WOODSTOCK REPORT

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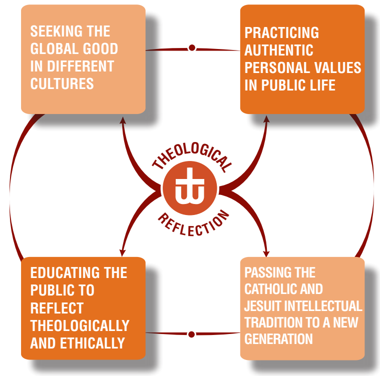
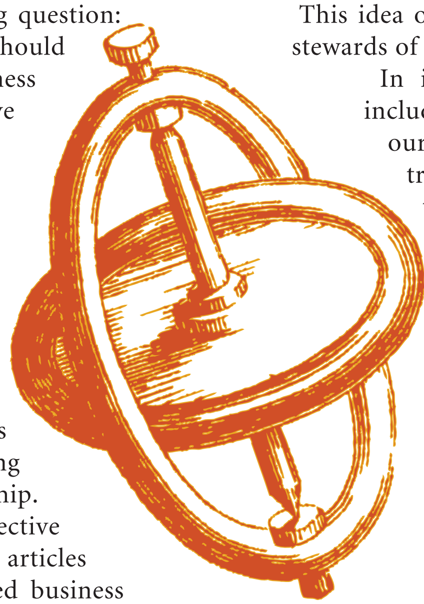


Steward Leadership

James L. Nolan

Some years ago Woodstock Theological Center's Arrupe Program was asked a very challenging question: "What difference does it make or should it make, that someone is a Catholic business person?" As a theological center, we have been exploring that question ever since. We brought together learned theologians, academic ethicists and experienced business people. Deeper and more viable insights come about where business people and academics participate in an atmosphere of mutual trust and respect. We ask that they engage in active listening.



Over the past several years, the Arrupe Program's collaborators employed this process to conclude that something is missing in the prevailing focus on business leadership. Even "business ethics" from a Christian perspective found in the popular literature, academic articles and text books, and espoused by renowned business leadership experts lacked something crucial. The prevailing approaches were seen as "top down," "rules based" articulations imposed upon those in business which often disregarded the actual experience of business leaders. They failed to account for the dynamics of the interior life. The rules and theories found no home in the hearts of business people

What was missing was a question of identity, a state of mind, a fundamental orientation. What was missing was the self-understanding of those in business and particularly those in positions of leadership that all the resources at their disposal do not belong to them but to God. They are entrusted to use them in order to carry out God's purposes.

The term **steward leadership** is our attempt to find a phrase that captures that state of mind or a person's fundamental orientation. This means one is not merely the owner, user, manager, or exploiter of the resources at his/her disposal but the steward of entrusted goods. As we have been using the term, a "steward" is one who is given resources to preserve, manage and grow, all according to the will of the one who entrusts those resources. In theological terms, we see the master or bestower of the resources as God. The steward's job performance is measured by what he or she does with the resources, what he or she returns back to God.

This idea of stewardship applies to everyone. We are all stewards of the resources entrusted to us by God.

In increasingly widening circles, our resources include all of our personal gifts, talents, abilities, our situation in life, family, friends, education, training, experience; all the resources available to any organization or collective within which we function including our culture, systems, employees, investors, suppliers, customers, facilities, and the communities within which we operate; and more, all of society's resources including all of creation, the environment, ecosystems and our fellow creatures, our history and traditions, laws, regulations, business practices and conventions, cultures, shared beliefs and understandings.

A leader is one who can call upon the aid and support of others in the accomplishment of a common task.

Who is a leader? We are all called to exercise leadership at one time or another: in our families, as parents, at work, in associations, civic affairs, church activities. One definition has it that a leader is one who can call upon the aid and support of others in the accomplishment of a common task. Much has been made in business circles about the distinction between a leader and a manager. What we are concerned with are leadership qualities, particularly those qualities that correspond to the steward model.

If the answer to the original question is that one would think of oneself as a steward, then, we need to identify the qualities that mark a steward leader. We need to learn how those qualities are embedded, how those qualities are promoted within the organization. How we, too, might develop those qualities within ourselves and our organizations.

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In this Issue

FROM THE DIRECTOR'S DESK

As our staff and fellows gear up for a busy fall after a brief summer lull, we offer some reflections related to the world of business in this issue of the *Woodstock Report*. Long before the global economic crisis affected business people so profoundly, a group of executives and other leaders have been working with Woodstock fellows to develop and communicate an experience-based approach to social ethics for business people. This approach is rooted in what our historical Jesuit documents call the *Ignatian method* of prayerful discernment that highlights the "constant interplay between experience, reflection, decision, and action, in line with the Jesuit ideal of being 'contemplative in action.'"

Our ongoing dialogue between a core group of business people and theologians has taken off. They have organized small seminars in Washington, D.C. and New York City, inviting business leaders to ask themselves what "steward leadership" means for those who want to bridge authentic personal values and effective business practices.

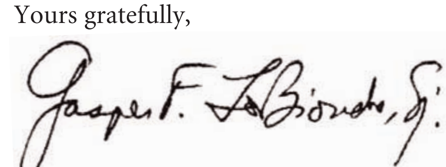
At the most recent gathering in New York, they focused on two autobiographical "case studies" reflecting challenges for social ethics in business. One of these was presented by Anthony R. Coscia, Chairman of the Board of Commissioners of the Port Authority of New York and New Jersey. The other case study, by Charles O. Rossotti, Senior Advisor with the Carlyle Group, appears in this issue. These discussions meet a need that many thoughtful business people have to share their experience and questions with one another for the common good.

Seminar participants have told us that during the discussions they discovered new questions that help them think about how to connect their values and their lives. Short articles like the ones by Rita Rodriguez and Ilia Delio in this issue provide us all with food for thought as the pressures of the economic crisis weigh on us.

We also take space in this issue to honor two individuals who have contributed in immeasurable ways to Woodstock over the years. James Nolan's article on steward leadership exemplifies the thoughtful and morally-grounded approach to decision-making that he demonstrated while building the Woodstock Business Conference and guiding the Arrupe Program. Harry Rissetto has been a steadfast and visionary contributor to so much of the Center's development over the last decade, through his service as Board member, Vice-Chair, and Chair. On behalf of everyone associated with Woodstock, I extend my deepest appreciation and gratitude to James and Harry.

We thank you for your generous donations and we are pleased to name you on the last four pages of this *Report*. Your support has made an enormous difference in the quality of our public forums, our publications, and our podcasts, and is helping us reach more people than ever.

Yours gratefully,



Gasper F. Lo Biondo, S.J.,
Director

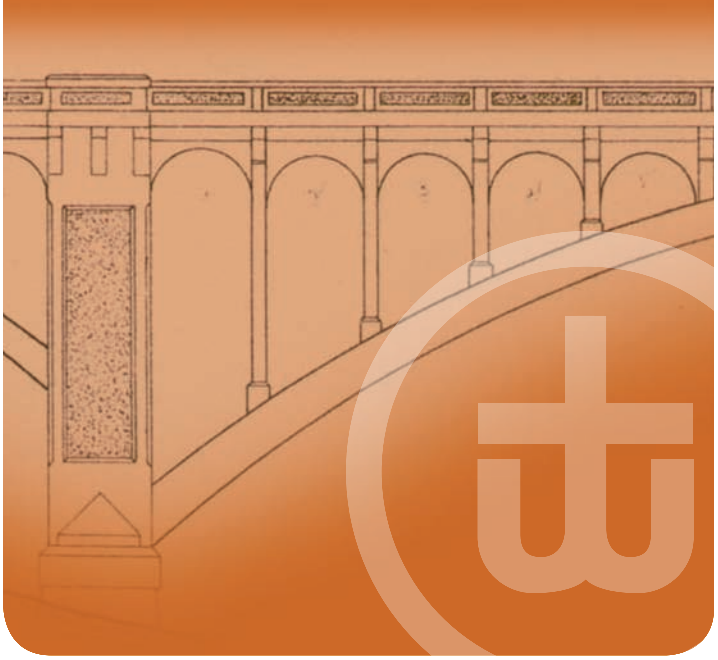
FROM THE ADVANCEMENT OFFICE

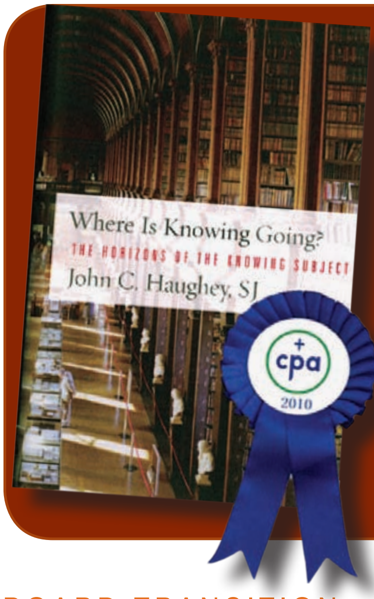
This fall we acknowledge with gratitude all those benefactors who make Woodstock's work possible. We are honored to add a new level of donor appreciation, "The Director's Circle," naming the benefactors who have given $20,000 or more to Woodstock Theological Center this fiscal year. In an uncertain economic climate, we are proud to convey how we are growing in our fundraising successes. We want to thank you for being part of a theological center that is producing good content throughout the year.

This year we are working with small companies and large foundations alike to secure funding for public programs, publications, podcasts, and more. We have identified major donor prospects in new geographic areas and are working to increase support for our student fellows' program, for our research on science and religion, for our Senior Fellows' ongoing research, and for our multimedia efforts.

This issue of the Woodstock Report features the Arrupe Program in Social Ethics for Business. Share this report with someone you know. Your support helps us reach a larger audience.

LOOK FOR THE ANNUAL APPEAL, COMING TO YOUR MAILBOX SOON!





JOHN C. HAUGHEY, S.J. WINS THE 2010 CATHOLIC PRESS ASSOCIATION AWARD FOR EDUCATION!

"...this book ranks high on the 'must read' list of serious educators...provides a thought-provoking basis for critical consideration and discussion."
- Catholic Press Association

BOARD TRANSITION

Woodstock celebrates the lead-ership of Mr. Harry A. Rissetto who stepped down as Chair of the Board of Directors of Woodstock Theological Center in May of 2010. As he takes on new responsibilties as the Chair of the Board of the Horticultural Society of America, we remember his contributions to the strategic plan, the new board governance guidelines and much more. Mr. Rissetto served as a board member from 1997 to 2003, Vice-Chair from 2006 to 2007 and Chair from 2007 to 2010.

Harry A. Rissetto

Woodstock welcomes the incoming Chair, Vincent A. Wolfington who has served on the Board since 2006. Also, Mr. Wolfington has served as Chairman of Woodstock's Arrupe Program in Social Ethics for Business. He brings a broad-base of experience as a leader in industry and education. Currently, Mr. Wolfington is Chairman of Global Ambassador Concierge an education company with programs in China and the U.S. for service professionals in the hospitality and tourism industry. Mr. Wolfington has also served as Chairman of other organizations including the World Travel & Tourism Council, which represents the premier global companies engaged in Travel & Tourism, Chairman of the Global Travel & Tourism Summit in 2006 (an event that was attended by no less than four Presidential Cabinet members) and Chairman and CEO of Carey International, Inc., the world's largest chauffeured vehicle service company. In addition, he has served as a Trustee of Georgetown University, including Chair of the Board's first Development Committee as well as serving on other university leadership Boards. He has served in previous Board positions such as the Center for Strategic and International Studies, Very Special Arts and Group Hospitalization and Medical Services, Inc.

Vincent A. Wolfington

Steward Leadership

CONTINUED FROM P1

So Woodstock gathered a small group of business people who by their actions seemed to satisfy the definition of a steward leader. While they refused to see themselves in such lofty terms, their actions at work and in the community spoke volumes on their behalf.

Here are some of the qualities our group came up with: self-awareness, prudence, courage, integrity, honesty, competence, accountability, loyalty, adherence to mission, having concern for the good of the organization, the community, and the world, the notions of mentoring, handing on the traditions and values of a good organization, and ecological concerns.

We next looked to deepen our understanding of these and other "steward qualities" by seeing how they played out in particular situations. From extensive interviews with steward leaders, cases surfaced. We gained greater depth in understanding particular qualities at work. Three qualities that kept coming up in our interviews were self-awareness, prudential judgment and courage.

By self-awareness we are talking about understanding our own strengths, weaknesses, values, and worldview; recognizing our blind spots; knowing our core values; and, being able to name our moral "non-negotiables." The habit of self-examination helped our business leaders raise important questions:

- Am I aware of my motives, my intent, and my hierarchy of values at play in the particular matter?
- Am I engaged in transparency or deceit?
- Is what I am doing leading to an erosion of trust?
- Is my conduct sustainable?
- Are there justifiable circumstances?

Ultimately, steward leaders and all of us have to make judgments about doing the right thing at our work and in our lives. One way of putting the question was suggested by our team of business leaders: "Am I considering and valuing all aspects of the matter?" For most of us, our workplaces are the arenas where we develop habits and disciplines to help us come to prudential judgments, to help us to do the right thing.

Our group identified some disciplines and habits that work to promote good prudential judgments:

- Being awake, attentive, and aware. We need to ask the right questions, to make sure that all the facts and circumstances pertaining to the matter at hand are known. As we have seen, thinking we know everything without being open to new data can lead to disastrous results.
- Being intelligent and informed. God gave us a mind. We have to use it to make sure that we weigh and balance the crucial information appropriately.
- Using our ability to reason. Often it is a great temptation to fly to a decision based upon presumptions, expectations, or blind spots. We have the faculty of reason and must not abandon it even in the face of tumultuous times, challenging situations, threats, or what might seem to be humdrum and mundane. A prudent decision is one reasonably made.
- Valuing what is good, worthwhile, and true. Prudential judgments are never value free. We make decisions about what is good or bad, worthwhile or of no consequence all the time. The big question is whether our values are informed, grounded in the transcendent.
- After reaching judgment, carrying out that decision in a planned and rational way, then reflecting back to check on the decision-making process and initiate improvements that might be necessary.

It takes courage to act as a steward leader. Sometimes one has to go against the tide, putting oneself at risk, and standing for something that is not popular in a particular organization or its culture. The question put by our business team was: "Am I able to take the right action or execute a prudential judgment in the face of personal or professional risk?" Courage is a both a gift and a personal quality that through the grace of God can grow with prayer and practice. Courage is a moral virtue that "insures firmness in difficulties and constancy in the pursuit the good." Doing the right thing requires prudential judgment but more. It requires carrying out that judgment and doing it courageously.

We have made a start but there is much more work to be done for the vision of steward leadership to help guide business today. As we pursue this project the Arrupe Program asks for your help

James L. Nolan
Former Director of the Arrupe Program

and feedback. What are the qualities or guiding ideals you look for in a steward leader? Who are today's steward leaders? How do they promote these leadership qualities in others, in their organizations, and in the community? What difference have they made in their organizations — and in society generally? Please contact Laura Michener, Arrupe Program Manager, with your ideas: lmm232@georgetown.edu

Turning An Organization Around in a Time of Unhappy Returns

by Charles Rossotti

In 1996, I received a call from Robert Rubin, the Secretary of the Treasury at the time, who made the case for me that this was a really great opportunity for me to do valuable service to the country by improving the IRS. For several years, he had been spending an inordinate amount of time addressing problems ranging from failed computer projects, poor service to taxpayers who were simply trying to do routine business, accusations about heavy handed, unfair treatment or even abusive treatment of taxpayers who were subject to enforcement actions, and claims that the IRS wasn't even keeping its own books and records accurately. So complaints, congressional hearings, investigative reports, and bad press stories were rampant. Basically, it was a management mess inside a political jungle.

Mr. Rubin decided that since the IRS had always been run prior to this time by tax lawyers, he would try inviting a business person to run the agency. His only problem was finding someone who would actually take the job. I think he called everybody in his Rolodex and everybody turned him down until he finally found me. He reminded me that the IRS deals directly with more people than any other institution; if I could make it work better on behalf of the American people, I could make a major positive difference.

A big part of the change that was needed in the IRS was to shift the focus solely from the money that was collected to the people who are paying the taxes, who are actually the source of the money. If you think about it, that is not that different than going into a company and getting a company to try to focus not only on the profits that it's making, but on the source of its profits, which are the customers who are being served. So, it was that shift in focus that was a mainstay of what we were trying to do there.

It's a little bit more complicated at the IRS than in the business world because the mission of the IRS is serving taxpayers, but it does it in two very different ways. One way is providing each taxpayer with whatever service or assistance they need individually. But then, in addition, there is a collective service that the IRS provides to enforce the law since people who are not paying increase the burden on honest people who are actually paying. This kind of enforcement action is not for the IRS itself but rather taxpayers as a group. It was tricky to balance those two as part of a single mission of service and required a major upgrading of the way the IRS works. The problems the IRS was having came to a head about the time I started the job. My confirmation hearing took place two weeks after three days of really incendiary hearings. Taxpayers appeared on CNN talking about how they were abused. Employees who were interviewed talked about how they were abused. The atmosphere was tough. One of the senators summed up a sentiment that frequently shows up in times of crises: "I think you can solve this problem very easily. Just fire the top fifty people at the IRS. If you get rid of the bad people, that will fix the problem."

Actually, that was not a good diagnosis at all. First of all, most of the people making such sweeping statements didn't understand the issues as well as those already in leadership who had seen multiple attempts to address the problems. If we fired the people best positioned to make good judgements, we would really be in trouble. On top of that, the diagnosis that it's "bad people" was, for the most part, misguided. The problem was not that the employees were trying to harm taxpayers or cheat people. The real problem was that the agency had become ineffective in how it did its job.

Changing the focus and improving the overall service required a lot of changes. Many of them took years to do and were continuing even after my five-year term. To name a few: we redefined the mission statement, put more focus on serving taxpayers, changed the ways of measuring performance at all different levels in the organization, and changed how people were rewarded and promoted. We redefined most of the management jobs from top to bottom, reconstituted and recruited a new management team, began to upgrade the technology, change the ways a lot of business practices were done, and modernized the enforcement strategies.

One of the keys to making so many broad changes successfully was getting people throughout the organization discussing not only *what we were doing*, but *why we were doing this* and *what we were trying to achieve*. When people see a lot of change going around them, it is important to help them make sense of it and not get lost. We were trying to create a better IRS for everybody that would not only serve the taxpayers, but would also be a better place to work for employees. Another point I think is important is that the changes were not designed or implemented just by me and the top management team. Though we in the top group set the direction and managed the process, almost all of the changes were designed and implemented by a wide range of people organized in various teams and task-forces. These were composed of people drawn from the whole agency from top to bottom including a lot of front-line workers who were union members. Over the whole process we had two thousand people contribute on a voluntary basis. It should not be overlooked that they took a risk to get involved in an unfamiliar process, but most found this kind of collective effort rewarding. When I concluded my term, a lot of people who had participated in the process said that it was the best experience they had in their whole working life.

The last point I will make is that trust is a difficult thing to regain when it has been lost. In addition to the organizational reforms, we had to go through another whole process to work with various stakeholders both inside and outside agency responding to widespread criticism of the IRS. The fact that I testified before Congress 48 times in five years gives some picture of this. But there were also people outside the agency: taxpayer groups, other parts of the government, and people all around the country. We had to not only acknowledge that we had problems, but ask for support, ask for ideas, and just keep the lines of communication open. We also had to make decisions on priorities because we couldn't do it all at once. One of the important factors in regaining credibility was to make sure that when we made commitments, we would actually deliver on them. In the face of criticism, organizations are prone to make lot of commitments but if they are not able to deliver them, they end up with less credibility than before.

This article is based on a presentation to the Woodstock Business Leaders' Seminar in New York City on May 25, 2010.

Reflections on Paying Living Wages in a Global Economy in Turmoil

by Rita M. Rodriguez
Woodstock Senior Fellow

There is something very unappealing, if not outright immoral, when a business argues that it cannot afford to pay a "living wage" to its workers. Is it reasonable to think of a business as legitimate when it cannot pay its workers enough "to live on"? What kind of society allows a system of production in which workers cannot earn enough to survive decently? Such questions are concrete and immediate, even during prosperous times, but the depth of the current employment crisis may present them more forcefully to a wider group. The legal minimum wage in most countries in the world, including the United States, remains below what many would consider to be a "living wage." Though the percentage of workers laboring at the legal minimum wage varies by industry, it remains the lot of the least educated and skilled workers.

An individual company's business case for not being able to pay "living wages" is built on the realities of competition, supply and demand, and just plain survival. In a somewhat simplified way, a business person defending her inability to pay "living wages" would argue that an increase in labor costs above those paid by her competitors is not sustainable. To survive, the higher labor costs would have to be absorbed by raising prices and/or reducing profits. Higher prices would result in lower sales to consumers unwilling to pay prices higher than those offered by competitors and, ultimately, lower profits. Lower profits would disappoint investors who see the value of their investment in the business diminished. It would also impact those who had invested their savings in institutions such as mutual funds which, in turn, had invested in the given company. In the future, investors will be less willing to make their monies available to finance this company, thus endangering its survival.

"What about reducing executive compensation?" some might ask. That also presents a problem rooted in competition when other businesses in the industry are willing to pay more for executives with similar skills. When the rest of the industry is paying only legal minimum wages, the argument goes, it is extraordinarily difficult to unilaterally increase labor costs to pay "living wages" and remain in business. One actor has little ability to set prices–-particularly in a global market. There is much truth to this analysis in any competitive industry. Any business person with a sense of compassion for workers receiving less than a "living wage" finds herself in this quagmire.

Another way to express the business position above is to say that, as a society, we value economic systems that are efficient in producing goods and services to satisfy the needs and wants of

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consumers. It is a widely held belief that the modern system of market capitalism accomplishes this goal better than other systems that have been tried. Market capitalism is not perfect, but the alternatives have produced even less satisfactory results, at least in terms of production efficiency. Once this idea is accepted, the notion that paying "living wages" is not possible in certain jobs quickly follows. The American cultural values of efficiency, individualism and, yes, materialism lend support to a system of production in which paying "living wages" may not be possible for the lesser skilled jobs.

The above argumentation is based on business conditions in which there is no product differentiation and competition is only in terms of price. In reality, market competition is not perfect. Products as basic as cereal and toothpaste are differentiated by brand. If so, there is space to ask questions about the relevance of moral and religious values in the decision to pay "living wages." A story that appeared in *The New York Times* on July 18, 2010, gives some indication of the possibilities for bringing moral and religious values to bear on the decision to pay "living wages."

The *Times* story reported how Knights Apparel, a privately-held company that makes college-logo apparel, had opened a model garment factory in the Dominican Republic. The factory not only pays its employees "living wages" but also invites the participation of labor unions. The article reported that the factory pays more than three times the local minimum wage typically earned by garment workers in the Dominican Republic ($2.83 an hour vs. 85 cents). The story is most remarkable because the garment industry is one of the most competitive industries in the world – so competitive that there is little garment manufacturing left in the U.S.

Behind this factory is a decision by Mr. Joseph Bozich, the CEO of Knights Apparel, to do something worthwhile that would make a difference in people's lives, beyond charity. According to the article, his motivation was a near-death experience that some might call an encounter with God. The resulting conversion took place in the context of an industry in which student activists and universities argue in favor of paying their workers more than poverty-wages. Mr. Bozich is using two main tools: differentiating his product and seeking the collaboration of nontraditional allies of the garment industry. He is differentiating his products by prominently telling the story of the better living conditions that these products make possible for workers. Thus, he is preparing a video to show in all college bookstores highlighting the improvements on workers' lives and he is tagging the products with an endorsement from the Worker Rights Consortium. The United Students Against Sweatshops will support his efforts by distributing fliers urging students to buy the Knights products. Mr. Bozich is also planning on lower-than usual profit margins that he may intend to counterbalance with higher volume of sales.

Mr. Bozich's story is unusual enough to appear in *The New York Times*, but he is not the only business person concerned with bringing religious and moral values to bear on business decisions. Business membership in associations such as the Fair Labor Association and the Corporate Social Responsibility programs in many companies, including those with a focus on human rights, demonstrate business interest in moral values. What Mr. Bozich's story shows is the strategies one might have to employ to reach the goal of paying "living wages." His business goals explicitly include improving the lives of the workers. His religious and moral values lead him to see workers as one of the stakeholders in the business. His tools are widely recognized business strategies: product differentiation or branding and promotion to attract the consumer.

Mr. Bozich's factory provides one example of how a business person could bring moral and religious values to bear in the decision to pay "living wages." But for Mr. Bozich to succeed, consumers must also modify their values. They must be willing to pay as high a price for the lesser-known Knights brand as for well-known international brands – just because Knights pays "living wages" to its workers. Consumers' moral value of the dignity of workers must transform prevailing cultural and social values for Bozich to succeed. The difficulty in doing this perhaps explains the hesitancy in the title of the *Times* article: "A Factory Defies Stereotypes, but Can It Thrive?"

Rita M. Rodriguez is the author of numerous books on international finance, has taught Finance at the University of Illinois at Chicago and Business Administration at Harvard Business School, and has worked with U.S. multinational companies and U.S. and foreign government agencies. She is a former full-time member of the Board of Directors of the Export-Import Bank of the United States. She is currently Chair of the Audit Committee of the Boards of Affiliated Managers Group and also a member of the Board of Directors for the following organizations: Affiliated Managers Group, Inc. (NYSE); ENSCO International (NYSE); Phillips-Van Heusen Corporation (NYSE); and Private Export Funding Corporation.

Ecological Perspectives on

Though the relationship between ecology and business is not necessarily apparent at first glance, the world of ecology can provide some valuable insights to the world of business leadership.

by Ilia Delio, OSF
Woodstock Senior Fellow

When thinking about business decision-making and ecology, it is good to begin with the prefix "eco" or the Greek *oikos* from which the words eco-nomics and eco-logy derive their meaning. In the ancient world, *oikos* referred to the household of relationships. Ecology refers to the household of physical relationships while economics refers to the household of production and distribution of goods. Economics, like ecology, is about relationships. The study of ecology in the twentieth century has yielded new ways of understanding the natural world beyond the predator-prey relationship or survival of the fittest. Here I will focus on three aspects of ecology that can provide insight to the world of business leadership: 1) biological systems are open systems; 2) relationship is the desired end, and 3) cooperation and symbiosis define relationships. Each of these areas can illuminate new ways of sustainable business practice.

Today we know that most biological systems are "open systems" operating far from equilibrium and thus open to spontaneous or outside influences. Open systems include change as part of the system. Because a system is an organized web of relationships, changes within the system can produce new patterns of behavior; in open systems, new things happen. Chaos theory describes systems far from equilibrium, open to novelty and new patterns of order. The term "chaos" refers to new order in apparent disorder. When systems are open to outside influences, new things can happen; change can evoke new patterns of life. Closed systems are not open to new influences. They use up the available energy in the system and then wear down if there is no further input of energy. I think a fundamental question for business leaders today is to ask whether or not their companies operate as open systems or closed systems in a global economy. Are they open to new patterns of doing business, new relationships both within the company and in the global economy? Are they attuned to new patterns emerging within the company or society that might be signaling new ventures or new ways of doing business?

We humans tend to focus on "ends" but in the ecological world, it is relationships that matter. Healthy relationships are desired ends. Ecology can offer some vital lessons for the business world based on the system of relationships. Ecology tells us that we are parts of a whole. Each member of the system is a whole and also part of a larger whole. The whole is in each part and each part is something of the whole. The words "system" and "process" describe relationships in the biological world better than "order" or "control." In systems thinking, there is no outside and inside. Instead, systems thinking tries to account for all the parts and how they work together. The organization of the system is not linear but circular and contextual. Each part of the system operates according to its own integrity and thus participates in forming the unity of the system. A single cell, for example, flourishes as a unity when all the different parts work together for the good of the whole. When the various structures work together cooperatively, it is a living cell. Most biological systems are self-regulating (the technical term is *autopoietic*). This means they have internal control mechanisms and feedback loops. When one part of the system is disrupted or injured, another part of the system will assume some of the work; the system can reorganize itself according to its needs.

Similarly, a business that operates as an open system is attentive to interactions between employees within the business and its customers, not simply the isolated tasks that each performs. The goals within the business flow from relationships that form the business. When relationships become secondary to abstract objectives, then employees can become replaceable parts rather than valuable members. However in an open system, all members of the corporate system, including the CEO and administration team, are part of a single system which means new ideas or problem-solving must be done within the context of the whole company rather than as linear decisions from the top down. A company that focuses simply on production without considering the web of relationships that form the company risks viable growth. When businesses focus on objects as ends, then everything other than the objective end can become subject to manipulation and control.

Systems thinking is based on subject-subject relationships or "I-Thou" relationships. When interpersonal relationships are reduced to subject-object relationships ("I-it" relationships), a critical component is lost. When a material item or a consumer product subsumes interpersonal relatedness, then the business no longer functions as a whole. An "I–it" relationship is not mutual; it is not dialogical. It can easily lead to isolated business decisions or autonomous exercise of corporate power that may cause selfishness and greed at the expense of the whole company. Operating out of a self-enclosed "I" can create a closed system that ultimately cannot grow; there is no feedback loop within the system for self-regulation.

Business Decision-making

In the natural world the majority of interactions between various forms of biological life are not competitive or destructive. While some competition exists, cooperation is actually more pervasive–both within species and between them. Life in the natural world depends less on survival-of-the-fittest and more on adaptation, natural selection and cooperative relationships. Economic sustainability, like ecological sustainability, could benefit from a virtue ethics that promotes simplicity, compassion, mutuality and justice. Such an ethics might begin with several questions:

What choices among business leaders are needed to form relationships of cooperation and social justice, both inside the company and outside it? How does a business promote dignity of the human person? What sacrifices are business leaders willing to make for the sake of the whole company? Are business leaders willing to be accountable to both human and biological communities?

The American way is to make "the best," but "the best" is not usually the most sustainable or just way. The biological world does not always produce "the best" but it does produce "enough" to meet the needs of the members within the system. In the biological world, life functions very well on simple basic building blocks. All of life, for example, is based on 20 amino acids. From these simple building blocks, molecules and compounds are formed for the generation of life. But in a consumer culture we are told that "basic" does not suffice. We need super-refined, ultra-modulated amino acids, for example. We do not have a sense of "enoughness" that promotes justice for the whole. The ecological world reminds us that life flourishes when relationships are mutual, cooperative, compassionate and simple. When the system has enough to function then the excess can be used creatively within the system or shared with other systems.

What does this look like in the business world? Two examples come to mind. The first is the story of Muhammad Yunus who was teaching in Bangladesh in 1974 and feeling the agony of his newly independent homeland. He wondered why the people in a nearby village had to die of hunger and wondered if there was anything he could do to alleviate the misery. On a visit to a nearby village he encountered a woman making bamboo stools. The woman needed twenty cents a day to buy the bamboo for a stool but had to borrow the money from a supplier who kept her in an indentured relationship. Yunus had the idea of lending the women villagers money needed to make their goods, providing them with low cost loans. In 1983 he set up the Grameen Bank and began to loan village women a few cents or dollars at a time with the understanding that they would make small but regular weekly repayments. The system not only restored dignity to the local village people but Grameen Bank became a successful business enterprise.

Another example of ecological business practice is TOMS Shoes. After his visit to Argentina in 2006, founder Blake Mycoskie decided to get involved in shoe giving. Considering sustainability, he concluded that starting a business rather than a charity would help his impact last longer. Mycoskie saw that children without shoes were not only susceptible to health risks, but were not allowed to go to school.

According to the TOMS Shoes website, there are over 1 billion people at risk for soil-transmitted diseases around the world, and shoes can help prevent it. Mycoskie emphasizes that his company's goal is to not only give shoes, but to also educate others on the importance of shoes. Hence, TOMS Shoes promotes social justice and the dignity of the human person by giving a pair of new shoes to a child in need for every pair that is purchased. While the company is successful, profit is not the goal. Rather the company functions for the larger cause of helping the poor. It is an example of a business open to the needs of the poor and creating a sustainable environment for those in need.

Businesses that form and operate with an "ecological consciousness" are attuned to the needs of the environment and respond to those needs creatively and justly. The closed business system has led to unhealthy competition at the expense of the less fortunate members of society. We need sustainable business practices that meet the needs of people without compromising the goods of the earth. When business relationships are based on cooperativity, mutuality, sacrifice and compassion, they seek to work for the good of the whole--the whole company, the whole humanity, the whole earth--and this wholeness is the harmonious goodness of interrelated life.

Economics, like ecology, is about relationships.

The mission of the Woodstock Business Conference is to establish and lead a national network of business leaders to explore their respective traditions in order: • to integrate faith, family, and professional life • to develop a corporate culture that is reflective of their religious values; and • to exercise a beneficial influence upon society at large.

SCORES OF PEOPLE PARTICIPATE IN MONTHLY WOODSTOCK BUSINESS ETHICS SESSIONS

For over a decade, the Woodstock Arrupe Program has served people (both active and retired) who want to and relate their faith to their workplace, family, and the common good of society. They have been meeting monthly in ten cities of the US, Canada, Great Britain, and Ireland. These "chapters" form the Woodstock Business Conference. They receive the results of the research, analysis, and reflection carried on by Woodstock's core group of business people and theologians. Chapter coordinators distribute these results in the form of structured agenda with accompanying readings in social ethics for business that Woodstock sends them.

WHAT ARE WOODSTOCK BUSINESS CONFERENCE MEETINGS LIKE?

The Woodstock process combines practical wisdom with theological reflection on the issues and problems of the contemporary workplace. The process includes an introduction, opening prayer, reading of the WBC Mission Statement, scripture reading and reflection, and discussion of a chosen topic. An article from the newspaper or a business publication might be offered to help people focus on the concrete details of a particular situation or event. To this focus they bring similar situations from their own experience. The wealth of personal experiences, freely shared within the group, powers the process. Here they also recall feelings, drives, motivations and concerns associated with the event. What are the data? What does it mean? Is this good? What shall I do about it? The meeting ends with a reflection to identify key insights, and a closing prayer.

Activities of the Fellows

SR. ILIA DELIO, OSF met with the transhumanism project in early September and continues to carry out research on ecology, evolution and Teilhard de Chardin in preparation for a forum on Food, Ecology, and Consciousness on October 27. She met with the newly formed Woodstock Women's Advisory Committee, gave a talk to seminarians at Theological College on "Praying in a Busy World" and led a workshop on "Compassion in the Franciscan Tradition" at Bon Secours Spiritual Center. Over the summer she moderated a panel at the Catholic Theological Society of America annual meeting, taught a course on "Gospel Life in the 21st Century" at St. Bonaventure University, presented at a faculty seminar at Seton Hall University, and led a workshop on "Creation as the Body of God" at the Center for Action and Contemplation in New Mexico. She is also proof-reading her forthcoming book, The Emergent Christ: Exploring the Meaning of "Catholic" in an Evolutionary Universe.

JOHN C. HAUGHEY, S.J. convoked the 4th colloquium of the transhumanism project in early September, was interviewed by a Turkish television station (Rotana Zaman), and presented at the Woodstock Colloquium on the life and work of Monika K. Hellwig. Over the summer he made a presentation to Seton Hall University faculty, took part in a Lonergan Workshop at Boston College, led a workshop in Belmont Abbey, NC for the heads of fourteen Benedictine colleges and universities, and made a presentation to colleagues at the 13th annual conference of the Colleagues in Jesuit Business Education at Marquette University.

REV. RAYMOND B. KEMP is implementing Preaching the Just Word (PJW) in a course for forty-two undergraduates entitled "The Church and the Poor" and working with Sr. Nancy Sheridan to complete a book on praying about biblical justice that they intend to send to the printer by late Fall. He had a great summer with half a dozen weddings and a personal retreat at Eastern Point Retreat House in Gloucester, MA. From July 28–August 1, he directed a Family Retreat at the University of Portland in Oregon for a group that began at Mount Angel Monastery and has been meeting for close to thirty years (both Fr. John Haughey and Mr. James L. Nolan of Woodstock have been a part). It began with a memorial for Fr. Lawrence Boadt, CSP, who had suggested Kemp for the role last year. Father Boadt worked closely with Woodstock and the Preaching the Just Word Program giving some thirty keynote addresses during his life. He was scheduled to continue this work in the Fall when the cancer resurfaced. Woodstock and the PJW team mourn his absence as a loss to so many of us.

DOLORES LECKEY facilitated the inaugural meeting of the Woodstock Women's Advisory Committee and held a colloquium to celebrate the life and work of the late theologian, Monika K. Hellwig. Over the summer she delivered a keynote address to the Carmelite Forum at Saint Mary's College in South Bend, Indiana, appeared in U.S. Catholic magazine, and responded to a position paper from the National Council of Churches on "War in an Age of Terrorism."

DANIEL A. MADIGAN, S.J. is presenting a new course this semester entitled "Who Can Be Saved?" It looks at the way various religions understand salvation (or equivalents) and what they think is going to happen to the "others." He lectured on dialogue with Islam to the State Department's Institute of Foreign Service. He continues his work on the steering committee of Notre Dame's "Contending Modernities" project, and over the summer conducted a workshop on religious pluralism for doctoral students from all over Europe at Trinity College in Dublin. In Rome he gave talks to visiting groups of Muslim students from Cambridge University, and went to Campion Hall, Oxford, to plan two series of international seminars for Woodstock's "Christian Theologies Responsive to Islam" project.

THOMAS REESE, S.J. spent the summer as a distinguished visiting scholar at the Markkula Center for Applied Ethics at Santa Clara University, where he gave a talk on challenges facing the church. He also gave talks at St. Ignatius Parish in San Francisco on the sex abuse crisis in the Catholic Church and the Eucharist.

Look for the Annual Appeal, coming to your mailbox soon!

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The Center's purpose is to provide a method of inter-disciplinary reasoning and reflecting on human problems from a Roman Catholic Faith perspective, so that public policy makers, the business community, religious groups, educational institutions, other research centers, and the media may better contribute to a greater understanding of the global common good and deeper solidarity with those in need.

It distributes the products of its work through publishing books and articles, conducting conferences and seminars, and using other channels of communication designed to appeal to persons of all ages, including the young.

Its work is interreligiously and ecumenically open and promotes the contemporary mission of the Society of Jesus: the service of faith through the promotion of justice in a pluralistic and globalized world.

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