

## Chapter One

# GROANS HEARD IN THE WORKPLACE

Today's workplace is intense and demanding. Increased global competition and numerous advances in technology have created pressure to be more productive and competitive. Consolidation, restructuring, and layoffs have resulted in fewer employees being asked to do more than ever before.

Jill Andresky Fraser, in her book, *White Collar Sweatshop*, talks about how year after year of cost cutting, lagging raises, declining benefits, and increased workloads have taken a toll on white collar workers throughout corporate America.<sup>1</sup> She offers the following examples:

**THE 5:29 P.M. COMMUTER TRAIN** to Scarsdale is jammed; usually it's standing room only for the half hour it takes to reach the upscale suburb from New York City's Grand Central Station. During the ride, Gemma, a marketing executive, phones her office for messages, not once but twice, returning as many calls as possible in quick succession from her cell phone. She keeps her voice low, tries to conclude the calls quickly; there are too many of them, after all, and her seatmates are apt to send irritated looks her way. But she makes them anyway,

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despite longing to doze off. “It’s the only way I can leave my office most days at five o’clock and get home to have dinner with my family,” Gemma says. By seven-thirty, once dinner is done, it’s back to those phone calls. While her children wrap up the last pages of their homework, Gemma again checks her voicemail, taking time to respond to as many calls as necessary. As the evening winds to a close, clients may call too. “When a client needs you, they need you,” she sighs. “I honestly feel that I never relax.”

**LEONARD, WITH A CAREER** that has spanned important positions with three separate high-tech companies, experiences the pressure of his twelve-hour workdays and managerial responsibilities, which have included supervising numerous layoffs during the past decade. Although his six-figure salary and benefits are more than he ever could have wanted, it has left him feeling more like a survivor than a star. “The philosophy now is that you have to squeeze more and more out of people,” says Leonard. “I have to do more and more with less. I had a call one day telling me I had to lay off ten people. There was no discussion. It wasn’t appropriate for me to say no or yes. We laid those people off, so now I’m in litigation with some of them. They’re mad. I understand that. But here is the reality: If I don’t do it, I’m gone. That’s clear. I feel I am too old to start again, but too young to hang it up. The only way I can protect myself is by trying to out-perform everybody else. That means working harder and harder.”

As these examples indicate, it is not uncommon to see insecurity, resentment, and unhappiness among employees. Rivalries thrive. Employers and employees are often at odds with each other. Products and services can fall short of their promises. Greed can drive daily decisions.

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We see the impact in the headlines of corporate deceit and wrongdoing. We see it in the faces of people at work—faces often weary, puzzled, living without any clear understanding of what life is about. We witness the strain on families, faith, and society. Many Christians compartmentalize their lives and check their faith at the door. Christian morals that would govern other areas of life are ignored or set aside in the workplace. This is often manifested in subtle ways, such as acquiescing to a questionable accounting practice or inflating the miles driven on an expense account.

Cynthia Cooper, the vice president of Internal Audit for WorldCom who discovered massive fraudulent accounting in 2002, says in her book, *Extraordinary Circumstances*, “Most of the people who participated in the WorldCom fraud were ordinary, middle-class Americans. They had no prior criminal records and never imagined they would be confronted with such life-altering choices. They were mothers and fathers who went to work to support their families, spent their weekends going to their children’s activities and to church, and were respected within their communities.” In speculating on the motivation of those who participated in the fraud, she observed: “Top-level executives, used to seeing their company win, felt a sense of pride, and didn’t want WorldCom to fail on their watch. Greed may have been a factor for the executives who had their personal fortunes on the line.” Mid-level employees “felt pressured and afraid that they would lose their jobs if they didn’t go along.”<sup>2</sup>

We see this same kind of compartmentalizing when faith does not seem to impact a Christian who takes credit for a subordinate’s work, records false numbers on a maintenance log, participates in gossip that damages a colleague’s character, or is fearful of telling the boss what he or she doesn’t want to hear.

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These tendencies feed off the problems we see in our culture at large—a dominant concern for self, moral confusion, empty measures of success, and a world that acts as if God does not exist. We will examine each of these problems so that we can come to recognize them in ourselves and the world around us. This will help us better understand how God wants us to respond to the circumstances of our lives and to him.

### Concern for Self

Human nature tends to be inherently selfish. G. K. Chesterton observed that original sin is the one Christian doctrine that is empirically validated by centuries of human history.<sup>3</sup> This condition, if left unchecked by God's presence, leads to greed, lust, exploitation, isolation, and many other negative consequences.

A dominant focus on self has many adverse impacts on the workplace. We see ambition at the expense of others, envy, manipulation, unwillingness to serve or sacrifice, lack of cooperation, and compromise of values, to name just some. The importance of others is diminished. Fellow employees, family, community, country, social order, and one's employer become a means to personal ends. The good of the team, the good of the company, and the good of the family are subverted to an attitude of "me first."

Early in my career as a young attorney for Mobil Corporation, I thought I was on an upward track, and my ambition to succeed began to dominate the choices in my life. Everything else—my wife, my children, and my relationship with God—began to take second place. I continued to go to Mass every Sunday and I loved my family, but my career and moving up the corporate ladder became paramount in my life.

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Through God's grace and mercy, along with the example of my wife, Marilyn, that all changed one evening when I turned over the mixed priorities and sin in my life to Jesus Christ. We were living in New York at the time. A friend had invited my wife to a Week of Renewal being conducted in a nearby Catholic parish. It started on a Sunday evening, running five nights through Thursday evening. My wife had asked me to join her, but I declined saying that I had a briefcase full of work. Each night when she came home, I noticed how happy she seemed. She would invite me again to the next night's program, but I continued to decline. On Wednesday evening when she walked in the door, she was absolutely radiant and said something that astounded me: "I believe I could forgive almost anything of anyone." I thought to myself, "I've got to see what is going on here," and I decided to join her the next evening.

The final evening included a talk and a healing Mass. At one point the priest who was leading the service asked everyone to kneel down, close their eyes, and imagine that they were somewhere all alone with no one present except Jesus. Then he asked us to give to Jesus whatever need we might have—a physical healing, a sin in our life, the healing of a relationship, etc. "Give it to Jesus," he said, "and ask him to take it from you."

Well, I dutifully knelt down, closed my eyes and, for whatever reason, imagined that I was on a lonely country road south of Kansas City, Missouri, on the way to my wife's grandmother's farm. Jesus was standing there with me. I looked at him and said, "Lord, you know what is going on in my life—the disorder and sin.... Would you take it from me?"

As soon as I asked the question, I heard him say, "Yes." I immediately felt a sense of release rush through my body. The

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proverbial weight was being lifted from my shoulders. I couldn't believe it was happening. It was as if I were transported by the Spirit to that country road to meet Jesus face-to-face. It was so real that I can still describe every detail, even the architecture of the farmhouse adjacent to where we were standing.

Back at the church, the priest then said a beautiful prayer and went on with the Mass and the rest of the evening's program. At first I was elated and felt such a sense of release. But as the evening progressed, I started to think about what I had experienced. I began to wonder if it really happened. Was it just a figment of my imagination? I started to debate with myself. One part of me said I was just letting my imagination get carried away, and another part said that what had just happened was as real as anything I had ever experienced.

After the program concluded, prayer teams were stationed around the church to pray with people for various needs. I thought about asking for additional prayer—a little insurance that what happened really happened, but I was reluctant. Finally I got the courage to walk up to a three-person team made up of a priest, a nun, and another woman. They asked me what they could pray for, and I said, “Well, my mother has arthritic knees that are really crippling her, and...I would like prayers for a spiritual healing (a phrase I had heard that evening for the first time, and my way of being as vague as possible about my need and struggle).”

The priest said, “Sister, you pray for Mom's knees, and I'll pray for the spiritual healing.” They laid hands on me, anointed my forehead with oil, and said a beautiful prayer. I thanked them and, as I started to walk away, the priest took hold of my arm and said, “You don't believe.” I looked at him, startled, and he

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said, “Oh, you believe in God, but you don’t believe he has healed you. God does not think you are half as bad as you think you are. If you will just accept his forgiveness and love, great things will start happening in your life.”

Well, if I was moved by the earlier experience of meeting Jesus on the country road, I was absolutely overwhelmed by these words, for here was a man I had never met before speaking to the innermost secrets and concerns of my heart. How could he know? Who told him to say these things? In fact, I said, “Would you say that again?” The nun said to me, “You may not understand all that God is doing right now, but he will give you understanding.”

The next morning I awoke with an incredible sense of peace, and God began the long process of changing my life. The first thing he did was give me the desire to be reconciled with anyone I might have offended. He also gave me an intense desire to read Scripture. Over the next few months, I read the Bible from cover to cover as I commuted on the train each day in and out of New York City. I acquired a new love for my Church. Prayers that I had heard at Mass for years took on new life. God blessed my marriage and family in unexpected ways. And finally, I began to seek God’s presence in every aspect of my life, including my professional life.

Christians are not immune from letting concerns of self override the concerns of others or the needs of the larger organization or family of which they are a part. Personal agendas, selfishness, territorialism, competitiveness, and conflict can be found among Christians and Christian organizations just as in society at large.

Only with the presence of Jesus in our lives are we able to overcome our inclination to put self first. Without Jesus, even

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our best of intentions will likely fail. Jesus said, “I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing” (Jn 15:5). Apart from Jesus, we can do nothing. We may think we can, but we cannot live the life to which God calls us without Jesus.

My ambition to be a successful corporate attorney pushed aside the relationship that I had previously had with God through my Catholic faith and dulled my sensitivities to the people most important in my life—my wife and children. By ambition, I am not talking about seeking excellence, which is part of being a good steward of the time, talents, and resources God gives us. Instead, I am referring to ambition in the sense of an inordinate desire or lust for position, prestige, and power. Like much sin, ambition starts in small ways and then feeds upon itself and grows with ever-increasing self-focus until we become blind to its impact on ourselves and those around us. I will be forever grateful for God’s mercy and grace, which led me to encounter Jesus on that country road.

### **Moral Confusion**

The many revelations of fraudulent accounting practices by a multitude of companies in recent years testify to a moral crisis in corporate America. Entire companies have been destroyed (Enron, WorldCom, Arthur Anderson, Tyco, Global Crossing, for example), employees’ lives have been shattered (with jobs lost and 401Ks wiped out), and shareholders have lost billions of dollars. For many business leaders, the clear line between right and wrong has become blurred. Moral values have become relative, based upon personal choice and societal whims instead of God’s revealed truths.



## **Taking a Stand for Accounting Integrity**

Douglas went to work for a new company in San Jose, California, that resulted from a merger of four other companies. After the new company went public, both management and investors carefully watched the company's first quarter results. As the end of the quarter drew near, it appeared that earnings were going to fall short of projections. Management decided that it would pre-bill some of the next quarter sales so that earnings for the current quarter would meet projections.

When Douglas learned of this, he protested to his boss that he could not be a part of any accounting manipulations that might result in the misstatement of first-quarter earnings. His boss replied that there was nothing he could do since the decision had been made by senior management. Douglas knew the president of the company, so he told his boss that he was going to call the president to express his concerns.

When the president responded that the company lawyers and accountants had approved the proposed action, Douglas reminded the president that integrity was at the forefront of the company's new vision statement and that this action did not live up to that vision.

Because of Douglas' courage and willingness to stand up for accounting integrity, the president reversed the decision the next day, and the earnings were reported correctly.

In a 2005 global study conducted by the Human Resource Institute for the American Management Association, 1,121 executives and managers were asked what was most important in ensuring an ethical culture. Leaders' support and modeling of ethical behavior was the most favored answer, with 93.5 percent

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responding that it was “extremely or highly important.”<sup>4</sup>

Michael Novak says in *The Spirit of Democratic Capitalism* that of all the systems devised by men, capitalism is the one most likely to lift the poor out of poverty, but he adds, “It cannot thrive apart from the moral culture that nourishes the virtues and values on which it depends.”<sup>5</sup>

### Honesty over Job Security

Pat Gangi had just completed her master’s degree in Instructional Design and was experiencing difficulty finding work in her field. Finally she was hired to complete the last six months of work on a three-year federal grant at a small college in the southeast. The purpose of the grant was to build a media center in the college’s Agriculture Department, develop effective policies and procedures, and motivate department professors to create more engaging learning methods using media center facilities and services. Part of Pat’s work was to conduct surveys on the impact and effectiveness of the grant and then write an evaluation which would be sent to the federal agency supplying the grant.

When Pat presented the report to the university, the department chair responsible for overseeing the grant asked Pat to remove certain negative findings coming out of the surveys relating to the faculty’s lack of use of the media center in their teaching methods. The department chair did not want the college—or himself—to look bad, which led to his request to revise the report.

Pat says, “How could I not report all of the findings? When I balked at signing a revised report, the department chair became manipulative and coercive. He knew that I had been looking for

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work for a long time, and he reminded me that they were seriously considering offering me a permanent position after the grant ended. He implied that if I went along with his request, I could continue to work for the university. He also clearly implied that my lack of cooperation would make that post-grant job disappear.”

“If you insist that I sign a revised report,” she told the chairman, “you will have my resignation in the morning.” As she later reflected, “This was my first professional work after receiving my degree. If I started my career this way, how could it not have an impact on how I conducted myself later on?”

The department chair relented and forwarded the report to the federal government as Pat had written it. But as he had indicated, the subsequent job with the university never materialized.

While Pat demonstrated integrity in refusing to change the findings of the report, it was costly to her. “It took me four months to find another job,” she said. “However, sharing this challenging experience in a subsequent job interview helped me get a new and even better job.”

Most of us would acknowledge that our moral base is being undermined, but in reality a strong moral base is dependent upon each of us. The tragedy is when individual Christians don’t react when they see unethical behavior taking place around them. They limit the presence and power of God working through them, and they do not realize that God is calling them to join with him in building his kingdom in their workplaces.

God doesn’t just call business leaders, but all workers. Middle management is the moral backbone of every business. Middle managers have more frontline influence than most upper management. They can affect not only those who work for them, but also those for whom they work, as in the stories of Douglas and

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Pat. If all Christians allowed the presence of God to be manifested in their lives and work, they could dramatically change a declining moral base.

### **Empty Measures of Success**

Greg Aitkens joined a major West Coast life insurance company and was trained in its home office in Newport Beach, California. In his first year he qualified for their prestigious “Million Dollar Roundtable,” a distinction that only the top 2 percent of life insurance agents achieve. His agency named him “Rookie Agent of the Year.”

Each year he qualified for the annual sales leaders’ conventions—lavish events that were held in London, Hong Kong, Monte Carlo, and Hawaii. One year, while at the annual convention in Monte Carlo (a black-tie affair in a beautiful room overlooking Monte Carlo), Greg vowed to himself that “someday” he too would sell enough to be one of those agents who would be paraded up the aisle to the stage for “recognition.”

Each year, however, the production standards to qualify were raised. Some years, Greg struggled with this and even found himself “pushing” customers to buy enough so that he could qualify. He compromised the truth, telling lies at times just to ensure his “spot” at the convention.

One day he woke up and asked himself, “What am I doing? Why am I doing it? What am I building?” The success he was being offered was an illusion. He had bought into it, and now its emptiness was beginning to dawn on him. Worldly success was a moving target, one that kept eluding him just when it seemed within his grasp. In addition, none of the recognition had anything to do with the quality of service to his clients, careful plan-

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ning, or the value to the purchaser. The only measurement was production—the number of policies sold, premiums gathered, commissions paid, and increase in revenues.

Compromising his integrity was taking a toll on Greg. The artificial smile, not being totally forthcoming—it was all having an effect on him. It also affected his relationships with his wife, children, and close friends. He was irritable and moody much of the time. Even though Greg had become “successful” in the eyes of the world, he was unfulfilled and personally unhappy.

### **“Greed Began to Consume Me”**

Todd Sinelli, in his book, *True Riches*, says: “After college, I defined success by how much money I could make. This was my target. I really thought that the more money I made, the more successful I would become. I wrote an eight-year plan when I was twenty-two. One of the things I wanted to do before age thirty was to become a millionaire. To be rich was my dream.”

After completing graduate school, Todd wanted to get a job as a stock trader, but because of his lack of experience, no one would hire him. So he raised \$20,000 by taking a \$5,000 line of credit on four credit cards that he received after graduating. After diligent research, he invested in a few companies whose stock skyrocketed. Within six months, the \$20,000 had turned into more than \$100,000.

“It was amazing,” said Todd. “Here I was, a twenty-four-year-old, making six figures in less than six months. As a reward to myself, I went out and traded my Jeep Wrangler for a Mercedes Benz. I paid the difference in cash.

“Greed began to consume me. Money became my sole desire. The freedom to buy anything I wanted was intoxicating. When

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I first started trading, I thought if I made one hundred thousand dollars a year, that would be great. But you know what? After I made one hundred thousand dollars, I wanted five hundred thousand. After I had made five hundred thousand, I wanted a million. When I made a million, I wanted two. When I had two, I wanted five. I made my first million at the age of twenty-five. Within another year I was a multimillionaire. Looking back, it is clear that my hunger for riches was unfulfilling. I believed a lie.”<sup>6</sup>

As the author of Ecclesiastes observes, “Whoever loves money never has money enough; whoever has wealth is never satisfied with his income” (Eccl 5:10). The initial views of success held by Greg and Todd are shared by many. More money means success because it supposedly gives us freedom and control. The world judges us by our possessions. How big is our house? How expensive is our car? Most corporate cultures view success in terms of span of responsibility. How many employees work for you? How big are your expense and capital budgets?

As both Greg and Todd came to realize, success defined only in terms of money, possessions, power, and pleasures is transitory. “None of these is ultimately fulfilling because none can answer that ultimate question of purpose,” says Chuck Colson in his book, *How Now Shall We Live?* He concludes, “Knowing that we are fulfilling God’s purpose is the only thing that really gives rest to the restless human heart.”<sup>7</sup> Jesus said, “My food is to do the will of him who sent me” (Jn 4:34). Similarly, our success should be measured by how well we are fulfilling God’s will for our lives, not by what position we hold or how much wealth we have accumulated.

In the Parable of the Rich Fool, Jesus said, “The ground of a certain rich man produced a good crop. He thought to himself,

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‘What shall I do? I have no place to store my crops.’ Then he said, ‘This is what I’ll do. I will tear down my barns and build bigger ones, and there I will store all my grain and goods.’ And I’ll say to myself, ‘You have plenty of good things laid up for many years. Take life easy; eat, drink and be merry.’ But God said to him, ‘You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself?’ This is how it will be with anyone who stores up things for himself but is not rich toward God” (Lk 12:16-21).

We become rich toward God when we seek him, his friendship, and his will in all things. Money and position are not evil in themselves. It is our attitude and motivation toward money and wealth that causes us problems—or, as St. Paul says, it is “the love of money” that is the root of all kinds of evil. More specifically, he says, “People who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction” (1 Tim 6:9-10). Jesus says, “Seek first his kingdom and his righteousness, and all these things will be given to you as well” (Mt 6:33).

### **A World that Has Forgotten God**

The world’s approach to the foregoing problems speaks to us primarily from a secular perspective, often ignoring their underlying causes. Ever since the Age of Enlightenment began in the sixteenth century, humankind has been struggling with the idea that the human race, with its rational intelligence, ingenuity, energy, and will, can eventually solve most of the problems it faces. This view, of course, denies any role for the creator. And this leads to a serious problem: Many people act as if God does not exist.

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Even those who acknowledge the existence of God often separate their faith from other aspects of their lives, particularly the workplace. The Second Vatican Council said, “This split between the faith which many profess and their daily lives deserves to be counted among the more serious errors of our age.”<sup>8</sup> In commenting on this condition, Blessed John Paul II said, “A faith that does not affect a person’s culture is a faith not fully embraced, not entirely thought out, not faithfully lived.”<sup>9</sup>

### **A Changed Man, A Changed Company**

Joe Blanco operates a dry-cleaning business in Chandler, Arizona. For several years he did this without much thought or concern for his customers or his employees. God was not a part of his life and certainly not a part of his business. As Joe observed, “I used to lie to my employees, and they would steal from me.” His home life wasn’t any better. Joe said, “I wasn’t really there for my wife and kids. I drank too much and often would not go home until late at night.”

One day one of Joe’s customers invited him to a breakfast meeting of Christians in Commerce, an international ecumenical Christian ministry to the marketplace.<sup>10</sup> “At first I felt strange,” Joe said, “but I was moved by what I saw in the men who attended. They were so genuine and supportive of each other, and so free to praise God. I had never seen anything like that before. Through these men I realized that God was calling me to change. At a subsequent weekend retreat, Joe said, “I experienced true forgiveness and acceptance, along with a great release of guilt.

“The Lord has blessed me so much since then,” Joe continued. “He gave me a desire to love and serve my customers and to train and spend time with my employees. My customers say, ‘You’ve changed!’



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My employees now wear uniforms. They are polite to the customers. Last year, through a survey by the Southwest Dry Cleaners Association, my business was rated number one in customer service.

“One of the greatest blessings is my new relationship with my wife and kids. I am home every night now. My wife and I play games with our kids and spend a lot of time with each other. There is a new love in our family,” Joe says.

Previously, Joe lived his life as if God did not exist or had no relevance to his life. This is not an uncommon situation in our society, even with people who have been baptized and raised as Christians. Today, Joe’s life is very different. God is very much a part of every aspect of his life, including his business life and home life, and both are the better for it.

### **A Struggle against the Forces of Evil**

Many in the workplace today are in denial about sin in their lives and their need for God. We are often passionate about our careers, money, and success but indifferent to the meaning of life and its purpose. Instead, we tend to fill our lives with possessions and other diversions, usually to meet some short-term desire. As St. Paul says, we “have exchanged the truth of God for a lie, and worshiped created things rather than the creator” (Rom 1:25).

What are we really seeing here? It is a struggle with evil and sin. It is a problem of humanity separating itself from its creator. All the issues discussed here reflect the powers of the world and the forces of evil. As we give in to self-centeredness, moral confusion, and success measured by power, possessions, and pleasures, we are actually feeding the powers of the world, and this has a cumulative effect on the workplace in which we find ourselves.

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By 1999, WorldCom had become one of the largest telecom companies in the world with annual revenues of over \$38 billion, employing some 100,000 people and operating in over sixty-five countries. On June 25, 2002, WorldCom announced that it had misstated its financial statements over the last five quarters by \$3.8 billion, a sum that would eventually grow to \$11 billion.<sup>11</sup>

Earnings had begun to decline and management was looking to reduce expenses. When they realized that they were paying too much for leased line costs that they weren't selling to customers, they decided to capitalize the line costs. This meant moving the line costs from their profit-and-loss statement (decreasing expenses and increasing profits) to their balance sheet (increasing assets).

One month after disclosing the misstatement of earnings, WorldCom was forced to file the largest bankruptcy in corporate history. Thousands of employees lost their jobs. Stock that was once worth \$64 a share became worthless. Thousands of shareholders lost their total investment. Several executives, including the CEO, CFO, controller, and some mid-level employees, went to prison.

In another case, Enron, with 22,000 employees and annual revenues exceeding \$100 billion, collapsed in just a few months in late 2001 after it was disclosed that it had hidden loans in excess of \$6 billion which had been kept off its balance sheet. Again, thousands of employees lost their jobs and savings. Twenty-three individuals pleaded guilty to criminal charges. CEO Kenneth Lay and COO Jeffery Skilling were tried and convicted of several counts of fraud. Skilling was sentenced to twenty-four years in prison. Lay died before his sentence went into effect.<sup>12</sup>

On March 12, 2009, Bernard Madoff, long-time Wall Street investment advisor, pleaded guilty to criminal charges for a Ponzi-like scheme that defrauded investors of billions of dol-

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lars. The size of the amounts missing from client accounts and fabricated gains was unprecedented, totaling \$64 billion. Madoff, who was seventy-one, was sentenced to 150 years in prison.<sup>13</sup>

The human toll from these three illustrations of business and investment fraud is incalculable. In addition to the thousands of jobs lost and life savings wiped out, many personal lives were shattered, including the spouses and children of those found guilty and sentenced to prison. One of Madoff's sons committed suicide. Trust in our business, accounting, and investment institutions has been gravely weakened. Isaiah summed all of this up well when he said, "Woe to those who call evil good and good evil, and darkness for light and light for darkness" (Is 5:20).

In spite of the many problems that we see in the workplace and in our culture at large, the good news is that God has a response for these problems. He is available to each of us and can show us how to deal with such problems so that our lives are transformed and so that we, in partnership with him, can transform the workplace around us.

### **Questions for Reflection or Discussion**

1. In your workplace, do you serve your employer, customers, colleagues, subordinates—or yourself? When facing a task, who do you think of first?
2. How would you rank your work in the priorities of your life?
3. How often do you miss dinner with your family due to work commitments?
4. How do you cope with an ever-increasing workload?

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5. What action would you take if your company or boss is seeking to do something you believe to be unethical?
6. How have you responded to temptations to misreport something for which you are responsible—progress reports, expense accounts, accounting entries, performance appraisals, etc.?
7. How do you measure your success? Is it by position, salary level, recognition, service to employer or others, or by whether you are fulfilling God's will?
8. Does your belief in God impact your work and workplace environment? Have you compartmentalized your life, keeping your faith separated from your work?