

At The Crossroads of Faith and Work: A Pastoral Strategy for Linking the Church, the Workplace and the University

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There can be no joy of life without joy of work.
Thomas Aquinas

In 1983, the second oldest Catholic parish in the Archdiocese of Chicago, Old St. Patrick's, had four people registered as members. Located in Chicago's West Loop and occupying the oldest public building in the city, aside from daily mass attended by a handful of downtown workers and a single service on Sunday, activity at Old St. Patrick's was almost nonexistent.

It was also in 1983 that the Rev. John J. Wall became pastor of Old St. Patrick's Church and unveiled his "church for the marketplace" plan with a strong outreach to young adults. The Crossroads Center for Faith and Work began in 1987. The Crossroads Center started as a ministry of the Church to advance its mission of serving the life and work of the laity in the world. The Crossroads Center began as an outreach for the Church, a program for using the experience of people's work life to invite them to reflection, community and action.

Today, Old St. Patrick's Church has more than 3,500 members, 5,000 associate members and the Church hosts tens of thousands of people at its programs and events each year. The Crossroads Center is a member-based 501(c)(3) organization offering public lecture series, business ethics panel discussions, small dialogue groups and comprehensive support to those in the throes of work transition. Crossroads Center is now independent from Old St. Patrick's Church but with relationships to dozens of faith-based communities, centers of education and learning, non-profit groups and profit-based organizations throughout Chicago and throughout the country.

Throughout its evolution, the goal of the Crossroads Center has remained consistent, to promote the vocation of the laity to the world. How can the Church be relevant to the public roles of the laity? The center seeks to provide for the spiritual formation of lay women and men as it relates to their activity in the marketplace.

This paper will present a practical model of ministry, based on the experience of the Crossroads Center, which has had a successful fifteen-year track record of linking the Church to the workplace - supporting and exploring business as a calling and reflecting and acting upon the calling of business.

The paper will evolve through four parts. First, the context of the Crossroads Center will be described. A description of the people who participate at the Crossroads Center will be given as well as a description of the core values and theological anthropology operative in the center's ministry. The second part of the paper will illustrate the three principles that shape the process and content of the center's ministry. This section will include examples of specific programming and resources developed by the center to advance its mission. Once the mission, audience and process has been described, the third section of the paper will return to the topic of context with an explanation of the leadership and marketing necessary to support the Crossroads Center mission. Finally, we will conclude with an assessment of the Crossroads Center's strengths and weaknesses relative to its ministry goal and its outlook for the future.

Context

We will describe the context of the ministry of the Crossroads Center in two parts. First, from the viewpoint of those who participate in the ministry and programming of the Crossroads Center, and then from the viewpoint of the center's ministry which was established by its founders and has matured through the center's leadership. A description of the participants will be included as I describe the context of the ministry. Specifically, we will include a comprehensive description of those who are being served by the ministry as well as the underlying assumptions about God operative in the ministry.

Viewpoint of Crossroads Center Audience

Who is the target audience of the Crossroads Center? Who is drawn to its programs and seeks out what the center has to offer? The audience is educated, secularized, middle to upper-middle class, involved in their community, predominantly Catholic and most often single, and although there has always been a diversity of ages, there is very little ethnic diversity. Participants are overwhelmingly white and of Western European heritage.

A 2000 survey of the readers of the center's quarterly magazine, *The Works*, gives a fair portrayal of not only those who read the Crossroads Center's publication but also those who attend its programs.¹ The survey found that the readership was evenly distributed by age, with 47% of readers between thirty-six and fifty-five years old. More than eight out of ten readers owned their primary place of residence and almost nine out of ten had volunteered in their community in the last year. The results also indicated that 62% of those responded had completed a masters or doctoral level degree and 75% have read more than six books during the last year.

The Crossroads Center audience is educated, and education can lead to a secularized worldview. Thomas Hart asserts that "many intelligent people hesitate to speak of God at all, because they no longer believe in God – the God, that is, that they were raised with. They...are often quite interested in spirituality, but the God of their childhood had faded from view entirely and nothing more adequate has come to replace 'Him'...A great deal of the difficulty...lies in the way God is understood, imaged and located. These are typically so at variance with [their] lived experience that 'He' is incredible, irrelevant, or both."² Much of the Crossroads Center audience have distanced themselves from their prior experiences of the church because the God they found there could not be located or was irrelevant to their lived experience, particularly the experience of their public lives.

The center's audience can be described as people in the marketplace. They have a significant investment in their work life. Work is more than a means to earn a living, but an expression of their talent and creativity, it is a way to develop their gifts and contribute to a cause larger than themselves. People come to the Crossroads Center often looking for one of three things: help with a change at work, a longing for greater fulfillment in their work or a desire to be better at the work they do.

Transition at work, whether it is a lay off or a promotion, can have a profound impact on a person. One's stable self-definition is challenged, the result of which can lead a person to begin asking life's deeper questions. Who am I? What really matters? What ought I invest my life in? Even in times of economic stability these questions often surface. As Michael Downey writes, "great numbers of people today recognize that [they] have a glut of material things, too much 'stuff,' but are still deeply unsatisfied. There is an ache in the soul, a longing for more than meets the eye."³ If it is not a desire to put work together in new and more fulfilling ways, people most often come to the center with a desire to be more creative, become better leaders, or give back to the community. They believe these desires can be met by engaging in a spiritual search. The term seeker aptly describes the majority of the audience who participates at the Crossroads Center.

One final, but most important, observation must be made about the Crossroads Center's audience. These people in the marketplace who are seeking something more in their experience have most often had their seeking met with apathy and even antipathy by the church. For many clergy and

¹ The complete results of the survey can be found in Appendix A.

² Thomas Hart, *Spiritual Quest: A Guide to the Changing Landscape* (New York: Paulist Press, 2000) 17.

³ Michael Downey, *Understanding Christian Spirituality* (New York: Paulist Press, 1997) 6.

theologians, business simply is not a legitimate focus of religious expression. Business ethicist Patricia Werhane claims that many religious leaders simply lack the “moral imagination” to view business as an opportunity for service. Laura Nash identifies three tripping points for the religious leader that lie at the source of church-business estrangement: a history of the Church’s non-engagement in business problems from a personal standpoint, an ideological hostility toward capitalism and the modern corporation, and an historical setting that associates spirituality with settings outside business.⁴ The consequence is that people in the marketplace often live a bifurcated life, one worldview and identity on Sunday and another on Monday morning. This is the experience people often bring to the Crossroads Center.

Viewpoint of Crossroads Center Ministry

Turning now to the Crossroads Center’s ministry, we will illustrate the center’s viewpoint of ministry by describing its core values, theological anthropology and mission.

Core values can be described as the essential and enduring tenets of an organization.⁵ A small set of timeless guiding principles, core values require no external justification; they have intrinsic value and importance to those inside the organization. The four core values of the Crossroads Center are work is sacred, the power of community, entrepreneurial spirit and radical hospitality.

Work is sacred when women and men “provide for themselves and their families in such a way as to be of service to the community as well, they can rightly look upon their work as a prolongation of the work of the creator, a service to [humanity], and their personal contribution to the fulfillment in history of the divine plan.”⁶ The work of this world is good work and good work is God’s work. Lay women and men have a vocation to the world, a responsibility to find their voice and constructively use their talents. A deeper call comes from the inside out, it is an expression of the spirit at work in the world through us. “We realize that work is related to money but that work is also a path to use our gifts to make a difference doing something we believe needs doing in the world.”⁷

The power of community is a core value grounded in the awareness of our fundamental relationality – with each other, with the natural world, with our social, political and economic structures and with history. We discover our identity, potential and limits within the relationships of our lives. Life in community is not something secondary to humanity. “Through [our] dealings with others, through mutual service, and through fraternal dialogue, [we] develop all our talents, and become able to rise to [our] destiny.”⁸

Entrepreneurial spirit is a core value guiding staff, directors and volunteers of the Crossroads Center. On behalf of a common mission, the center’s leadership will strive to meet the needs of the community with a creative enthusiasm that calls them to excellence, innovation and risk taking. A “business as usual” mindset is rejected in a continuous effort to dream anew, develop and improve.

The final core value of the Crossroads Center is hospitality. The center is a place of radical hospitality where all are welcome. A generous reception and a ready receptivity is offered to all who participate. It is not only a place that appreciates a diversity of people, but also a diversity of ideas. The center strives to be ideologically inclusive in order to create a forum for the exchange and evaluation of ideas. The Gospel is the self-critical lens undermining all ideology and to which the Crossroads Center strives to be accountable.

The theological anthropology of the Crossroads Center rests on the shoulders of contemporary Catholic thought, particularly the thought of Karl Rahner. Rahner’s theological anthropology underscores ordinary life experiences as he sees the human as the addressee of God’s self-communication. It also provides for much tolerance and respect for other spiritual and religious

⁴ Nash, Laura, “How the Church has Failed Business” in *Across the Board* (July/August 2001) 29-31.

⁵ See Jim Collins and Jerry Porras, “Building Your Company’s Vision” in *Harvard Business Review* (September/October 1996).

⁶ Vatican Council II, “Pastoral Constitution on the Church in the Modern World” Flannery, A. [Ed.] *Vatican II The Conciliar and Post Conciliar Documents* (Northport: Costello, 1988) 934.

⁷ Richard Leider, *The Power of Purpose* (San Francisco: Berret-Koehler, 1997) 35.

⁸ Vatican Council II, “Pastoral Constitution on the Church,” 926.

perspectives. The center's theological anthropology can best be described by the following seven assertions:

- I was created and I am sustained by a loving God who seeks union with me and knows me completely.
- The universe is a complex web of relationships and I am because we are. In other words, my existence depends on my relationship with others, the natural world, history, society, culture and God
- I am free to choose how I react to the events of my life. My journey to maturity (responsibility) involves my ability to respond to the events of my life with an open and loving heart and to accept myself as I am.
- I was given my life for a reason. My life is not ultimately about me. We discover and participate in Ultimate Reality through self-transcendence and service.
- The gifts we are given are meant to be shared. We have more when we give what we have away. The deepest truths of life are encountered in paradox.
- People are basically good, but capable of sin.
- Life, death and rebirth (the experience of Jesus and the sign of Jonah) is a holy pattern continually repeated in my life and throughout the universe. It is the best evidence, outside of religious experience, that God cares for us and wants more for us.

Given its theological perspective and its frame of reference, the point of view of the Crossroads Center can be summarized as “work is a spiritual path.” Its mission is to help people discover meaning at the crossroads of their work and faith lives.

Work is the dimension of life where women and men expend their greatest amount of time and energy. Every human emotion is present in the workplace – hope, fear, despair, love, jealousy, anger, etc. Work also provides unique opportunities to use our talents and follow our passion as we provide for our family and lifestyle, shape our identity and contribute to a larger good. Work, therefore, can be a powerful context for our spiritual journey. Until recently, there has not been much interest in the wider culture for integrating our spiritual journey and our work life.

The mission of the Crossroads Center is to gather and enrich people who are seeking meaning at the crossroads of their faith and work. The center provides resources and programming for the spiritual formation of lay men and women. It is an experience of formation that is done through the lens of people's work life. It is a ministry to people in the marketplace that views church as chaplain to secular movements, for the Gospel will only become the leaven for the world it was meant to be if the men and women who are engaged in the work of the world embody its message.

Although the priority of focus is on work in the marketplace, work is understood in a broader context. “Work is any activity we need or want to do in order to achieve the basic requirements of life or to maintain a certain lifestyle. It is that which we are compelled to do by some intrinsic or extrinsic force – the need for money, for self-expression, for accomplishment, for service.”⁹

Process

There are three principles shaping the process of spiritual formation that is the Crossroads Center's ministry. They are 1) learning serves personal transformation, 2) theological reflection is conversational, and 3) we are persons in community. As we illustrate how each of these principles is operative within the ministry of the center, a partial description of the content that makes up the spiritual formation program of the center will also be given.

⁹ Al Gini *My Job, My Self* (New York: Routledge, 2000) 15-16.

Learning in Service of Personal Transformation

At the Crossroads Center, learning is placed in service of personal transformation. Life-long generative learning leads *from* places of humility, curiosity and a love of life. Life-long generative learning leads *to* places of greater awareness, understanding and the expansion of our ability to live the life we truly want. Learning accompanied by grace leads to *metanoia* (Greek for “shift of mind”). Learning can lead to transformation and conversion as it shifts our horizons.

For theologian Bernard Lonergan, an horizon is that which sets limits to a person’s interests and knowledge.¹⁰ Beyond our horizons are matters that we neither know nor care about. There are relative horizons and basic horizons; when a basic horizon shifts the result is conversion. Conversion is a radical transformation that leads to an interlocking series of changes and developments on all levels of life. What had once gone unnoticed becomes present and vivid. What had once been of no concern is now of the highest importance. According to Lonergan, there is a change in oneself (intellectual conversion), a change in one’s relations with others (moral conversion) and a change in one’s relation to God (religious conversion). Conversion results in one’s direction being altered, one’s eyes being opened, and one perceiving the world in a new way. Conversion is only the beginning. It is both act and process, once-and-for-all and ongoing.

For social scientist Peter Senge, “to grasp the meaning of *metanoia* is to grasp the deeper meaning of ‘learning’...Real learning gets to the heart of what it means to be human. Through learning we re-create ourselves...through learning we become able to do something we were never able to do. Through learning we re-perceive the world and our relationship to it. Through learning we extend our capacity to create, to be part of the generative process of life. There is in each one of us a deep hunger for this type of learning.”¹¹

Learning is often understood as taking in information. This is only distantly related to what Lonergan and Senge understand as learning. The learning they speak of creates shifts of the mind, shifts that awaken and shifts that are life giving. The Crossroads Center has sought to create experiences for people that create the potential for this type of generative learning. The Forum, which has a fourteen-year history at the center, is an experience that seeks to create an awakening shared intuition.

The Forum takes place twice each year, once in the fall and once in the spring, over the course of five consecutive Wednesday evenings. Each Forum is organized around a particular theme. Themes have ranged from “The Urban Professionals Responsibility to the Poor” to “Lessons on Leadership” to “Spirituality Outside the Churches.”¹² Each Wednesday evening begins with Catholic Mass (done at the Fall Forum) or an interfaith prayer service (done at the Spring Forum). After the community has gathered for prayer, dinner is served. Dinner is always served at round tables, family style, in order to facilitate conversation and connection between those who participate. A topic question(s) and table facilitator is sometimes provided at the dinner to help stimulate the conversation.

After dinner, there is a speaker who has the floor for seventy minutes. There is a different speaker for each evening of the Forum, each addressing a different topic related to the theme of the series. Speakers are encouraged to create an atmosphere of audience participation either by way of a question and answer period or small group exercises. Forum speakers are made up of a mixture of thought leaders from the marketplace, the social sciences and religion. Speakers have included Cardinal Joseph Bernadin, CEO’s such as William Pollard and Francis Hesselbein, professional basketball coach, Phil Jackson and leadership gurus like Margaret Wheatley and Warren Bennis. As a course of strategy, the Crossroads Center often invites speakers who are promoting a recent book. As the center’s resources are limited, the opportunity for book promotion along with the modest honorarium and travel expenses provided, have helped persuade more than some thought leaders, whose normal speaking fees are quite exorbitant, to speak at the Forum.

¹⁰ See Bernard J. F. Lonergan *Method in Theology* (New York: Herder and Herder, 1972)

¹¹ Peter Senge, *Fifth Discipline: The Art & Practice of the Learning Organization* (New York: Doubleday Currency, 1990) 13-14.

¹² See Appendix B for a listing of the themes from all the Crossroads Center Forums.

At the conclusion of the Forum presentation, a book signing (if the speaker is an author) is held and those who have attended the evening have an opportunity for informal conversation and networking. This is a significant time for relationship building between the Forum attendees. Many attendees come to each evening of the Forum series and participate regularly in the semi-annual event.

The Forum experience is designed to create an awakening shared intuition. The learning that takes place at each Forum is done in community. The community is made up of people who have gathered because of an interest in the same issues, many of whom are asking similar questions. Attempts have never been made to measure if and how the horizons of Forum participants have shifted due to this experience of learning. If transformation has occurred, it is on the personal level and it is lived out in the individual's experience at work, in their community and at home. Although the Crossroads Center has never tried to track the transformation occurring as a result of the Forum, there are two signs indicating generative learning is taking place.

The first is that on multiple occasions Forum participants have come together in new and creative ways as a result of their experience. Groups of people who have participated in a Forum series find themselves allied by certain interests and desires. One example is the Forum held on the "Urban Professionals Responsibility to the Poor." At the conclusion of this series, people gathered for an unplanned sixth Wednesday evening to express their desire to do something in response to what they had experienced during the previous five weeks. Many wanted to act on what they felt is their personal responsibility to the disadvantaged and marginalized. The result was the creation of a ministry at Old St. Patrick's Church called the Community Outreach Group (COG). COG supports the work of eleven different social service agencies throughout Chicago, providing them with volunteers and resources to enhance their work. COG has more than a ten-year history and thousands of volunteers have participated in its work.

The second sign that the Forum is providing generative learning opportunities to those who participate is the program's history and enthusiasm as well as its impact on the community of Old St. Patrick's Church. Historically, somewhere between two hundred to four hundred people will participate at a Forum evening, with some evening crowds being as large as fifteen hundred people. The Forum takes place in the basement of Old St. Patrick's Church and this group of people who gathered around issues of work and faith came to be referred to by the ministerial staff as the downstairs church. People who were not participating in a faith community often came to the Forum because their work experience, not their faith life, was the primary access point of the conversation. The experience at the Forum led many to the upstairs church, Old St. Patrick's Church. A desire to participate in something more, a desire to nurture the interior movements generated by the Forum experience, led some to want to be part of a faith community. Many have come to the upstairs church of Old St. Patrick's through the downstairs church of the Crossroads Center.

Theological Reflection as Conversation

The second principle that shapes the process of spiritual formation, that essential dimension of the Crossroads Center faith/work ministry, is theological reflection is conversational. The Center's approach to theological reflection is shaped by the work of James and Evelyn Whitehead's *Method in Ministry: Theological Reflection and Christian Ministry*.¹³ The word approach is favored over the word method as decision making within the realm of ministry is more art than science. Although a sound and deliberate process of discernment is vital for competent and responsible ministry, the word approach suggests flexibility and creativity, each of which is an essential ingredient to effective faith/work ministry.

The approach to theological reflection at the Crossroads Center is structured in two parts, the model and the conversation. First, the model on which the approach is based points to the perspectives of knowing and the sources of information important in faith/work decision making. This model represents the listening posts of the ministry. The second part of the approach describes the dynamic or movement of the reflection between the listening posts, a dynamic that resembles a

¹³ James D Whitehead and Evelyn Eaton Whitehead *Method in Ministry: Theological Reflection and Christian Ministry* (Kansas City, 1995)

conversation. It is a critical, practical correlational approach, this conversation between the listening posts. The model points to the participants in the conversation, while the conversation demonstrates the movement and interaction between the participants.

The Model

There are three listening posts in the model, all three are also dialogue partners in the conversation, and therefore potential sources for religious insight. They are the Christian Tradition, the culture's wisdom and attitude toward life, and personal and collective experience. Separating these sources of information provides some clarity and simplifies the complex process of theological reflection and practice. This does not imply that the three poles are disconnected from one another. On the contrary, there is much overlap and interplay between them.

1) The Christian Tradition: The wisdom and insight of this more than 3,000 year old spiritual tradition is found in scripture and classic texts, liturgical practice, theological doctrine and daily piety. The Tradition is not monolithic, it has been made up of a pluriformity of perspectives from its beginning. Its history includes both grace and sin.

For the focus of the center's faith/work ministry, important texts from the Tradition have been scripture, *Rerum Novarum*, *Pacem in Terris*, *Laborem Exercens*, *Gaudium et Spes*, and *Economic Justice for All*.

2) The Wisdom of the Culture: The patterns of meaning and the attitudes toward life present in the culture play a significant role in shaping human experience, and therefore need to be attended to. Within the conversation of theological reflection there is a correlational critique which occurs between the Tradition and the culture. This approach is critical because the religious tradition can challenge the culture, the religious tradition can be challenged by the culture or the religious tradition can engage the resources of the culture, particularly the social sciences, in the pursuit of its mission. The methods and findings of the social sciences, particularly economics, management theory, sociology and psychology are of great help to the faith/work ministry. In addition, philosophy, both traditional and New Age have been important to attend to.

3) Personal and Collective Experience: Experience includes ideas, feelings, wisdom, convictions and biases of an individual or community. Experience is the beginning point of theological reflection for it directs the agenda by giving the initial clues for describing what is going on. This model is concerned about paying attention to the "missing voices" of experience, as well as giving the experience of the poor and oppressed a privileged position within the conversation and theological reflection. As already stated, theological reflection at the Crossroads Center has the experience of the middle to upper-middle class professional as its primary focus.

The Conversation

Ministry is always done in response to a situation and within a particular context. There are three basic movements in the Crossroads Center's approach to theological reflection. They move the conversation from listening to mutual assertion to response. They are based on the Whiteheads' model/method and we will use the Whiteheads' language to describe them. The center has adopted them as its approach to ministry because they are simple, and therefore both more useful and more likely to be used again by those who participate in the experience. Although the approach may be simple it is not simplistic, as it accounts for the complexity of faith/work decision making.

1) Attending: The first movement in reflection is to name the situation, or in other words, the particular concern. Starting with the experience of those in conversation, the question "what is going on?" is asked. The concern can be stated as an incident, theme, conflict or trend. Once the situation has been named, however loosely, there is a starting point and this begins the process of providing as "thick" a description as possible of "what is going on?"

Providing a thick description of the pastoral concern means using the three dimensions of the model (Tradition, culture, experience) as perspectives from which to describe the present praxis. This is the listening that occurs during the conversation, and it is listening that strives to be nonjudgmental. However, it is critical listening. It is a reflective process that calls on critical reason to seek answers, analytical memory to uncover the origin and development of present practice and creative imagination

to envision new possibilities. Judgment is suspended until all three dimensions of the model can be mined for the description they bring to present praxis.

2) Assertion: After the group in conversation has attended to the appropriate listening posts describing present praxis, it is time to put the three perspectives in dialogue with one another. The purpose of which is mutual clarification in order to enrich religious insight. This is a two-way critical correlational approach. The insights of the culture and experience are placed in a dialogue of mutual respect and critique with the Tradition.

Although the dialogue initiated at this assertion stage supposes some mutuality among the partners, it is not a strict equality. The Tradition and the perspective it brings to the dialogue has a position of privilege and authority in theological reflection, however, the pluriformity that exists in Tradition must always be fully attended to.

3) Response: This is moving the conversation and resulting insight to decision and action. The question is, for this faith/work concern what action will most appropriately serve to mediate God's love and saving will to the human condition? This is an invitation to a new or renewed praxis. The final discernment is an informed intuition. It is not the conclusion of a logical argument, a strict deduction from a moral principle or an absolutely certain result from the preceding attending and assertion. It is made by doing one's best to see the parts in relation to the whole, by expressing reason as well as sensibilities, and by respecting the conditions of human finitude.

Examples of Theological Reflection at the Crossroads Center

The practice of theological reflection is so essential to the spiritual formation occurring in the faith/work ministry of the Crossroads Center that the approach described above is incorporated, at least in part, in all the programs and resources developed by the center. For example, the Forum is an excellent experience of attending. The three listening posts, Tradition, culture and experience, are present as the question "what is going on?" is asked of a particular concern or issue. The experience of the five evenings provides the thick description. The second two steps of the approach, assertion and response, are not fully present at the Forum. Although some assertion takes place within the conversations occurring throughout the Forum, there is not adequate time for appropriate dialogue between the listening posts. And collective response has happened as a result of the Forum, but the response is most often individual. Individuals who participate respond or don't respond with renewed praxis in their work and life.

The best example of the full experience of this approach to theological reflection working at the Crossroads Center is with a program of the center's called the Business Executives for Excellence, Ethics and Justice (BEEJ). BEEJ is made up of mid to senior level business professionals committed to integrating Christian values in their business practice. They strive to be a public voice, to call other business leaders to recognize the human and moral consequences of their economic decision making and to impart a better understanding of business and the dilemmas of business leadership to the clergy. The community of BEEJ attempts to open access to a source of deeper insight and thought than that expressed by the conventional wisdom of the day. The Christian Tradition, particularly Catholic social thought, contributes in significant ways to their evaluation, judgement and action in the marketplace.

As a community, BEEJ members participate in regular issue based conversations, community service, the presentation of an annual faith in the marketplace award, and they publish position papers. The process of publishing a position paper is the best example of how theological reflection as conversation works at the Crossroads Center. To date, four papers have been published by BEEJ. They are on the topics of terminations and layoffs, stewardship in business, balancing work, family and personal life and just compensation.

The paper begins with the BEEJ membership, which has ranged between twenty and forty members, deciding collectively on a topic. Topics chosen are business practices that have moral and human consequence. A reflection period where members meet monthly, usually lasting about one year, takes place in an attempt to provide as thick a description as possible of the issue in question. Their latest paper, on the topic of just compensation and titled *Not Just A Just Wage*, had an eighteen month reflection period where select clergy, academics, labor representatives and other business

practitioners attended the monthly BEEJ meetings to serve as resources for the conversation. This reflection period accounts for the attending and assertion steps of the approach.

At the conclusion of the reflection period a small group of members forms a writing committee to draft a white paper stating the position of the organization on the topic in question. The paper consists of personal anecdotes from the membership, the key learnings of the reflection period, and questions designed to get the reader thinking critically about his or her practice. The paper is not meant to be an answer to the issue in question, it is meant to share the stories of fellow business practitioners who struggle with the human consequences of economic decision making and it is meant to provide grist for the readers reflection.

Once a draft of the white paper is completed it is sent to all the members for review and input. Additional meetings are held until the members agree upon a final draft. The final draft is published and sent to, depending on funding, between five hundred and one thousand business, community and church leaders, along with the media for their review. This often prompts further conversation between BEEJ members and the greater community. The distribution of the position paper is how the conversation and resulting insight is moved to decision and action. It is the response step of the approach to theological reflection.

We are Persons in Community

The term person comes out of Christian theology, somewhere between the 3rd and 4th century. This doesn't mean there are only Christian persons, but it is a Christian term. Christians gave renewed meaning to what was then the seldom used Greek word, *prosopon*. The word person describes the human being better than individual. From the Greek, *Individuare* means to stand apart, while *prosopon* means turned toward the other. The very word person bespeaks that we become human through partnership with others.

The human condition is realized as a community of persons, and this truth shapes the process of spiritual formation at the Crossroads Center. It is not that we become a person first and then relate; rather we become persons only by relating. Formation creates experiences of relating in community.

Community is a dynamic whole that emerges when a group of people participate in common practices, depend upon one another, make decisions together, identify themselves as part of something larger than the sum of their individual relationships, and commit themselves for the long-term to their own, one another's, and the group's well being.¹⁴ Nowhere is this principle more apparent than in the work the Crossroads Center does with people who are in job transition.

As the ministry of the Crossroads Center began to develop one of the greatest demands placed on the time and energy of the director was coaching people who were in the throes of a job or career transition. The impetus may have been a person was fired or it may have been someone was no longer enthused by their work and wanted to pursue something new. The time required to meet with everyone who was seeking help became overbearing, and in 1991, the director called together a meeting of career development and human resource professionals.

The result of the meeting was the creation of the Transitions Group. A group of people who met twice each month to support one another through their journey of transition. Each meeting began with breakfast and prayer followed by a presentation, usually by a career development or human resource professional, on some aspect of managing a job or career transition. After the presentation a formal networking session took place in which each person introduced themselves to the group. The meeting concluded with informal networking between the participants, which was critical for relationship building. Contact information for those in attendance was shared with all those who participated in the meeting.

As many as fifty people would participate in the meetings and significant relationships were made. People came to depend on one another, they made decisions about their search for new work together, and during this extremely alienating time of their lives they were able to identify themselves with a group that was supportive and affirming.

¹⁴ Kristin Anundsen and Carolyn Shaffer *Creating Community Anywhere: Finding Support and Connection in a Fragmented World* (New York: 1993) 10.

The Crossroads Center continued to expand its ministry to those in job transition by collaborating with other faith based communities, first with a series of weekend retreats for the unemployed and then by establishing a new non-profit organization, the Career Transitions Center of Chicago (CTC). CTC has two full-time staff, over one hundred volunteers and 1500 square feet of office and conference space. It is open six days a week and the services it provides include personal coaching for help with all dimensions of a transition, weekly seminars, career interest testing, office space and equipment to carry out a job search, and classes in how to start a business or make a mid-life career change. With all the services provided, participants continue to say that CTC's greatest value is the warmth, hospitality and affirmation provided by staff, volunteers and colleagues.

Individuals at CTC are participating in the common practice of moving through some kind of job or career transition. As they depend on one another and identify themselves with something larger, they become energized and enthused by turning toward each other as persons in community.

Leadership and Marketing

Leadership and marketing, apart from the grace of God, are the two most significant ingredients supporting and advancing the Crossroads Center mission and ministry. Leadership and marketing take their cue from the core values of the Crossroads Center: work is sacred, entrepreneurial spirit, the power of community and radical hospitality.

The center's leadership, paid staff and volunteer, must be able to walk comfortably in two worlds, the world of the marketplace and the world of church.¹⁵ As the ministry of the Crossroads Center rests in the tension between personal and professional development, everyday work in board rooms and soup kitchens, the forces of commerce and compassion, and a layperson's need to make money as well as meaning, leaders must be comfortable living in this tension and ambiguity. The world of the marketplace and the world of the church must be appropriately revered and relativized, for there is no one clear prescription for how the Word becomes flesh in the world. Therefore, the effective leader is characterized by openness and humility.

Living in the worlds of the marketplace and the church, leaders must be able to speak the language of both worlds. These worlds need each other, but there is distrust that exists between them. The leader is often called upon to be a bridge or an intermediary, a job that is often accomplished by appealing to the sacred quality of work. This happens primarily through communication centered on the value, purpose and sacredness of work in our lives. This value is communicated one way when speaking to a group of human resource professionals and communicated differently when speaking to a group of pastors. The leader is called to make sense in and of both worlds and to serve as a conduit for rich dialogue.

The leader should embody the entrepreneurial spirit that drives the work of the Crossroads Center. Creative enthusiasm, excellence, innovation and risk taking in a continuous effort to dream anew, develop and improve, are embodied in the leader by saying yes. To say yes is also to affirm the center's core value of radical hospitality. Yes is the mantra, for it leaves the mission and ministry always open to possibility, new life and God's grace.

This begs the question, how can anyone or any organization say yes to everything? As opportunities present themselves - a Forum participant has a great idea for a new program, another organization wants the center to help sponsor a conference, there is an identified need for a publication addressing faith and work issues - the leader asks two questions. Is the proposed initiative aligned with the mission of the Crossroads Center? If the first question is answered in the affirmative, only then is the second question asked. How can the Crossroads Center say yes?

¹⁵ Church is understood as the community of believers that gathers at the Crossroads Center and it is understood as the institution of Catholicism, particularly its history of social teaching. The church is the whole body or congregation of persons called by God to acknowledge and honor Jesus the Christ in word, in sacrament, in witness and in service, and, through the power of the Holy Spirit to collaborate with Jesus' historic mission for the sake of the Reign of God. Believers at the Crossroads Center range from practicing Catholics to what Karl Rahner refers to as Anonymous Christians.

There are three ways the leadership of the Crossroads Center has learned to say yes – as a primary sponsor, as a joint venture partner or as an advocate. To say yes as a primary sponsor, the leader commits the Crossroads Center to full ownership of the initiative. The development of the initiative rests squarely on the shoulders of the leadership and resources of the Crossroads Center. The initiative is perceived to not only be critical to the mission of the organization, but also to the center’s vision and goals. An example of an initiative that the Crossroads Center serves as primary sponsor of is the Forum.

The leader, on the other hand, may commit the Crossroads Center as a joint venture partner to the proposed initiative. In this case, the initiative is determined to be critical to the mission of the organization, however the limited resources of the Crossroads Center preclude it from full ownership of the initiative. Partnering allows the Crossroads Center to participate in mission based initiatives that are beyond the scope of its capacity and abilities with a commitment of partial ownership. An example of such joint venture partnering is the Career Transitions Center, providing comprehensive support to the unemployed and people in career transition, sponsored by eleven different faith communities. This is an effort essential to the mission and vision, but far beyond the limits of the Crossroads Center acting alone. Joint venture partnering often creates relationships that bear fruit beyond initial collaboration due to the synergies that are generated.

Finally the proposed initiative may be aligned with the Crossroads Center mission, but not significant to its current vision and goals. If this is the case the leader may commit the center as an advocate of the proposed initiative. The Crossroads Center as advocate, supports, but does not take ownership of the initiative. Ownership rests with another individual, group of individuals or organization. Support can range from assistance with promotion of the initiative, counsel and advice, or providing meeting space. An example is a group of people, who after participating in a Forum on “The Meaning of Money,” proposed the creation of a voluntary simplicity group at the Crossroads Center. The center offers space for meetings and promotes the group, but the leadership of the people involved in the simplicity group is responsible for the planning and development of the group’s work. The leadership of the Crossroads Center is able to say yes, and does so with almost no commitment of resources from the paid staff, key volunteers or general operating funds.

The power of community has shaped the way the Crossroads Center has marketed its ministry throughout its history. When the Crossroads Center first began as a program of Old St. Patrick’s Church, Old St. Pat’s was a fledgling church with a long and rich history attempting to rise again. Driven by a mission to make church relevant to a believer’s public life and by the enthusiasm of a new pastor, Old St. Patrick’s Church had grown from its low point of a handful of members to less than a few hundred people participating. The Crossroads Center did not have a robust parish community out of which its ministry might grow.

The method of marketing and development it adopted and continues to practice was taken from a page out of Saul Alinsky’s community organizing work.¹⁶ It begins with relationship building. Due to the lack of community existing at Old St. Patrick’s Church when the Crossroads Center was started, the relationship building occurred on a one-to-one basis. The director of the center would speak with people individually about their work life. What was work doing to them? What were they doing to work? Conversations occurred about how work can be the expression of a layperson’s vocation to the world. This one-to-one relationship building was time intensive, but fruitful.

Small groups emerged from the one-to-one conversations. Often the groups were segregated by profession. For example, groups of attorneys, nurses or human resource professionals would be brought together for conversation and reflection. These groups might meet only once or twice, or they could meet regularly for many months. The primary purpose of their meeting was to engage in a theological reflection on their work experience. It would be the rare marketplace professional, however, who would want take time out of a busy schedule for theological reflection. Although that was what was occurring at these meetings, the center’s leadership learned that a person must have at least two good reasons to take time to come to a program or gathering.

¹⁶ For a deeper look at how Saul Alinsky’s work is being applied to faith communities see Helene Slessarev, “Saul Alinsky Goes to Church” *Sojourners* (March-April 2000)

The reasons were generally feeding and meeting. At each Crossroads Center event a participant was fed – physically, professionally and spiritually. Food was served as well as an experience that would provide real professional and spiritual nourishment. Learnings from the one-to-one relationship building conversations shaped the agendas of the small group programs. So an opportunity to be fed was reason to come, but so was an opportunity to meet other professionals with similar values and points of view. Networking and relationship building between the participants were always part of every small group experience.

The small groups that were forming at the Crossroads Center were the most effective tool for promoting and developing the Crossroads Center ministry. The reason is highlighted in Philip Gladwell's book, *The Tipping Point*. Gladwell analyzed social movements that turned into social epidemics, from the emergence of fashion trends to crime ways. His premise is that ideas, products, messages and behaviors spread just like viruses do. One of the factors Gladwell identifies which cause a social movement to "tip" into an epidemic is the Law of the Few.¹⁷

Impact on an audience can be done through the influence of special kinds of people, people of extraordinary personal connection. That is the Law of the Few. Exceptional people find out about a trend and through social connections, energy and enthusiasm spread the word. Word of mouth is still the most important form of human communication. Many of the people that participated in the center's small groups were what Gladwell identifies as connectors. Connectors have a special gift for bringing the world together. They know everyone, although they don't know them well.

Mark Granovetter in his book *Getting A Job*, states that 60% of jobs are found through networking.¹⁸ 83% of those jobs come from contacts seen occasionally or rarely. When it comes to finding out about new jobs, ideas, trends and even church-based ministries weak ties are always more valuable than strong ties. The strength of weak ties is that acquaintances represent social power – the more acquaintances you have the more powerful you are. Our friends occupy our same world, they know the same things we do. Acquaintances occupy a very different world and are privy to knowledge, contacts, etc. that we are not. The connectors that participated in the Crossroads Center during its early days spread the word and brought others to the center through personal contact.

The leadership of the Crossroads Center identified some of these people and invited them to participate in a small community that became the Crossroads Center's Council on Working Life. The people who were invited to participate on the Council had a great passion for the mission of the center and a willingness to take ownership of it, and very often they were what Gladwell identifies as connectors. The Council on Working Life was made up of thirty to thirty-five people who met once a month for dinner, prayer and a conversation about their work life. The group went on retreat together each year, they helped plan the center's programming and events, and they invited others to participate. The members of the Council on Working Life developed intimate and lasting relationships and became the community within the community of the Crossroads Center that served as the engine for the center's development.

As the Crossroads Center grew so did its mailing list and its administrative capabilities. Brochures, newsletters, a quarterly magazine, website and email have all become, at one time or another, part of the marketing and development efforts of the center. These are done in as a professionally attractive and engaging way as the center's resources allow, because they are competing for the attention of an audience who is bombarded by professional marketers interested in their attention. They are an important part of the marketing and development efforts of the Crossroads Center, but they are only effective to the degree the personal contact and relationship building remains active and robust.

¹⁷ Malcolm Gladwell *The Tipping Point: How Little Things Can Make a Big Difference* (Boston: 2000) 30.

¹⁸ Mark Granovetter *Getting A Job* (Chicago: 1995).

Conclusion

The Crossroads Center was started to augment the mission of Old St. Patrick's Church, a mission to serve the life and work of women and men in the world. As a missioned ministry of the Church, the goals of the center have always been to promote the vocation of the laity to the world and provide for the spiritual formation of Christians in the marketplace. We want to conclude with some assessment of how the Crossroads Center has fared in light of its goals and its plans for the future.

Laura Nash writes, "businesspeople who claim to love their churches have difficulty identifying any ways in which their religion is a positive resource for them in their working lives. Pastors who profess admiration of their leading business congregants simultaneously describe Corporate America as a hotbed of greed and exploitation, a spiritual wasteland...At best, the two professions have reached détente: They agree to disagree and keep off each other's territory."¹⁹ Given the current relationship between businesspeople and church leaders, the greatest accomplishment of the Crossroads Center has been linking the church to the marketplace. The robust dialogue at the center has helped to break down the culture of mutual stereotyping and automatic discounting of each other's economic assumptions.

The Crossroads Center has made the case for the legitimacy of Christian teaching, values and practices in the marketplace. Traditionally there has been a great distance between pew and pulpit on questions of business, and the center's work has served to shrink that distance. The metaphor of the downstairs church is rich in describing the strength of the Crossroads Center. It is a church that begins with people's experience in the marketplace - their hopes and dreams, their disappointments and failures - it is a church seeking transcendence, wishing to move beyond current experience to an experience more life-giving to self and others. This downstairs church has been successful in large part due to the terrific synergy it has shared with the upstairs church, Old St Patrick's.

The sermons and prayers from the pulpit of the upstairs church complemented the presentations from the podium and the conversations at tables taking place in the downstairs church. Each fed the other, and through this mutual nourishment they grew strong and vital. As an Old St. Patrick's Church member recently put it, "I have only attended a few Crossroads Center events, but one of the main reasons I belong to Old St. Pat's is because the church promotes the mission of the Crossroads Center. I want my church to care about the things I care about and support me in the areas of my life I need support, and at age 41, most of my time and energy is spent at work."

In promoting the vocation of the laity to the world, the Crossroads Center has sought to form people with high levels of personal mastery in their work life. People with a high degree of personal mastery have "a special sense of purpose that lies behind their visions and goals...They see 'current reality' as an ally, not an enemy. They have learned how to perceive and work with forces of change, rather than resist those forces. They are deeply inquisitive, committed to seeing reality more and more accurately. They feel connected to others and to life itself...They feel they are part of a larger creative process, which they can influence, but cannot unilaterally control."²⁰ The Crossroads Center has been a catalyst for the spiritual growth and personal mastery of thousands of people throughout its years of ministry. The process of spiritual formation has been most keenly experienced through Crossroads Center initiatives such as the Council on Working Life, the Business Executives for Excellence, Ethics and Justice, the enneagram community, and the center's work with people in job transition.

The formational experiences that are most successful at the Crossroads Center are initiatives generally involving small numbers of people, and these initiatives consume a great deal of the staff's time and energy. They create pressures on a small staff who are responsible not only for leading many of these experiences, but who also must devote considerable energy to the center's administration and development. Large scale events, like the Forum which attract hundreds if not thousands of people to the Crossroads Center, are more appealing because the time and energy spent on organizing has a bigger payoff for attracting people to the center, which is crucial for its development and financial survival. These larger events, although formational in character, do not provide the rich formational experience the smaller groups do.

¹⁹ Laura Nash, "How the Church has Failed Business," 27.

²⁰ Peter Senge *The Fifth Discipline* 141-43.

The Crossroads Center needs to become more strategic about the formational experiences it offers. The center is clear on the goal of formation, supporting the vocation of the laity to the world by increasing the level of a person's work life mastery. This goal is met, at least in part, when people participate in the center's initiatives. How it can be best met is the strategic question that must be asked. The Crossroads Center needs to become clearer on how the goal of formation is achieved through each of the initiatives and resources it offers. Why should people enter into these experiences and what can they expect to get out of them? The answer needs to be clear to leaders and participants.

Also, given the many demands that are placed on the small staff of the Crossroads Center, the formational experiences developed by the center need to allow the staff to attend to all the organizational priorities. For that, a stronger core of volunteer leadership will be necessary.

We will conclude with a brief look at the future vision of the Crossroads Center. In 2000, the Crossroads Center became an independent 501 (c)(3) organization. It chose to become independent from Old St. Patrick's Church for three reasons – to establish an entirely lay-led organization, to create a truly ecumenical community around the center's mission, and to attract funding and resources that are normally restricted to church-based organizations. The real questions for the future of the Crossroads Center are can the center be a community unto itself? And can that community generate the resources necessary to support an organization to serve it?

What made the Crossroads Center work so well during its first thirteen years were its leadership and a strong alliance with Old St. Patrick's Church. Leadership will continue to be imperative to the mission's success as the center moves forward. What will also be critical is the Crossroads Center reducing its dependency on Old St. Patrick's Church as it develops its own core of members who support the organization. New working alliances, far beyond what currently exists, will need to be created with churches, universities and businesses. The Crossroads Center will need to find ways it can enhance the work of these other organizations much like it has enhanced the work and mission of Old St. Patrick's Church. Then it might find life as an independent organization beyond the community of Old St. Pat's.

The Crossroads Center mission will be relevant for as long as Christians continue to work in the marketplace, for they will continue to need support and community for living their vocation to the world. The Gospel, meant to be salt and light to the world, will only become such through the lay women and men who are engaged in the secular movements of the world.

Appendix B

Crossroads Center Forum Programming

13 years of Chronological History

1989 Civic Forum:

Education at the Crossroads

Speakers

- ◆ Sister Ann Ida Gannon, B.V.M. (Professor of Philosophy and Former President of Mundelein College), “The Aim of Education”
- ◆ Dr. William McCready (Professor at Northern Illinois University), “Current Social and Educational Trends”
- ◆ Sr. Mary Brian Costello, R.S.M. (Superintendent of Schools for the Archdiocese of Chicago), “The Case for Catholic Education”
- ◆ Dr. Frank Gardner (President of the Chicago Board of Education), “The Case for Public Education”
- ◆ Dr. Kevin Ryan (Professor of Education at Boston University), “Values and Moral Education”

1990 Civic Forum:

Change: The Leadership Challenge of the ‘90’s

Speakers

- ◆ Robert Bies (Professor of Organizational Behavior at Northwestern University), “Change and Power: Examining Equation”
- ◆ Robert Quinn (Chairman of the Department of Organizational Behavior at the University of Michigan), “Beyond Rational Management: Mastering the Paradoxes and Competing Demands of High Performance”
- ◆ Michael Maccoby (Author), “Why Work: Motivation and Leadership for a New Decade”
- ◆ Mary Ann Von Glinow (Professor of Management and Organization, University of Southern California), “Managing Diversity in the Workplace: Age, Gender, Culture, Religion”
- ◆ Dr. David E. Morrison, M.D. (Psychiatrist and President of Morrison Associates, Ltd.), “Taking Care of the Leader: My Self, My Work, My Family”

Bonus: Holy Week

- ◆ Fr. Jack Shea, “The Mystery of Holy Week”

May 1990, Hard Choices for the Business Executive: A Breakfast Series

Competing in a Global Economy

-Joint effort of the CRC and The Institute for Business Ethics at DePaul University.

Topics

- ◆ “When In Rome: Is There Room For Ethics In A Global Economy?”
Panelists: Patrick J. Keleher, Dennis P. McCann, Thomas R. Roeser
Moderator: Robert M. Fitzgerald
- ◆ “Competition In A Global Economy: Who Needs Protection From Whom?”
Panelists: Jim A. Kokoris, Ph.D., Ross Korves, Don A. Turner
Moderator: John Wong, Ph.D.
- ◆ “The Acid Rain Dilemma: What’s Raining on the Parade?”
Panelists: David S. Baker, Chuck McDonough, G. Douglas Valentine
Moderator: Ronald J. Patten, Ph.D.
- ◆ “The Re-Education of Karl Marx: Eastern Europe in 1992”
Panelists: Edward Schwinn, Jr.
Moderator: R. Byron Nahser

1990 Fall Forum:

Organizational and Personal Health, Quality of Life Series

Speakers

- ◆ Sister Sheila Lyne, R.S.M. (President of Mercy Hospital and Medical Center), “Health – An Overview: A CEO/nurse looks at her Organization, the Health Care Industry and Public Health”
- ◆ Jill E. Janov (Senior Associate with Block Petrell Weisbord), “Productive Workplaces: How to achieve Individual Satisfaction and Organizational Success”
- ◆ Jim Kuhn (V.P. of Individuality, McDonald’s), “Keeping a Big Company Small and Healthy: A Focus on People”

- ◆ Dr. Tom Sattler (Associate Professor at the University of Illinois, Chicago), “Dying Young at a Very Old Age: How to Increase your Energy Level Now and for the Future. An in-depth Look at Stress Management, Nutrition and Sensible Exercise”
- ◆ Edward F.X. Hughes, M.D., M.P.H. (Director and Professor at Northwestern University), “Health Care Costs and You: Be Aware and Be Prepared”

1991 Civic Forum:

Leadership in Difficult Times

Speakers

- ◆ A.R. Gini (Professor at Loyola University), “Moral Leadership”
- ◆ Robert Bies (Professor at Georgetown University), “Bad News: How It’s Delivered, How It’s Managed”
- ◆ Kathleen H. Goeppinger (Assistant Professor at Loyola University), “Teamwork”
- ◆ Sonya Prestridge (Center of Creative Leadership in North Carolina), “Leading by Example”
- ◆ Michael McGrath (Human Resources Management Group), “The Push for Quality – Becoming a Master Manager”

Bonus:

- ◆ Fr. Jack Shea, “Faithful People Suffer: A Storytelling Approach”

May 1991, Hard Choices for the Business Executive: A Breakfast Series Is Business Ethics Recession Proof?

-Joint effort of the CRC and The Institute for Business Ethics at DePaul University.

Topics

- ◆ “War Is Hell: Who Gets The Buck For The Bang?”
Panelists: Jim Johnston, James Krokhar, Ph.D., Rabbi Robert J. Marx
Moderator: Rev. Sam Citero
- ◆ “Your Father Worked For the Same Company For Forty Years: So What?”
Panelists: Leslie E. Dennis, Dan Swinney, William Yacullo
Moderator: John McDermott
- ◆ “Marketing In A Recession: Can You Squeeze Blood Out Of A Turnip?”
Panelists: Tom Perlitz, Dan McGuire, Robert E. Pitts, Ph.D.
Moderator: Patricia H. Werhane
- ◆ “Women In The Executive Suite: Why Skirt The Issue?”
Panelists: Brenda Gaines, Leda Hanin, Katherine Smith
Moderator: Grace Barry
- ◆ “Career And Work: What’s It All About Alfie?”
Panelists: Jane Halpert, Ph.D., Michael Healey, Steve Priest
Moderator: Al Gini, Ph.D.

1991 Fall Forum:

City of Pain/City of Hope: The Urban Professional and the Poor

Speakers

- ◆ Yvonne Davis (Teacher and Director of the Multicultural Center for District 65), “The Nature of Prejudice”
- ◆ Alex Kotlowitz (Writer), “There Are No Children Here”
- ◆ One-hour play, “Haunted by God” by Paul Amandes, Robert McClory and Lisa Wagner.
- ◆ Harry Fagan (Managing Directory of the National Pastoral Life Center in New York), “Agonize or Organize: Social Service to Social Action”

Bonus Communication Series:

- ◆ Bren Ortega Murphy (Associate Professor at Loyola University), “Women and Men As Colleagues”

1992 Civic Forum:

Balance and Character: The Challenge of Living and Working Well, Quality of Life Series

Speakers

- ◆ Douglas H. Heath (Professor emeritus, Haverford College), “Maturity and Success”
- ◆ James A. Autry (*Fortune* 500 Executive), “Love and Profit”
- ◆ Elizabeth R. Nye, M.D. and Keith Berndtson, M.D.
- ◆ Mihaly Csikszentmihalyi (Professor at the University of Chicago), “Motivation and Happiness”

- ◆ Denise Breton and Christopher Largent (Writers and teachers at the University of Delaware), “Economics and Spirituality”

May 1992, Hard Choices for the Business Executive: A Breakfast Series

The Politics of Business in an Election Year

-Joint effort of the CRC and The Institute for Business Ethics at DePaul University.

Topics

- ◆ “Educational Choice: Salvation or the New Racism of the 90’s”
Panelists: Joseph L. Bast, Barbara Radner
Moderator: Coretta McFerren
- ◆ “Economic Development and Change: Should People Stand in the Way of Progress?”
Panelists: Msgr. John Egan, John McDermott
Moderator: Ed Marciniak
- ◆ “Health Care: Quality, Access and Cost: Who Pays the Piper?”
Panelists: Richard Hughes, M.D., John Kilner, Stuart Wesbury, Ph.D.
Moderator: Sheila Lyne
- ◆ “The Gender Gap: Why Don’t Men Get It?”
Panelists: Honorable Mary Ann McMorrow, Julia M. Stasch

1992 Fall Forum:

Assessing the Quality of our Relational World

Speakers

- ◆ Robert Noone, Ph.D. “Family of Origins Revisited”
- ◆ Robert Noone, Ph.D. “Relationship Building: Love is more than a Two Person Dance”
- ◆ Rev. Andre Greeley “Faithful Attractions”
- ◆ Joan Anzia, M.D. “The Quest of Intimacy”
- ◆ Br. James Zullo, Ph.D. “Transitions”

1993 Civic Forum:

Work...Taking it to new levels

Speakers

- ◆ David D. Myers (Author and teacher at Michigan’s Hope College), “The Pursuit of Happiness: Who is Happy – and Why”
- ◆ William Lundin and Kathleen Lundin “The Healing Manager”
- ◆ Rev. William Byron, S.J. “Leadership, Followership & Stewardship”
- ◆ Rev. Gerard Egan, “Be Careful: The Shadow Side of Organization”
- ◆ Kathryn Alesandrini, “Survive Information Overload”

May 1993, Hard Choices For The Business Executive: A Breakfast Series

Business Ethics Debates The 90’s

-Joint effort of the CRC and The Institute for Business Ethics at DePaul University.

Topics

- ◆ “The Gender Debate: Can We Be Neutral?”
Panelists: Al Gini, Ph.D., Carla Paonessa
Moderator: Daryl Koehn
- ◆ “The Outsourcing Debate: Just Who Do You Work For?”
Panelists: David Orr, Kurt Stocker
Moderator: Pat Peterson
- ◆ “The Loyalty Debate: Is It The Edsel of the 90’s?”
Panelists: John O. Bigelow, Peter A. Grande
Moderator: Fr. John C. Haughey, S.J.

1993 Fall Forum?

1994 Civic Forum

Lessons on Leadership: Learning from the Experts

Speakers

- ◆ Warren Bennis (Professor at USC), “An Invented Life: Reflections on Leadership and Change”
- ◆ David Morrison, M.D. (Morrison Associates), “Work and the Psychological Contract”
- ◆ Jeanie Daniel Duck (V.P. for the Boston Consulting Group), “Managing Change: The Art of Balancing”
- ◆ Elizabeth Jeffries (Author), “Leading From the Inside Out”
- ◆ Robert Kaplan (Senior Fellow at the Center for Creative Leadership in Greensboro, North Carolina), “Beyond Ambition”

1994 Fall Forum

Working for the Psychological Wage

Speakers

- ◆ Al Gini (Managing Editor of *Business Ethics Quarterly*), “Work, Identity, and Self: How We are Formed by the Work We Do”
- ◆ Ben Hamper (NBC’s TV Nation Correspondent), “Tales from the Assembly Line”
- ◆ Aaron Freeman (Comedian and Author), “Wit and Wisdom of the Workplace”
- ◆ Emilie Griffin (Advertising Executive), “Refreshed and Reflective”
- ◆ James D. Whitehead and Evelyn Eaton Whitehead, “Anger at Work: Taming the Tigers of Wrath”

1995 Civic Forum

Rebuilding A City Of Hope: Chicago Accepts the Challenge

Speakers

- ◆ Fr. Michael Pflieger (Preacher), “Building Bridges”
- ◆ Charlie Shaw (Real Estate Developer), “A Place To Call Home”
- ◆ Tom Owens (Executive Consultant for CARA), “Friend To The Forgotten”
- ◆ Anne Burke (Special Counsel for Child Welfare Services) “1-800-22-ABUSE”
- ◆ Rich Cozzola (Program Director for Childlaw Center of Loyola University), “A Voice For The Children”
- ◆ Lois Weisberg “Growing Hope In A Vacant Lot”
- ◆ Mary Ellen Caron, RSM (Director of Frances Xavier Warde School) “Redefining Education”
- ◆ John Callaway, “The Problem Society”

May 1995, Hard Choices For The Business Executive: A Breakfast Series

Organizational Change: The Aftershocks

-Joint effort of the CRC, The Institute for Business Ethics at DePaul University and Fourth Presbyterian Church.

Topics

- ◆ “The Hypocrisy Factor of Organizational Change: What They Say vs. What They Do.”
Panelists: Karen Bloom, Therese Rowley
Moderator: Daryl Koehn
- ◆ “Restoring Relationships: The New Employer/Employee Contract”
Panelists: Al Gini, Tom Goeghegan, John Haughey
Moderator: Laura Pincus
- ◆ “Survivor Sickness: The Effect Of Downsizing On Those Who Remain”
Panelists: Barbara Runyan, George Spindler
Moderator: John Fontana
- ◆ “The Emerging Workplace: Learning From Experience, Designing For The Future”
Panelists: Frank Heckman, Steve Proudman

1995 Fall Forum

Good Work: The Challenge of Working Well

Speakers

- ◆ Ira Chaleff, “The Courageous Follower”
- ◆ Carol Kleiman (Columnist for the Chicago Tribune), “The Career Coach”
- ◆ Rushworth M. Kidder (Found of the Institute for Global Ethics), “How Good People Make Tough Choices”
- ◆ Peter Block, “Choosing Service Over Self-Interest”
- ◆ Richard J. Leider, “Repacking Your Bags”

1996 Civic Forum

Spirituality Outside The Churches

Speakers

- ◆ Jack Shea (Author), “Generic American Spirituality”
- ◆ Phil Jackson (Head Coach for the Chicago Bulls), “Sacred Hoops”
- ◆ Beatrice Bruteau (Writer and Lecturer on Philosophy and Spirituality), “What We Can Learn From The East”
- ◆ Tony Schwartz (Journalist), “Searching For Wisdom In America”
- ◆ Dr. Robert Ludwig (Director of University Ministry at DePaul University), “Catholicism As A Spiritual Path”
- ◆ Dr. Miroslav Borysenko (co-founder of Mind/Body Health Science), “Minding The Body, Mending The Mind”

1996 Fall Forum

The Meaning of Money

Speakers

- ◆ David Korten (President of the People-Centered Development Forum), “When Corporations Rule The World”
- ◆ Alan Durning (Executive Director of Northwest Environmental Watch), “How Much Is Enough?”
- ◆ Douglas Lawson (Development Professional), “Give To Live”
- ◆ Vicki Robin (co-founder of the New Road Map foundation), “Your Money or Your Life”
- ◆ Jack Shea, “Why Do The Spiritual Traditions Have A Thing About Money?”

1997 Civic Forum

Spirituality Outside The Churches: Revisited

Speakers

- ◆ Forrest Church, Ph.D. (Senior Minister of the Unitarian Church of All Saints in NYC), “Life Lines”
- ◆ Patricia Norris, Ph.D. (Director of the Life Science Institute of Mind-Body Health), “Where Mind and Body Meet”
- ◆ Harrison Owen (Originator of Open Space Technology), “Expanding Now: Opening Space For Spirit At Work”
- ◆ Richard Rohr, O.F.M. (founder of the Center for Action and Contemplation), “Reconstructing Our Soul”
- ◆ Lester R. Sauvage, M.D. (found of the Hope Heart Institute), “The Open Heart”

Weekend Workshops:

- ◆ Helen Palmer “The Enneagram: Nine Points of View on Work and Relationships”
- ◆ Tony Schwartz and Deborah Pines, “The power of Awareness: An Introduction to Essence”

April 1997 National Conference

Church and City at the Crossroads: Creating Vibrant Expressions for the Future

Presenters

- ◆ Jack Shea, “How Does the Wisdom of Our Catholic tradition help Define the Church’s Role in the life of the City?”
- ◆ Rev. Andrew Greeley, “How are American Catholics Changing? How Will These Changes Shape the Work of Churches in the City?”
- ◆ Evelyn Whitehead, “What Elements of Individual Experience Are Driving the Spiritual Search for Church in the City?”
- ◆ Vito Napoletano, “As We Enter the Next Century, How Will the Work of Church in the City be Funded?”
- ◆ Fred Baumer, “Key Findings and Action Planning”

1997 Fall Forum

Lessons On Leadership

Speakers

- ◆ C. William Pollard (Chairman of the ServiceMaster Company), “The Leader Who Serves”
- ◆ Frances Hesselbein (President of the Peter F. Drucker Foundation and former CEO of the Girl Scouts), “The ‘How To Be’ Leader”
- ◆ Sally Helgesen, “Leading From The Grassroots”
- ◆ Beverly L. Kaye (Career Development Field), “Developing Organization Talent”

- ◆ F. Byron Nahser (CEO of The Nahser Agency/Advertising in Chicago), “Learning To Read The Signs”

1998 Civic Forum

Community Lost, Community Found

Speakers

- ◆ Martin Marty (Authority on religion and ethics in America) “The One And The Many”
- ◆ James Howard Kunstler (Author and Journalist), “The Geography of Nowhere”
- ◆ Richard Rohr (Speaker and Retreat Master), “I Am Because We Are”
- ◆ Michael Lerner (Editor and Publisher of Tikkun Magazine), “The Politics Of Meaning”
- ◆ John P. Kretzmann (Director of the Asset-Based Community Development Institute), “Community And Its Counterfeits

Weekend Workshops:

- ◆ Susan Page (Relationship Expert), “How One of You Can Bring The Two Of You Together”
- ◆ Larry Fidelus, O. Carm. (Carmelite Spiritual Center), “Community Building”

May 1998, The Business Ethics Series:

Privacy In The Workplace: As Technology Moves Forward, Do Worker Rights Move Backward?

-Joint effort of the CRC and The Institute for Business Ethics at DePaul University

Topics

- ◆ “Are You Aware?”
Panelist: Tim Hanley (Spire Technology)
Moderator: Al Gustafson (Director-Crossroads Center)
- ◆ “Is It Right?”
Panelists: Lori Ecker (Employment Attorney), Gary Fresen (Technology Attorney)
Moderator: Laura Pincus Hartman (Director-Institute for Business & Professional Ethics)

1998 Fall Forum

Wisdom at Work

Speakers

- ◆ Charles C. Manz, Ph.D. (Nirenberg Professor of Business Leadership at the University of Massachusetts), “The Leadership Wisdom of Jesus”
- ◆ Ian Mitroff (Harold Quinton Distinguished Professor of Business Policy at USC), “Smart Thinking for Crazy Times”
- ◆ Alan Briskin (Management Consultant, former Director of the Center for Organizational Studies), “The Stirring of Soul in the Workplace”
- ◆ Richard Leider (founding partner of The Inventure Group), “The Power of Purpose: Why do you get up on Monday morning?”
- ◆ Chip R. Bell (senior partner with Performance Research Associates) & Heather Shea (former President of the Tom Peters Group), “Dance Lessons: Six Steps to Great Partnerships in Business and life”

1999 Civic Forum

Spirituality in the Arts

Speakers

- ◆ Richard Fragomeni (Professor at Catholic Theological Union), “Art as an Expression of the Sacred”
- ◆ Marie Howe (Professor at Sarah Lawrence College), “Ordinary Light”
- ◆ Chris Donahue (made the film *Visas and Virtue*), “The Spiritual Power in Film”
- ◆ Michael Jones (author, educator, composer and pianist), “Who Will Play Your Music?”
- ◆ Eric Booth (Shakespearean actor and Professor at the Juilliard School), “The Everyday Work of Art”

1999 Fall Forum:

Searching for the New World of Work

Speakers

- ◆ David Shapiro (Curriculum Designer and co-author of “Repacking Your Bags”), “Choosing the Right Thing To Do”
- ◆ Beverly Kaye (Career Development Field), “Love – Em or Lose – Em”
- ◆ Dee Hock (founder and CEO emeritus of VISA USA and VISA International), “Birth of the Chaordic Age: Out of Control and Into Order”

- ◆ Keith Ferrazzi (CMO of Starwood Hotels & Resorts Worldwide), “Re-inventing An Identity”
- ◆ James Autry (Fortune 500 Executive), “Love and Profit: Finding the Balance in Life and Work”

2000 Civic Forum:

In Pursuit of Happiness

Speakers

- ◆ Mary Jane Ryan (Author and Executive Editor of Conari Press), “Happiness: Our Common Pursuit”
- ◆ Redford Williams, Ph.D. (Director of The Behavioral Medical Research Center at Duke University), “LifeSkills”
- ◆ Rev. Michael Pflieger (Pastor of St. Sabina’s), “Happy in God”
- ◆ Gil Bailie (Founder and Director of the Florilegia Institute), “Pursuing Happiness with a Vengeance”
- ◆ David Kundtz, S.T.D. (Psychotherapist and former Priest), “Stopping: A Simple Tool for Finding Happiness”

2000 Fall Forum:

Make Your Job Work

Speakers

- ◆ Richard Chang (Consultant on Personal and Organizational Performance), “What’s Your Passion?”
- ◆ Beth Sirull, “Creating Your Life Collage”
- ◆ Alan Briskin (Author), “Brining Your Soul to Work”
- ◆ William Sadler, Ph.D. (Sociologist and former Episcopal priest), “Redefining Your Work to Fit a Growing Self”
- ◆ William Bridges, Ph.D. (Author and consultant to organizations in transition), “The Way of Renewal”

2001 Civic Forum:

Storytelling: Its Power and Promise

Speakers

- ◆ Edward Foley (Professor of Liturgy and Music at Catholic Theological Union), “Tall Tales and Short Stories: Narrating Ourselves into Existence”
- ◆ Dawna Markova (former senior research affiliate of the Organizational Learning Center at MIT), “Reclaiming Purpose and Passion”
- ◆ John Shea (Theologian, Poet and Master Storyteller), “Stories of Spiritual Wisdom”
- ◆ Michael Jones (pianist, composer, author and storyteller), “Finding Our Own Place of the Heart”
- ◆ Philip Gulley (pastor of Irvington Friends Meeting in Indianapolis), “Front Porch Tales”
- ◆ “Remember the Time... The Power and Promise of Family Storytelling” Facilitated by Eilleen Silva Kindig

2001 Fall Forum:

Put Your Spirit to Work

Speakers

- ◆ Barbara Glanz (Speaker, Author, and Consultant), “Regenerating Spirit in the Workplace”
- ◆ Gregg Levoy (Author), “Callings: The Power of Passionate Work”
- ◆ Peter Koestenbaum, “Do You Have the Will to Lead?”
- ◆ Mary Stewart (Stewart Management Group), “Honoring Spirit at Work”
- ◆ Richard Leider (Author), “Whistle While You Work”

2002 Civic Forum

Power, Conflict, and Reconciliation

Speakers

- ◆ Edwina Gateley (Poet, Storyteller, and Writer), “Revealing Our Shadows: Confronting Power with the Light of the Gospel”
- ◆ Arun Ghandi (Grandson of Mahatma Gandhi and Founder of the M.K. Institute for Nonviolence), “Lessons I learned from My Grandfather”
- ◆ Robert Schreiter (Expert on Reconciliation), “Reconciliation” Spirituality and Strategies”
- ◆ Bishop Wilton Gregory (Chair of the US Conference of Catholic Bishops), “The Paradox of Spiritual Power”
- ◆ Stewart Levine (Founder of Resolution Works), “Getting To Resolution: Turning Conflict Into Collaboration”