

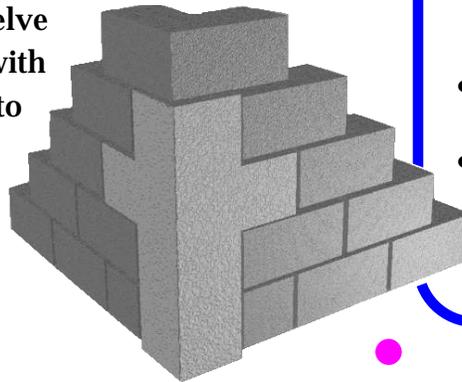


# The Employee Cornerstone

Whatever our occupation, a variety of factors can help or hinder us in fulfilling our work. When we consider our work a vocation that matters to God, it's even more important for us to consider if we are getting the support we need.

The Gallup Organization's Curt Coffman and Gabriel Gonzalez-Molina have released a book titled *Follow This Path*, which discusses the effectiveness of employees and what factors most strongly affect employee turnover rates.

The "employee-related cornerstone" is how strongly workers agree with the following twelve statements. The level of agreement with these questions in polls corresponds to employee turnover rates.



- 1. I know what is expected of me.***
- 2. I have the materials and equipment I need to do my work right.***
- 3. I have the opportunity to do what I do best every day.***
- 4. In the past seven days, I have received recognition or praise for doing good work.***
- 5. My supervisor or someone at work seems to care about me as a person.***
- 6. There is someone at work who encourages my development.***
- 7. My opinions seem to count.***
- 8. The mission of the company makes me feel my job is important.***
- 9. My co-workers are committed to doing quality work.***
- 10. I have a best friend at work.***
- 11. In the past six months, someone has talked to me about my progress.***
- 12. This past year, I have had opportunities to learn and grow.***



- What steps might you take to get the support you need to be more fulfilled and more effective in your occupation?
- If you are a manager, what can you do to support your employees better?
- How can you help your co-workers to meet their employee cornerstone?
- Are you in the right occupation for your talents and skills?
- Are you in the right company, organization, group, and/or situation to be fulfilled in your occupation?

**I**n his encyclical *On Human Work*, Pope John Paul II coined the term "spirituality of work." For most of my life the term "spirituality" referred to such religious acts of saying prayers, reading the Bible, meditating, and going to church. When one felt inclined to deepen one's spiritual life, it usually meant getting away from the world—to a retreat or monastic setting—and to spend time in study, meditation, and prayer. But here John Paul II talks of "a spirituality of work which will help all people to come closer, through work, to God, the Creator and Redeemer."

—William E. Diehl  
in *The Monday Connection*



# A New Spirit At Work

*Leaders around the world are moving to transform the business world with an infusion of spiritual values.*

BY JANE LAMPMAN  
FROM *THE CHRISTIAN SCIENCE MONITOR*  
NOVEMBER 17, 2003

Signs of spirituality in the workplace keep turning up: thousands of prayer or meditation groups; company-sponsored chaplains; conferences and executive training sessions that experiment with spiritual practices or how to incorporate values into decision-making.

Yet as corporate scandals capture headlines, this groundswell of activity has begun coalescing into a movement not just for personal growth but for fundamental organizational and cultural change.

A small global network of corporate leaders is emerging that is forging a new vision for business. As the world's most dominant institution, and the one most capable of rapid change, business must take responsibility for promoting not simply private gain but the common good, these leaders say. This means re-defining business to focus on people and on decision-making based on values—like integrity, respect, intuition, and creativity. The shift involves going beyond maximizing profits to considering all stakeholders: employees, customers, vendors, shareholders, and the community.

Many see the push for change as the desire of people to lead lives more in tune with their spiritual values. "The pain and frustration around the workplace and the anger about corporations has grown dramatically," says Judi Neal, head of the Association for Spirit at Work (ASAW). "People want to find more meaning in work and to see business transformed to run on different

principles."

...Here and there, individual firms are proving that prioritizing people and values breeds success. For example:

- A small regional Texas clothing chain called The Men's Wearhouse chose to create a new corporate culture 13 years ago. It shifted to offer top-quality clothing and made employee fulfillment its first priority, followed by that of other stakeholders. Putting those values into operation, the \$64 million business has become a \$1.4 billion international company. For the past three years, it has made Fortune's list of "100 Best Companies to Work for in America."

- In 1995, Unitel, a Canadian telecommunications company, was losing more than \$1 million a day, with inferior products and services, and employee morale measured at one of the lowest levels of 500 North American companies. A new chief executive, Bill Catucci, led a dramatic turnaround by engaging employees in defining corporate values and developing structures to ensure they could live by them. The values they chose: integrity, customer delight, respect for people, innovation, teamwork, and prudent risk-taking.

By 1999, customer turnover had declined by 30 percent, revenues nearly doubled, and the company's value had quadrupled to \$1 billion, according to *At Work Journal*. The firm, which became AT&T Canada, was also among the top five in North America in employee morale. "People are crying out for this," says Mr. Catucci of values-driven management. Now head of Regulatory Data-Corp, he says the approach "is just as

valid in Latin America and Europe."

...In the United States, a 1999 study, "A Spiritual Audit of Corporate America," found executives hungry for models of practicing spirituality in the workplace without offending people; but lacking such models, many were afraid to use the word spirituality. Yet, the executives held very similar definitions of what it meant: "a total sense of connectedness in the universe; belief in a deity, and in a moral obligation to do good in the world," says Ian Mitroff, a professor at University of Southern California business school and coauthor of the study.

"We need to use the language of people in business," adds Richard Barrett, a former World Bank official who helped spur an international conference on spiritual values and development. "And values is where it is right now." In the past three years, his consulting firm has worked with more than 300 companies in 24 countries to help them create values-driven organizations.

...A pioneer in socially responsible investing, Dr. [Terry] Mollner helped found the Calvert Social Investment Mutual Fund in 1982, the first such fund. But for him, social responsibility represents only half the loaf, since it doesn't address core priorities. "The publicly traded corporation is really not a group of human beings but a set of contracts, like a machine," he says. "They give priority to the few at the expense of the many, and that's the contract they have with society. But we need to evolve a more mature system that gives priority to the good of all."

...The spirituality movement is in its infancy, Mollner says. But his experience with socially responsible investing convinces him that much is possible. The social screens that he and a few friends sat down and wrote in 1976 are now used by almost all investment funds.





# Homemaking Matters To God

BY WILLIAM L. DROEL  
ADAPTED FROM *THE SPIRITUALITY OF  
WORK: HOMEMAKERS*

IS BEING a homemaker a vocation? Is it God-like in any way? The connection between God and homemaking certainly seems plausible.

"I understand homemaking as taking care of the needs of others," says Anita Eberhardt of Quincy, Illinois. "I see myself and other homemakers as extensions of Jesus who, in the best tradition of homemakers, came to take care of the needs of others. Homemaking offers many opportunities to be about God's work."

Yet on a day-to-day basis the spiritual dimension of homemaking is often anything but obvious, so consumed is the homemaker by the details of the tasks at hand.

"As a homemaker," says Denise Prue of Chazy, New York, "I try to look for what I am not seeing. This is a paradox, but it means that I look below the surface. I sometimes know God's presence when I see it; although it is disguised. There is a hallway at the top of the steps in our home. I have many pictures hanging there—a collage of our family life. When I get frustrated I use those pictures to remind me that my children were vulnerable as babies. I then realize that they are still vulnerable, that they still have needs. God is in all of that somehow."

"I'm not a housewife in the sense that I am not married to my house," says Mary Rooney. "The laundry and cooking are my chores. In one sense the laundry and the meals are secondary to what it means to be a homemaker. On the other hand, when those things don't get done, this place isn't much of a home. The

benefit of a spirituality of work is to see a higher purpose in the nagging details of cooking and laundry."

"I think it is sad that anyone—male or female—would not want to be associated with the word homemaker," says Molly Finn. "For me, making a home is a work of art. It involves every possible ounce of imagination, intention and care with the hope that the product will be beautiful. The product is not a house on a city block. The product is a place, a space which reflects the inner life of the people who dwell there and which can assist them in getting in touch with their inner life. The whole earth can be a home in a broader sense. It reflects the purposes of its inhabitants."

The homemakers...identified particular people, places and situations in their work environment where they glimpse God by using their "spirituality of work" looking glass.

Among God's refractors, children are most frequently mentioned. Anita Eberhardt shares her story of an encounter with God's forgiveness through children:

"My 8 year old is a perfectionist. She has so many routines in the morning that it is a struggle to get her to school on time. One day I was yelling to get her out of the door. I must admit that I used abusive language. She started to cry. 'I can't even hear God telling me that He loves me,' she said

tearfully. This was a revelation to me. It meant that most of the time she did hear God through me. It also meant, as she said, that she was not hearing God through me at this time. And, for me, it meant that I was now hearing God through her. Well, she was certainly late for school that day because we held each

other as we both cried. And we spent some time mending our relationship."

There is no simple spiritual blueprint for homemakers.

They work in so many different settings among so many different people that a fixed approach to the meaning of their work is impossible. Something might seem meaningful today and the homemaker will make a mental note to explore that angle tomorrow. But tomorrow is different. New activities are on the schedule, new people call on the phone. Some family members leave the home, others arrive. The demands of family, occupational and community life change from week to week, from year to year.

God is everywhere when we are aware. But the spirituality of work can even take us a step further. Molly Finn explains: "God is everywhere, but that's not the challenge. Oh, I sometimes have to make an effort to see God and I do have epiphanies once in awhile. When that happens I express my gratitude to the world. But what's more important, on a day-to-day basis, is for me to look at the world and see my task. What does it mean for me that God is in my world of work?"



*Are you interested in reading more and reflecting with other homemakers on these topics? Contact Anne Marie Foure to join a small group that will gather to read the rest of the pamphlet from which this article was excerpted: [afoure@st-joseph-community.org](mailto:afoure@st-joseph-community.org) or (510) 749-7158.*



# Work With Meaning and Joy

## 10 TIPS FOR BRINGING SPIRIT TO WORK

by Pat McHenry Sullivan

*Interviews with workers at all levels of the corporate or non-profit ladder demonstrate that satisfying work has little to do with job description and almost everything to do with a choice to find more meaning and satisfaction in any task. Here are ten practical ways your spirit can thrive before, during and after your workday:*



Remind yourself often that you spend most of your waking hours either preparing for work, commuting to and from work, working, or recuperating from work.



Write an affirmation of your commitment to spending all work-related hours (including commute time) in service to the highest good for yourself and others. Post this affirmation where you can easily see it.



Bless your job and everyone connected to it by (a) praying for clarity; (b) wishing the best for all concerned (even if you don't like them); and (c) acting on the guidance you receive in your prayers.



Consider your work part of an ongoing spiritual journey where you can always choose to learn and grow. Consider all obstacles to be stepping stones, all problems to be challenges worthy of your heroic efforts.



Seek out people who enjoy their work and learn from them. If you can't actually ask them how they manage to find joy and meaning in work, imagine how they do it.



Read about people (real or fictitious) who personify attributes you'd like to model through your work. Write yourself an imaginary blessing or guiding memo from your spiritual hero and read it every day.



Treat others as if they were heroes on their own spiritual journeys. See how you can be one of their allies or wisdom resources.



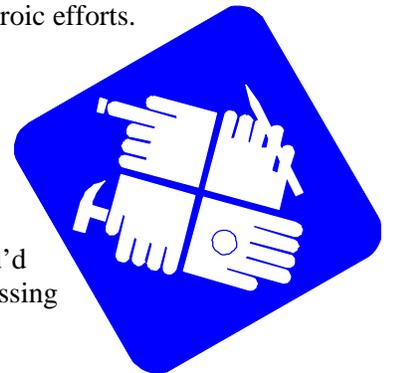
Celebrate the many purposes in your work by listing all the ways your work helps you meet your own needs, meet the needs of others; and engage with others in the world.



List and honor all the people who benefit from your work: yourself, anyone you help support financially, all your debtors, all the people whose livelihood in some way depends on you (e.g., bus drivers and vendors).



If your work is unsatisfying in any way, give it extra blessings. Pray for guidance about how you are called to make your current work better and/or to create a new job situation.



Pat McHenry Sullivan, president of Visionary Resources in Oakland, CA, helps individuals and groups to work with more integrity, purpose, and joy. An expert in the spirituality and work movement and author of many columns on the subject, she has recently written the book *Work with Meaning, Work with Joy*, published by Sheed & Ward.

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# Farmworker Justice

*The U.S. Conference of Catholic Bishops issued a statement for Labor Day 2003 titled "Recommitting to Justice for Farm Workers", quoted here:*

A few decades ago, the plight of farm workers was at the forefront of the nation's attention.... the hardships that farm workers and their families continue to suffer are rarely on the evening news but still have a claim on our conscience...

[F]arm workers... too often find meager jobs, decrepit housing, and unsafe conditions. Some end up living under bridges or even in caves. Those who do find housing in labor camps sometimes live without decent sanitation, despite state and federal health laws. Violations of wage and hour laws are commonplace. Their children often must join them in the fields because without their help, the family may not survive. They can face death and injuries on the job

from dangerous farm equipment and the threat of poisoning from the pesticides used to protect the crops....

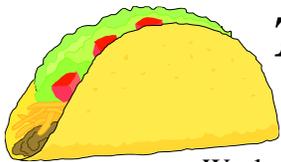
We call upon our nation to develop policies that reflect a fundamental respect for the dignity and rights of agricultural workers. At a minimum, we must ensure that agricultural workers earn a decent wage for themselves and their families and live in conditions that are safe and humane. Comprehensive immigration reform which features legalization is needed to ensure that undocumented migrant farm workers obtain legal status and can assert their basic labor rights.

Our Catholic teaching tells us that the economy, including the agricultural sector, must serve people and not the other way around. Work is more than a way to make a living, and farming is one pre-eminent example of our participation in God's creation. Catholic teaching on the



dignity of work calls us to engage in productive work and supports the right to decent and fair wages, health care, and time off. Workers, including agricultural workers, have a right to organize to protect these rights and to have a voice in the workplace....

Let us stand with the men and women in Immokalee, Florida, who pick tomatoes, the poultry workers in Maryland and Delaware, the fruit and vegetable pickers in California, and the meat packers in the Midwest. The plight of agricultural workers may not be on the evening news or in the headlines, but it should be at the heart of our thoughts, reflections, and priorities...



## Taco Bell Boycott Campaign

The Coalition of Immokalee Workers (CIW), a farmworker organization based in Immokalee, FL, has asked to meet with Taco Bell representatives to discuss the working and living conditions of the farmworkers who pick Taco Bell's tomatoes. The following information is provided by CIW:

Farmworkers who pick tomatoes for the Immokalee-based "Six L's, Packing, Co., Inc.", one of the nation's largest tomato producers and a contractor for Taco Bell, are paid 40 cents for every 32-pound bucket they pick.

That is the same per bucket rate, or "piece rate", paid in 1978. At that rate, workers must pick and haul 2 TONS of tomatoes to make \$50 in a day.

Workers picking for Six L's are denied the right to organize and overtime pay

for overtime work. They receive no health insurance, sick leave, paid holidays, paid vacation, or pension.

Taco Bell reported system-wide sales of over \$5 billion in 1999, while Tricon, Inc., Taco Bell's parent corporation, reported worldwide system sales of over \$22 billion last year.

Taco Bell could double the picking piece rate paid to farmworkers by paying just one penny more per pound for the tomatoes it buys from Six L's.

We believe that Taco Bell, as part of the "world's largest restaurant system", can easily afford to pay one penny more. But even if they passed the cost on to YOU, the consumer, it would still be less than 1/4 of 1 cent more for your Chalupa.

Would you be willing to pay 1/4 of 1 penny more for your Chalupa if it meant farmworkers could earn a living wage?



### Steps you can take:

- Learn more at <http://www.ciw-online.org>.
- Do not provide business to Taco Bell until they address these issues
- Spread the word: tell others about the campaign.
- Contact Taco Bell and tell them to change their policies:

1-800-TacoBell

<http://www.tacobell.com>

Emil J. Brolick,  
President and Chief Concept Officer  
Taco Bell Corp.  
17901 Von Karman  
Irvine, California 92614  
Tel. (949) 863-4500,  
Fax (949) 863-4537



## Worker Justice Quiz

The Gospel challenges us to question how our nation is treating workers throughout the country. As people of faith, we have a special concern for immigrant workers, those who toil in sweatshops, and those who work but still live in poverty. Take this quiz of the facts to look at the areas of challenge for our nation.

1. How many adults work full-time but earn poverty-level wages?  
a) 1 out of 10    c) 1 out of 4  
b) 1 out of 5    d) 1 out of 2
2. How many Americans are without health insurance?  
a) 22 million    c) 44 million  
b) 33 million    d) 55 million
3. What percentage of families go into bankruptcy because of health care costs?  
a) 90%    b) 50%    c) 30%    d) 10%
4. Do sweatshops exist in the U.S.?  
a) No  
b) In a few garment shops  
c) In ten major cities  
d) Throughout the nation
5. Why do 42 million workers say they would join unions if they could?  
a) Higher wages  
b) Health care benefits  
c) Respect on the job  
d) All of the above
6. What percentage of workers are in unions?  
a) 50%    b) 27%    c) 13%    d) 5 %

### Quiz Answers

1. **Full-time Workers Earning Poverty Wages:** c) Poverty wages are those at minimum wage or just above. These low wages are not enough to lift a family out of poverty. In 2003, poverty wages were those that paid \$18,400-a-year or less. Even though \$18,400 is the official poverty line guideline for a family of four, most people believe the government poverty line figures are inadequate because they do not reflect the high costs of housing, child care and healthcare. Nonetheless, using this poverty line figure, one in four workers earn poverty wages.
2. **Health insurance coverage:** c) Approximately 44 million Americans, primarily low-wage workers and their children, do not have health insurance. The numbers of people without health insurance coverage continues to increase each year.
3. **Bankruptcy because of health care costs:** b) Health care costs are a major cause of approximately 50 percent of family bankruptcies. In 1999, there were 1.1 million personal bankruptcies – 326,441 were directly caused by illness or injury to family members, while 267,575 had substantial medical bills as a contributing factor.
4. **Do sweatshops exist:** d) A sweatshop is a routine violator of labor laws. It is characterized by low wages, unsafe working conditions and disrespectful treatment of workers. Sweatshops often rely on immigrant workers who are viewed as more vulnerable and less likely to complain about working conditions. According to the Department of Labor there are large industries in the U.S. that are routine violators of labor laws and many are characterized by low wages, unsafe working conditions and disrespectful treatment of workers. Industries in the U.S. that often fit sweatshop definitions include farm labor, landscape work, poultry and meatpacking, many nursing homes, garment factories, and many restaurants. Sweatshops appear to be increasing, not declining.
5. **Why workers want to be represented by unions:** d) Workers represented by unions have higher wages, better benefits and an ongoing voice in what happens at work. Although studies vary somewhat, most show that union jobs pay roughly 20 percent more than nonunion jobs. The difference between union and non-union wages is even higher for African American, Latino and women workers. Collective bargaining also makes a huge difference in worker access to decent pensions and health insurance coverage. Union workers are 53 percent more likely than nonunion workers to get health insurance benefits through their jobs and are nearly five times more likely to have guaranteed, defined-benefit pension plan coverage.
6. **Percent of Workers in Unions:** c) Only about 13 percent of the total workforce is represented by unions – a higher percentage in public sector jobs and a lower percentage in private sector jobs. Unfortunately, many workers who would like better wages, benefits and a voice in the workplace are afraid to organize unions because of anti-union messages in the workplace. Unions are an essential element for a just democracy and an important mediating institution for many workers, especially low-wage and immigrant workers.



# Stewardship at St. Joseph



# Christmas Clutter

*“My peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled.”*

—John 14:27

This Christmas we all would like to have the peace of Christ, the ability to give as Jesus gave, and hearts that are not troubled. These hopes are what's at the heart of alternative giving!

In our consumer society it's easy to forget that Christmas is the celebration of Jesus' birth. With so much emphasis on giving and receiving presents, Christ's gift of peace to us can get lost or forgotten.

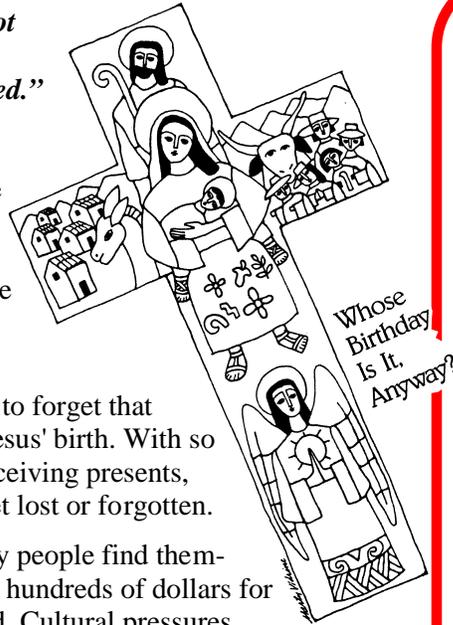
After the Christmas season, many people find themselves deep in debt, having spent hundreds of dollars for presents they cannot really afford. Cultural pressures, trying to meet expectations, or perhaps simply a desire to be loved can be powerful motivations to spend beyond our means. Before you begin your Christmas shopping, consider the following:

1. Take control of your spending: Read 2 Corinthians 9:5-7. God loves a "cheerful giver," but the text also says "give as you have made up your mind...not under compulsion." Don't buy anything you can't pay for this December.
2. Use the Giving guide on the right: Don't look at catalogues or go window shopping for gift ideas. Instead, begin by thinking about the person to whom you want to give. The best gifts share our time and talents; ones that truly express the love and commitment we have made to family, friends and our community.
3. Consider the messages gifts bring: The gifts we share say something about the values we hold dear. Advertisers would have us believe that violent games and toy guns make ideal Christmas gifts. But what do games associated with war and killing have to do with celebrating the coming of the Prince of Peace?

Give to yourself. Before the Christmas rush begins and the course of events begins to control you, consider ways you can bring comfort to your troubled heart.

1. Reflect: Think about your past Christmas celebrations. What is it about Christmas and gift giving that you found frustrating or troubling? Make a list. Give your conscience time to be heard!
2. Share: Discuss your feelings with household members or friends. See if you can find other people in your church or community who want to change their giving habits.

Remember, your Christmas giving can both honor Christ's birth and show your love and concern for others.



## Plan Your Gift Giving!

Below are sample questions that you can use as you plan your Christmas gift for a particular person.

- Who is this person to me? How well do I know her? How much a part of each others' lives are we?
- What's important to her? What does she enjoy in life?
- What's going on in her life now and in the last year? How do I see God working in her life right now?
- What are various roles in her life? Could she use special support in any of these roles?
- What are her "growing edges"?
- What interests or activities do we share? What do I admire about her?
- What values do I want to express?
- What would give me pleasure to find for her?
- What could say to her, "Through your living I see that certain values are important to you. I want to support and celebrate that in you."?
- Are there gifts from alternative sources that I could consider for this person?



Let intuition and imagination do some work: brainstorm ideas. How could I make her a gift of my time? talent or skill? money? What can I get that's appropriate for the amount I can spend?

After you have some ideas, consider these thoughts:

- How could any of these gifts foster God's work in her life?
- Are any of these ideas a gift to God as well?
- What do each of these gift ideas communicate about my understanding of myself and the world?
- Where can I find such an item? Who would know where I could find it? Could I make it?
- Does a meaningful gift have to cost a lot?
- If it's too expensive for me alone, can I organize others to go in on it with me?
- Can I purchase it from a locally owned store rather than from a chain? Can I get a used one?
- How do prices compare between driving to get it, wrapping and shipping it myself and having it shipped from a catalogue company?