic in executive circles

Appropriate asceticism and detachment as aspects of spirituality for leadership

Developing wisdom regarding philanthropy

Learning that wealth consists not in having much but in having few wants. Some wonderful exemplars of poverty of spirit and stewardship among contemporary executives

MODULE 9. Contemplative Practice in the Hectic Space of a Business Leader's Life

The superficial paradox of contemplation versus action

The universal call to mysticism in the spiritual traditions

Contemplative practices and the contemporary enrichment from Eastern Spiritual traditions

Understanding how all spiritual traditions invite us into mysticism. as part of the journey, and that each of us are capable of cultivating this capacity.

MODULE 10. – 11 Group Retreat: a time for prayer/meditation/reflection on the lessons learned regarding spirituality and the call to leadership

Bringing reflections and future direction into prayerful perspective in silence

MODULE 12. Field Experience Involving Segments of Society Outside Contemporary Business Life: An Encounter With Voices Sometimes Not Heard

A field experience to learn from the poor and suffering who are outside contemporary business participation

Love, compassion, and a concern with social justice as essential fruits of the spiritual journey

An opportunity to stand outside the role of philanthropist or expert and enter into the I-Thou encounter. Learning how to let the individual into our heart as a prelude to compassionate action.

MODULE 13. The significant Trials of Transformational Leaders: Exploring the Mystery of Suffering

The significant sufferings and trials transformational leaders bear

The potential for growth and learning within the mystery of suffering

Perspectives on suffering from the Spiritual Masters.

Making sense of suffering within the interpretation of spiritual traditions. Anticipating the very special sufferings of the transformational leader role.; e.g. stepping down, seeing your work diminished or dismantled, courageous new starts, hyper-criticism directed toward leaders, the special loneliness experienced by the inwardly motivated leader, etc.

MODULE 14. Individual study reports of a spiritual master and insights for the leadership journey

Sharing the experiences of your master's spiritual journey.

Reflections on the lessons most pertinent to business leadership

Being with a master of choice for the entire seminar.

Asking how that master speaks to your leadership in your individuality.

MODULE 15. Bringing it all together and celebration of the business leader's spiritual journey

Summarizing from our personal journals those insights most helpful to our leadership journey and celebrating the gift of sharing which has occurred.

Because spirituality focuses on the lived experience of individuals, this is obviously not simply a lecture course. I will be sharing initial reflections my own Christian Tradition and personal history, and stories of executives with whom I have worked. But the heart of the seminar is to respectively receive and appreciatively listen to and learn from the personal history and experience of each participant in the seminar.

Reading List

Spirituality for Business Leadership

2/13/03

Andre' L. Delbecq
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This seminar involves a breath of reading. However, the reading should be approached in the spirit of a “Great Books” seminar. The readings should not be scrupulously studied as textbooks. Rather, approach the readings to “wine taste”. Read the beginnings, endings, savor chapters whose content speaks to you personally, and occasionally when you find your personal favorites, read completely and with delight. More will be said in the first class meeting.

Some background reading will be helpful before the seminar begins. Therefore, the reading list is being provided in advance to seminar participants.

BACKGROUND READING (A pre-course enrichment opportunity)

Background Reading in Management recommended to be completed prior to the beginning of the course.

This seminar assumes the Executive or MBA is familiar with contemporary writings on managerial leadership. In the case of the MBA, it assumes the student has completed the core management course. If this assumption is incorrect, a seminar participant should read one of the following overview books on contemporary managerial leadership.

Select One:

KOUZES, James M. and POSNER, Barry Z., *Credibility: How Leaders Gain and Lose It, Why People Demand It*. San Francisco, Jossey Bass, 1993 ISBN 1-55542-550-X

CONGER, Jay A., KANUNGO, Rabindra N., and Associates, *Charismatic Leadership, The Elusive Factor in Organizational Effectiveness*. San Francisco, Jossey Bass, 1998. ISBN 1-55542-10204

HESELBEIN, Frances, GOLDSMITH, Marshall, and BECKHARD, Richard, *The Drucker Foundation: The Leader of the Future*. San Francisco, Jossey Bass, 1996. ISBN 0-7879-0180-6

Background Reading in Spirituality recommended to be completed prior to the beginning of the course.

Required Reading

Because participants from all religious and non religious backgrounds are welcome to participate in the seminar, reading one of the following two books will provide an orientation for ecumenical dialogue. Participants should minimally read the overview of two religious traditions different from their own.

SMITH, Huston, *The World's Religions*. San Francisco, Harper, 1991. ISBN 0-06-250-799-9

or

CARMODY, Denise Lardner and Carmody, John Tulley, *In the Path of the Masters*, New York, Paragon House Publishers, 1994. ISBN 1-56324-863-8

[Smith is a widely adopted text in comparative religions and the classic reference. Carmody is some what briefer if a student is already familiar with other religious traditions].

Optional Related Reading:

Mitroff, Ian, *A Spiritual Audit of Corporate America: Multiple Designs for Fostering Spirituality in the Workplace*, Jossey Bass.1999, Chapter 1-3

[A survey of contemporary managers, and their perspective on alternative models for integrating spirituality into their organizations]

Again, it is recommended that these Background Readings be prior to the commencement of the seminar.

COURSE READINGS:

All course readings are to be completed prior to the class meeting in which the module will be discussed. Students may substitute equivalent readings from their own spiritual tradition in some instances with permission of the instructor.

First Class Meeting April 5

Modules 1 2 3

Required:

CAVANAUGH, Gerald, HANSON, Bradley, HANSON, Kirk, and HINOJOSO, Juan, "Toward a Spirituality for the Contemporary Organization: Implications for Work, Family and Society", in Delbecq, Andre' L. Editor, Bridging the Gap Between Spirituality and Religion: Proceedings from the Santa Clara Conference, March 9-11, 2001, pp. 10 – 42

[An overview of spirituality and the business context]

WEISS, Joseph, SKELLY, Michael F., HALL, Douglas, HAUGHEY, John S.J., "Calling, New Careers and Spirituality: A Reflective Perspective for Organizational Leaders and Professionals" in Delbecq, Andre' L. Editor, Bridging the Gap Between Spirituality and Religion: Proceedings from the Santa Clara Conference, March 9-11, 2001 pp. 81 – 110

[A contemporary perspective on vocation/calling]

WILLIAMS, Benjamin, "Spirituality in the Eastern Orthodox Tradition, in Delbecq, Andre' L. Editor, Bridging the Gap Between Spirituality and Religion: Proceedings from the Santa Clara Conference, March 9-11, 2001 pp. 111-132

[Business spirituality viewed through the Orthodox Tradition]

SHARMA, Arvind, "A Hindu Perspective on Spirituality and Management" in Delbecq, Andre' L. Editor, Bridging the Gap Between Spirituality and Religion: Proceedings from the Santa Clara Conference, pp.132-249

[Business spirituality viewed in the Hindu Tradition]

Bridging The Gap Conference Proceedings, may be downloaded from the Santa Clara University Web site; <http://business.scu.edu/ISOL/proceedings.htm>

Required cont. - Select One Of:

COLES, Robert, *Lives of Moral Leadership*. New York, Random House, 2000. ISBN 0-375-50108-8

SHIELD, Benjamin, and CARLSON, Richard, *For the Love of God*. Novato CA, New World Library 1997 ISBN1-57731-061-6

BERRY, Ray, *The Spiritual Athlete: A primer for the inner life*. Olema CA., Joshua Press, 1992. ISBN 0-9630839-0-2

[Coles provides a portrait of moral leadership illustrated in the lives of contemporary individuals. Berry provides stories of the inner life of deeply spiritual historical figures from many religious traditions. Shield and Carlson provide essays by deeply spiritual religious writers. Read three chapters from the book of your choice.]

Articles Provided as Class Handouts

SCHNEIDERS, Sandra M., "Spirituality in the Academy", Theological Studies 50 (1989) 676-697; or Sandra M. Schneiders, "Religion and Spirituality: Strangers, Rivals or partners?", The Santa Clara Lectures, Feb. 6, 2000 Vol. 6 No. 2

[Contains a highly regarded contemporary definition of Spirituality. Article will be provided.]

GUNTHER, Marc, "God in Business" Fortune, July 9, 2001 59-80

Optional Related Readings of Interest

NOVAK, Michael, *Business as a Calling: Work and the examined life*, New York, The Free Press, A Division of Simon & Schuster, 1996. ISBN 0-684-82748-4.

[A conservative Theologian's lucid summary of Catholic Social Thought as it relates to the role of business in society and the vocation of leadership. In prior seminars this was a required reading and much valued by participants.]

GREENLEAF, Robert K., *Servant Leadership: A journey into the nature of legitimate power and greatness*. New York, Paulist Press, 1991. ISBN 0-8091-2527-7

[A contemporary managerial writer from the Quaker tradition integrates spirituality and managerial leadership]

PALMER, Parker, *Let Your Life Speak: Listening for the Voice of Vocation*. San Francisco, Jossey-Bass, 2000. ISBN 0-7879-4735-0

[A compassionate and compelling meditation on discovering your life calling]

O'TOOLE, James, *Leading Change; Overcoming the Ideology of Comfort and the Tyranny of Custom*, San Francisco, Jossey Bass, 1995. ISBN 1 55542-608-5

[Managerial exemplification of courageous moral leadership]

HILLMAN, James, *The Soul's Code: In search of character and calling*. New York, Warner Books, 1996. ISBN 0-446-67371-4

[A Jungian Analyst's perspective on "spirit" and character]

ALFORD, Helen J. and NAUGHTON, Michael J., *Managing as if Faith Mattered: Christian Social Principles in the Modern Organization*. Notre Dame, Indiana, University of Notre Dame Press, 2001 ISBN 0-268-03461-1

[A review of Roman Catholic Social Justice Teachings and Ethical Implications for contemporary managerial leadership]

PAUL II, John, *The Lay Members of Christ's Faithful People (Christifideles Laici)* Boston, Pauline Books, 1988. ISBN 0-8198-4459-4

[Pope John Paul II's treatment on the vocation and mission of the lay faithful in the world]

VAIL, Peter B., *Managing as a Performing Art: New Ideas For a World of Chaotic Change*. San Francisco, Jossey Bass, 1989

[Perspective on the turbulent context of contemporary senior leadership]

Second Class Meeting April 12

Module Two: Topics 4 5 6

Required:

GARDNER, Howard in collaboration with Laskin, Emma, *Leading Minds: An anatomy of leadership*, New York, BasicBooks, A Division of HarperCollins, 1995. ISBN 0-465-08280-7.

[A cognitive psychological analysis of the role of self integration as a precondition to transformational leadership illustrated in the lives of mid twentieth century leaders. Seminar participants should read the introductory and concluding chapters, and the life of one leader. Participants will be expected to report on their selected leader's life in class discussion.]

Andre' L. Delbecq, Santa Clara university, Elizabeth Liebert, SNJM, San Francisco Theological Seminary, John Mostyn, CSC, Christian Brothers Iona Institute, Gordan Walter, University of British Columbia "Discernment and Strategic Decision Making "Reflections for a Spirituality of Organizational Leadership" ", in Delbecq, Andre' L. Editor, Bridging the Gap Between Spirituality and Religion: Proceedings from the Santa Clara Conference, March 9-11, 2001 , pp. 10 – 42

[A treatment of the relationship between decision theory and discernment]

Bridging The Gap Conference Proceedings, may be downloaded from the Santa Clara University Web site; <http://business.scu.edu/ISOL/proceedings.htm>

Required – Continued Select One of:

NOUWEN, Henri, J. M., *The Only Necessary Thing: Living a Prayerful Life*. New York, Lexington Publishing Co., 1999. ISBN 0-8245-1833-0

TERESA, Mother, *Everything Starts from Prayer: Mother Teresa's meditations on spiritual life for people of all faiths*. White Cloud Press, Ashland OR, 1998 ISBN 1-883991-25-0

HESCHEL, Abraham Joshua, I Asked for Wonder. New York, Crossroad, 2000. ISBN 0-8245-0542-5

[A book of Jewish Meditations]

MING-DAO, Deng, Everyday Tao: living with balance and harmony, New York, HarperCollins, 1996 ISBN 0-06-251395-8.

[A Taoist perspective on spiritual practice]

BUNGE, Gabriel, Earth Vessels; The Practice of Personal Prayer According to the Patristic Tradition. San Francisco, Ignatius Press, 2002. ISBN 0-89870-837-0

[Prayer in the Eastern Christian Tradition]

PENNINGTON, M. Basil, Lectio Divina: Renewing the Ancient Practice of Praying the Scriptures, New York, N.Y., The Crossroad Publishing Co., 1998
ISBN 0-8245-1736-9

[Prayer in the Christian Tradition]

BARKS, Coleman and GREEN, Michael, The Illuminated Prayer: The Five-Times Prayer of the Sufis, As Revealed by Jellaludin Rumi and Bawa Muhaiyaddeen, New York, Ballentine Publishing, 2000 ISBN 0-345-43545-1

[Prayer in the Muslim – Suffi Tradition]

MUELLER, JOAN, Faithful Listening: Discernment in Everyday Life. Kansas City, Sheed and Ward, 1996. ISBN 1-55612-900-9

[An exposition of models of discernment from the Judeo-Christian tradition]

FOX, Matthew, The Reinvention of Work: A new vision of livelihood for our time. San Francisco, Harper, 1995. ISBN 0-06-063062-0

[Creationist theology applied to contemporary managerial leadership]

CARMODY, Denise Lardner and Carmody, John Tulley, Prayer in World Religions. Maryknoll, New York, Orbis Books, 1995. ISBN 0-88344-644-8

[An ecumenical overview of prayer practices]

Articles Provided as Class Handouts

McGEE, James, “Lectio Divina Instruction” (2000)

[A brief introduction to Lectio tradition]

PLANTE, Thomas, "Faith and health: What Do We Know", Explore, Santa Clara University, Bannan Institute Fall, 2001

[Summary of scientific studies of the effects of faith practices on health]

SANKAR, Y., "Character Not Charisma is the Critical Measure of Leadership Excellence". (Prepublication paper: Dalhousie University, Halifax Nova Scotia)

[Examining the dark side of transformational leadership and character as the offset]

SCOTT, Paul, "Evolution of the Successful Executive". MBA Jungle, February 2002. Pp 40 – 45

[Reflections by CEOs on humility and the executive life]

NEEDLEMAN, Jacob, "The Face of Lincoln", Parabola, Spring, 2001, pp. 12 – 19

[A pictorial meditation on leadership character]

BOURGEAULT, CYNTHIA, "Nurturing the Heart", Parabola, Spring, 2002, pp. 6-11

[Meditation practices as an off-set to the false self]

DENNIS, Geoffrey W. "Building a Sanctuary: Through Silence God speaks to the heart" Parabola, Winter, 2001, pp. 30 – 36

[Examining the role of silence and meditation in the Jewish tradition]

Third Class Meeting May 3

Modules 7 8 9

Required:

HAUGHEY, S.J., John. C. Virtue and Affluence: The challenges of wealth. Kansas City, Sheed and Ward, 1997 ISBN 1-55612-811-8

[A contemporary social justice perspective on the challenges of wealth and philanthropy. Controversial and provocative.]

or

NEEDLEMAN, Jacob, Money and the Meaning of Life. New York, Doubleday, 1991 ISBN 0-385-26241-8

[A somewhat longer book addressing the same topic from the Jewish Tradition]

Select One of the Following:

KEATING, Thomas, *Open Mind, Open Heart*. New York, Continuum Publishing Company, 1997. ISBN 0-8264-0696-3

[An introduction to Christian Contemplative Practice]

MULLER, Lawrence G. *Wisdom Roads; Conversations with Remarkable Meditation Masters*

[Conversations with contemporary teachers of meditation from diverse wisdom traditions including Christian, Buddhist, Zen, Vipassana, Jajne, Yoga and Vedanta]

KABAT-ZINN, Jon, *Wherever You Go There You Are, Mindfulness Meditation in Every Day Life*. New York, Hyperion, 1994
ISBN 0 – 7868-8070-8

[By the director of the Stress Reduction Clinic at the University of Massachusetts Medical Center. Integrates Meditation Practice and Health.]

Article Provided as Class Handout

SUNDSTROM, William, “The Income Gap”, Issues in Ethics, Vol.9, No. 3 Fall, 1998, pp. 12-17

BISHOP, Matthew, “The New Wealth of Nations” The Economist, June 16, 2001

CORDINA, Gabriel, S.J. Homily, Inaugural Mass of the International Association of jesuit business Schools, Puebla, July 9, 2000

GOMES, Rev. Peter J., “Is Success and Sin?” Harvard Business Review, September, 2001 pp. 63 – 69

GREENFELD, Karl T., “A New Way of Giving”, Time, July24. 2000

[Perspectives on Wealth]

SANDMAN, Joseph, “Centering Prayer: A Treasure for the Soul”, America, September 9, 2000 pp 12-14

[A Brief overview of Christian Centering Prayer]

Optional Related Readings of Interest:

MAAS, Robin and Garriel O'DONNELL, *Spiritual Traditions For the Contemporary Church*. Nashville, Abingdon Press, 1990. ISBN 0-687-39234

[Reflections on Prayer from a variety of Christian Traditions]

CUNNINGHAM, Lawrence S., & Egan, Keith J., *Christian Spirituality: Themes from the tradition*, New York/Mahwah, N.J., Paulist Press, 1996. ISBN 0-8091-3660-0.

[Comprehensive overviews of spirituality and its disciplines in the Christian tradition..]

KORNFIELD, Jack, *A Path With Heart*. New York, Bantam Books, 1993, ISBN 0-553-37211-4

[A Buddhist perspective on spirituality by a leading contemporary American Buddhist]

WILLARD, Dallas, "Is Poverty Spiritual?", Chapter 10, New York, Harper and Row, 1985, pp. 192-218

[Evangelical Christian Perspective on Wealth]

Fourth Class Meeting May 17

(Retreat) Module 10 11

Participants will bring their personally selected Book by a Spiritual Master. The book need not be taken from the list given. However other books should be approved by the professor.

JOHNSTON, William, *Arise My Love, Mysticism for a New Era*. Maryknoll, New York, Orbis Books, 2000. ISBN 1-57075-312-1

[Highly recommended overview of Eastern and Western Meditation/Contemplative mysticism]

TUOTI, Frank, *Why Not Be a Mystic?*. New York, Crossroads Publishing, 1999. ISBN 0-8245-143-X

[A readable overview of Christian Mysticism and Meditation practice]

HESCHEL, Abraham Joshua, *I Asked for Wonder*. New York, Crossroad, 2000. ISBN 0-8245-0542-5

[A set of meditations by a great Jewish Mystic]

HESCHEL, Abraham Joshua, *The Sabbath*, New York, Farrar, Straus and Giroux, 1979 ISBN 9-780374-551267-1

[For the overworked, a reflection on Sabbath and rest]

KIRSCHNER, Robert, *Divine Things: Seeking the Sacred in a Secular Age*. New York, Crossroad Publishing, 2001 ISBN 0-8245-1897-7

[Meditations on ancient Jewish scriptures in a contemporary idiom]

KEATING, Thomas, *Intimacy with God*. Crossroads Publishing Co., New York, New York, 1997. ISBN 0-8245-1588-9

[A psychological/theological interpretation of Christian Meditation]

de CHARDIN, Teilhard, *The Divine Milieu*, New York, Harper and Row, 1965

[A classic perspective of science, cosmology and spirituality]

MERTON, Thomas, *New Seeds of Contemplation*, New York, New Directions, 1961. ISBN 0-8112-0099-x.

[A contemporary Christian Classic]

HANH, Tich Nhat, *Living Buddha, Living Christ*. New York, Riverhead Books, 1995. ISBN: 1-57322-568-1

[A contemporary Buddhist Master reflecting on the intersections of Christian and Buddhist mysticism]

HERRIGEL, Eugene, *Zen in the art of archery*, New York, Vintage Books, 1989 ISBN 0-679-72297-1

[A beloved introduction to Zen practice]

HAUGHEY, S.J., John, *Housing Heaven's Fire, The Challenge of Holiness*, Chicago, Loyola Press, 2002 ISBN 0-8294-1469-X

[A very contemporary examination of the search for holiness as a calling to each Christian]

KAMENETZ, Rodger, *Stalking Elijah, Adventures with today's Jewish Mystical Masters*. San Francisco, Harper, 1997. ISBN 0-06-064232 - 7

[Jewish Leaders meet with the Dahli Lama]

KUSHNER, Lawrence, *The Way Into Jewish Mystical Tradition*, Wookstock Vt., Jewish Light Publishing, 2001 ISBN 1-58023-029-6

[An accessible introduction to the concepts of Jewish mysticism, their religious and spiritual significance, and how they relate to our lives.]

LOSSKY, Valdimir, *The Mystical Theology of the Eastern Church*, Crestwood New York, St. Vladimir's Seminary Press, 1998 ISBN 0-913836-31-1

[An overview of mystical theology in the Orthodox tradition]

SUZUKI, Shunryu, *Zen Mind, Beginner's Mind*, New York, Weatherhill, 1995. ISBN 0-8348-0079-9.

[A classic Zen perspective]

THERSA, Nyanaponika , The Heart of Buddhist Meditation, York Beach ME, Samuel Weiser, Inc., 1962, ISBN 0 87728 073 8 BJ (pbk)

THE DALAI LAMA, The Good Heart. Somerville MA, Wisdom Publications, 1996. ISBN 0-86171-138-6

[Zen and Buddhist perspectives]

NOUWEN, Henri, J. M., The Only Necessary Thing: Living a Prayerful Life. New York, Lexington Publishing Co., 1999. ISBN 0-8245-1833-0

[One of the most widely read contemporary Christian Spiritual writers]

ROLHEISER, Ronald, The Holy Longing, New York, Doubleday, 1999, ISBN 0-385-49418-1

[A popular contemporary Catholic Spirituality writer]

NAIR, KESHAVAN, A Higher Standard Of Leadership: Lessons from the life of Gandhi. San Francisco, CA., Berrett-Koehler, 1997. ISBN: 1-57675-011-6

[A compelling look at Ghandi's leadership lessons]

CHETANANANDA, Swami, "Will I Be The Hero In My Own Life." Portland OR., Rudra Press, 1995. ISBN 0-915801-38-8

[A power reflection from the Kashmir Shaivism perspective]

KENNEDY, Robert E., Zen Spirit, Christian Spirit: The Place of Zen in Christian Life. New York, Continuum, 1997 ISBN 0-8264-0806-0

[A Jesuit Zen Roshi examens the intersection between Zen and Christian perspectives offering an integrated spiritual perspective]

LOYA, OSA, Joseph A., LO, Wan Li and JIH, Chang, Shin, The Tao of Jesus: An Experiment in Inter-Traditional Understanding. New York, Paulist Press, 1998 ISBN 0-8091-3764-X

[A sensitive juxtapo[sition of the Tao and New Testament Scriptures]

BARKS, Coleman and GREEN, Michael, The Illuminated Rumi. New York, Broadway Books, 1997. ISBN 0-7679-0002-2

[A collection of Sufi Poetry]

ESWARAN, Eknath, The Bhagavad Gita. Tomales Ca, Nilgiri Press, 1985 ISBN 0-915132-35-4

[A contemporary translation of a Hindu Classic with insightful commentary on Hindu spirituality]

JAUDI, Maria, Christian and Islamic Spirituality: Sharing a Journey. New York, Paulist Press, 1993 ISBN 0-8091-3426-8

[An Islamic/Christian spirituality perspective]

KELLY, Thomas, A Testament of Devotion. San Francisco, Harper Collins, 1992 ISBN 0-06-064361-7

[A Quaker spirituality perspective]

FONTANA, David, The Meditator's Handbook; A Comprehensive Guide to Eastern And Western Meditation Techniques, Boston MA, Element Press, 1992 ISBN 1-85230-320-4

[Written by a psychologist, an overview of practices, not always theologically/scripturally accurate to the tradition but capturing the "practice" elements of different forms of meditation.]

BACIK, James J., Catholic Spirituality, Its History and Challenge. Mahwah, New Jersey, Paulist press, 2002, ISBNJ 0-8091 4060 8

[A contemporary theologian's perspective on Catholic Spirituality, and its central topics written in a readable style and applicable to the day to day life of modern Catholics.]

Fifth Class Meeting May 24

Modules 12 13 14 15

Required Reading: Select one

O'MALLEY, William J., Redemptive Suffering; Understanding suffering, living with it, growing through it. New York, The Crossroad Publishing Co., 1997. ISBN 0-8245-160-X

[A Christian Perspective]

Or

CHODRON, Pema, The Places That Scare You: A Guide to Fearlessness in Difficult Times, Boston, Shambhala 2001 ISBN 1-57062-409-7

[A Buddhist Perspective]

Articles Provided as Class Handouts

WRZESNIEWSKI, Amy, "It's Not Just a Job: Shifting Meanings of Work in the Wake of 9/11," Journal of Management Inquiry, Fall, 2002

DUTTON, Jane, FROST, Peter, Worline, Monica, LILIUS, Jacoba and KANOV, Jason, “Leading in Times of Trauma”, Harvard Business Review, January, 2002, pp. 55 – 62

FROST, Peter, “Why Compassion Counts”, Journal of Management Inquiry, Vol. 8 No 2 June, 1999, pp 127 – 133

PRIVETT, Steven, “Like a Bear Robbed of Her Cubs: Compassion evokes not only tenderness but also the will to right wrongs”, Explore, Santa Clara University

Optional Related Reading:

THE DALAI LAMA and CUTLER, Howard, *The Art of Happiness; A Handbook for Living*. New York, Penguin Putnam Inc., 1998 ISBN 1-57322-111-2

[A Buddhist Perspective]

KELLY, Joseph F. *The Problem of Evil in the Western Tradition: From the Book of Job to Modern Genetics*. Collegeville, Minn., The Liturgical Press, 2002
ISBN 0-8146-5104-6

[A comprehensive review of evil in western religious and secular literatue]

Appendix 2

Daily Reflection on Light and Darkness in the Organization in Which I Work

Andre' L. Delbecq
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Place yourself in the presence of "The Light" that enlightens all people.

(The Transcendent Mystery, Spirit, as you understand it.)

Spend a moment meditating on the revelation of this Light in the day to day of your organization at work. Where do you see the manifestation of Light in your organization?

Let us remind ourselves that without this Light, our organization becomes a cold place, devoid of creative energy, mutual caring, and enduring courage, a place unable to maintain a commitment to noble purpose and service to others.

Express gratitude for the presence of this Light in your organization.

If you have lost the sense of "Light" in your organizational setting, due to darkness in the organization, or darkness in yourself, ask that your sight might be restored. Ask for the blessing to be present to this Light so that at the beginning of each day/ each Monday morning, you can enter into your organizational world with a renewed sense of joyful freedom to undertake work that matters within an important contemporary institution.

Spend a moment reflecting on the wholeness of your organization through this Light. Ask for the sight to see the organization in all its dimensions and to witness the presence of Light in each dimension.

Examine the nobility of the mission of the organization in which you work and its creative potential to be a force for good in the world.

-- its centrality in providing an important product or service which truly serves society

--its power over resources: financial, time, energy, decision agendas, human talents

--its locus as a place which should call on your fullest expression of individual creativity

-- its influence on the presence (or absence) of community that nourishes your spirit and that of others

Spend a moment examining the presence of Darkness in yourself and in your organization.

Are there aspects of the overall organization that you ignore or fail to support because of lack of reflection, fear and anxiety, or preoccupation with a narrow, private agenda?

Is there darkness within yourself such as undue concern with self-importance, careerism, ambition, or activity wherein you anxiously depend entirely on yourself that casts a shadow on your contribution to the organization?

Turn to examining darkness in the organization

Is there darkness in your organization which diminishes its potential for goodness and service to society?

Have you given undue power to this darkness within yourself?

Have you been a source of darkness for others by failing to include, mentor, encourage, or respond to my organizational neighbor?

Have you given undue power to organizational darkness by failing to witness to Light at decisive decision moments?

Who are the “poor” and oppressed in your organizational setting? (Not necessarily economically only. Whose gifts are ignored, who cannot be part of the agenda? Who is marginalized in your organizational setting?

Spend a moment meditating on the call to “holiness” (Wholeness) through and within the busyness of day to day organizational life.

We are told by the spiritual masters we will discover everything we need to know about Light, and have all the experience we need perfect our spiritual journey exactly “where we are today”... In the “eternal now”.

Even in the case where later discernment may suggest that at a future point of time you need to change your organizational setting, it is in today’s organizational experience that you must see the Light of the transcendent.

Ask for greater openness to this Light.

Expression of Gratitude

Spend several moments in gratitude for all the ways that the Light of insight, truth, wisdom, joy, compassion and courage reveals itself in the organizational setting in which you work -- in the many blessings and opportunities of which you have become aware in your meditation.

Sharing and Comment on Your Meditation Experience

For group reflection participants may wish to share insights that emerged in their meditation. Members should listen with a spirit of "appreciative inquiry" -- openness to the truth within another's experience.

A Daily Practice

Consider a daily “examen” of the way in which Transcendent Light is present in the organization in which you work, and where the organization is captured by darkness that you can assist to dispel.

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Appendix 3

A Meditation with Two Trees

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Introductory Reading:

Begin your meditation with this reading from Thomas Merton, a reminder that we are created in our individuality, and that our spiritual journey will be unique unto our selves.

A tree gives glory to God by being a tree... The more a tree is like itself, the more is it like God.

No two things are exactly alike. And their individuality is no imperfection. On the contrary, the perfection of each created thing is not merely in its conformity to an abstract type, but in its own individual identity with itself.

Do you imagine that the individual created things in the world are imperfect attempts at reproducing an ideal type, which the Creator never quite succeeded in actualizing on earth? If that is so, they do not give Him glory but proclaim that He is not a perfect Creator.

Therefore, each particular being, in its individuality, its concrete nature and entity, with all its own characteristics and its private qualities and its own inviolable identity, gives glory to God by being precisely what He wants it to be here and now, in the circumstances ordained for it by His Love and His infinite Art.

For me to be a saint means to be myself. Therefore, the problem of sanctity and salvation is in fact the problem of finding out who I am and of discovering my true self.

Thomas Merton, New Seeds of Contemplation

In Christian spirituality "calling" is always first a calling to being and only then a calling to doing

Being most fully myself in greater union with God

thereby overcoming my fears, obsessions,
addictions, brokenness.

Doing by discovering a sense of mission

then discerning specific roles of service as a form of expressed
love and compassion

The Focus of this Meditation is on the First Aspect of Calling: "Being"

In the Judeo-Christian tradition each of us is called in our particular individuality to become our self as God intends. Each of us as a unique person has a unique journey.

Isa 43:1 I have called you by your name, you are mine.

Jer: 1:5 Before forming you in the womb I knew you. Before bringing you to birth, I consecrated you.

Paul: Cor 1:5 he chose us in him before the foundation of the world, to be holy and without blemish before him.

James Hillman in the Soul's Code, the Jungian Psychologist, expresses this in terms of "acorn psychology". In the seed of our being we are born to be who we will be, unique and different.

*In the final analysis we count for something only because of the essential we embody,
and if we do not embody that, life is wasted.*

C. G. Jung

The Meditation:

Select two trees of the same species that stand near to each other. Sit in front of the two trees. Gently, as you study the two trees, let one of the trees select itself as “your” tree.

Begin to study “your” tree in detail. Let it tell you its life story. Look how it has been shaped by forces surrounding it; where it has been injured; how it serves and gives glory.

Now see the tree as a metaphor for your own life story. How are the forces that have shaped; injured; nourished your life been similar or different from your tree.

They turn to the neighbor tree. How is it different from “your tree”? How would its story and being be different from your tree. Reflect on the story and “being” of a close friend noting similarities and differences from your story and your being.

Return to an awareness of your tree. Place yourself with “your” tree in the presence of the creator. Give praise and thanks for a creator who brought both beings, yourself and your tree, into being. Ask for insight into your personal being. Ask for an understanding of your uniqueness, and healing for your injuries.

Rest in silence before the singular “reality” of your tree.

Rest in silence before the singular “reality” of your unique self.

The Assignment

Return to your tree three times for a twenty minute visit, repeating the meditation. At the end of the third day, write in your journal the lessons of both the “being” of “your tree” and insights into your own unique “being”.

Appendix 4

Assignments Due for Second Class Meeting April 12,2003

Reflection One: On Readings and Lecture

This is to be approximately three pages, double-spaced, 12 point in Times Roman type.

Review the pre-readings (Houston Smith or Carmody); the essays on work place spirituality (Bridging the Gap Proceedings; and your personal selections (Coles or Shield or Berry). Review the lecture notes. Approach the review of the readings and lecture notes as a wine tasting or treasure hunt. Identify one or two messages/themes that particular touched your heart as you connected the readings and lectures to your own spiritual path as an organizational leader.

This is not a “book report” or “summary” of the lectures or readings. Rather, it is a reflection of how the lecture and readings touched your own personal awareness of your spiritual calling in the context of your organizational life.

Express the themes clearly and simply using your own words. Indicate why these particular ideas “jump out” at you. What makes them important to you? Tell me why you think the deepening exploration of these themes as we continue to engage the topic of Spirituality for Organizational leadership is personally important.

Reflect don't Report

Reflection Two: Meditation Journal

This is to be approximately two pages, double-spaced, 12 point in Times Roman type.

Begin keeping a simple journal in which you make notes following each meditation. Keep this journal for the duration of our seminar. The journal itself is your private record of meditations and will not be handed in. There will be a meditation assignment(s) for each class unit.

Meditation Assignments: On Sunday, Tuesday and Thursday engage the *Meditation with Two Trees* for twenty minutes. On Monday, Wednesday and Friday engage the *Meditation on Light and Darkness in your Organization* for twenty minutes before entering your work place. Then reviewing your journal notes, write a spontaneous summative reflection (not a copy of your journal notes) following your last meditation.

This should be written as a “flow of consciousness” without undue editing. Reflect on how your perspective regarding your own leadership gifts and their expression in your workplace is being influenced by your meditation. Have no “expectations” about what should or should not occur. Simply spontaneously record your experiences with the meditation exercises and their impact on your behavior at work.

Staple the approximately five pages together, and bring them to class on the 12th