Within Your Reach
The Beatitudes in Business and Everyday Life
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Selected Writings of C. E. (Bill) Bottum, Jr.

Dorothy L. Lenz, George SanFacon, and Larry C. Spears, Editors
Editors Dorothy Lenz, George SanFacon and Larry Spears are friends and admirers of the late Bill Bottum and his work. It was Larry who first expressed a belief that Bill had writings that ought to be published. When the others agreed, Larry drove from Indianapolis, Indiana, to Ann Arbor, Michigan, and with the permission of Bill’s daughters Lynn and Carolyn, worked to sort through the many writings Bill had stored in dozens of files and boxes. That was the first of Larry’s many trips to Ann Arbor during the project. Larry then spent hours culling out the manuscripts he deemed candidates for publication, proofreading them, and arranging them in logical order. For months afterward, the three editors continued this process individually and together.

Most of the articles in this book were originally lectures or material for study sessions in a variety of settings. Since the Beatitude Way is the core of each, there is considerable repetition of commentary and illustration. The editors have chosen to leave these in tact in order to preserve the integrity of each piece.

The project unfolded as an extended team effort. Lynn and Carolyn retyped many pages that would not scan. Alex
SanFacon (Hedwerxdesign) prepared Bill’s original charts for printing, and Carolyn designed the covers and layout.

This is a work of love, honoring Bill and helping to fulfill his lifelong vocation of getting the Beatitudes message to an ever-increasing number of people.
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C.E. (Bill) Bottum, Jr.

June 29, 1927-February 14, 2005
An Introduction to the Life and Work of Curtis E. (Bill) Bottum

Dorothy L. Lenz and George SanFacon

Every once in a while, a leader appears in society who is totally dedicated to applying and living out the teachings of a great wisdom tradition in the everyday affairs of the world. Sometimes, depending on the particulars and circumstances, he or she becomes an agent of change, helping to transform society into one that increasingly works for the benefit of all. While these individuals can show up most anytime and anywhere, the following is about a contemporary of ours—Curtis Edward Bottum Jr. (pronounced “Boat-um”)—who showed up in his community and the world of business. Even though his parents had already named him Curtis, upon first seeing him his father declared, “He looks like a Bill to me.” So, he became a Curtis called Bill.
At the age of twenty, Bill became inspired by the words of Jesus, as recorded in the Biblical Book of Matthew (5:1-10). These verses serve as the introduction to what is now known as The Sermon on the Mount. Since each verse begins with “Blessed,” the pronouncements are called the “Beatitudes” (meaning blessedness or happiness). Through his own study and insight, Bill came to realize that the Beatitudes describe the best possible pattern for worthwhile living here on earth. Applying these teachings to the whole of life, including business, became his calling.

**Within Your Reach**

Bill’s journey with the Beatitudes began in 1947, when his younger brother asked him to teach his Sunday School class. Bill prepared by reading everything he could about Jesus. Finding that many scholars believe the Beatitudes are a summary of the teachings of Jesus, he decided to use them as his primary focus for the class. In what was to become a lifelong study, he went on to analyze the passages that immediately follow and amplify the Beatitudes, as well as the rest of the teachings of Jesus in the Gospels of Matthew, Mark, Luke and John. He found that the point of each lesson is reflected in the Beatitudes. He also discovered a previously unnoticed sequential relationship and linkage within the Beatitudes themselves.¹ Through his explorations, Bill came to realize that the “kingdom of heaven,” of which Jesus so often spoke, is not just a blissful hereafter, but also a potential reality for earthly life. As Jesus is quoted in the

Bible, the kingdom of heaven is, “at hand,” “in your midst,” and “within your reach.” Bill believed that this kingdom exists wherever people live with right intention, relationship, and action.

After over a decade of study, Bill wrote and self-published a book on the Beatitudes in 1961 under the title, *The Lost Message of Jesus*. He later revised and expanded it three times over the next four decades, incorporating new insights and understandings from his continuing research and practice. The last revision was used to develop a study guide that he co-authored with Dorothy L. Lenz in 2002. Based on a suggestion by his wife, Olivia, the revised editions were all titled *Within Your Reach*. For Bill, that said it all; he truly believed it is possible to realize a kingdom of heaven on earth. According to the people who knew and worked with him, Bill lived into that realization in both his personal life at home and his professional life at Townsend and Bottum (T&B).

**Seeker as CEO and Civic Leader**

T&B was a worldwide leader in construction services that built and operated electrical power plants. At its peak in 1980, T&B employed over 5,000 people internationally and grossed over $350 million. The company was primarily building large, coal-fired power plants, along with Solar One, this country’s first solar-powered generating station.

Bill joined his dad at T&B as a young graduate engineer. For many years, however, he debated whether to continue his career in business (building power plants) or enter the ministry (studying and applying the Beatitudes). The issue was finally settled by a dream he had. In the dream, he
received a sign that he could live out and combine the two careers as a single calling—finding ways to apply the Beatitudes in the world of business. So, he resolved to stay on at the company. The uniqueness of this calling gave him unprecedented opportunity to change social systems and affect the lives of people across a wide entire spectrum of society.

Over the years, Bill became increasingly responsible for leading the family-owned enterprise, eventually becoming chief executive. As head of the company, Bill applied the wisdom teachings of the Beatitudes in the rough-and-tumble world of engineering and construction. The next twenty years of the T&B experience included periods of exciting expansion and growth, painful recession and retrenchment, and high-risk decentralization and diversification. Because of the downturn in new power plant construction that lasted throughout the 1980s and 90s, the company was eventually sold to become part of another firm. All of these developments—the ups and the downs, the good times and the bad times—became raw material for Bill in applying and living out the Beatitudes.

In addition to his executive leadership at T&B, Bill served in other ways. He regularly lectured and conducted workshops in local churches, and made presentations to civic groups and non-profit organizations. He was a personal mentor and spiritual adviser to many others. He also served extensively on various boards, including: St. Joseph Mercy Hospital, the Anthroposophical Society of America, and Robert K. Greenleaf International Center for Servant-Leadership. Many of the writings in this volume are part of these connections and service.

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Guiding Principles and Attributes

It is important to note that while Bill chose to live out a specific spiritual tradition, he was very careful not to encroach upon the beliefs of others. For this reason, he recast the Beatitudes into non-sectarian language for the workplace, naming them “Guiding Principles and Attributes.” Bill believed that these concepts were universal, common threads woven through the shared fabric of the great wisdom traditions. Because they show up around the world in different epochs and cultures, he also believed them to be archetypal patterns embedded deep within the human psyche. In any case, most anyone could find common ground with these values and concepts.

Executive Activism in Service to Transcendent Values

As a business leader, Bill continually surveyed and studied the evolving field of management theory and practice. He found that much of what was new and effective in the field—such as collaboration, partnership, teamwork, employee participation, empowerment, gainsharing, and dialogue—reflected the same values he found in the Beatitudes. It therefore seemed to him that the two domains were coming together. He was therefore able to adopt and use leading-edge management practices in a twofold way,

achieving the business goals of T&B in a manner that was congruent with the Guiding Principles and Attributes. Through such confluences, Bill became an *extraordinary* business leader. Consider the remarkable range and substance of the following initiatives that he undertook at T&B:

- **Governing Ideas and Culture.** The fundamental postulates at T&B for an ethical business enterprise were: (1) providing products and services that meet legitimate human needs and benefit the world; and, (2) conducting business with *absolute* integrity. This focus on integrity was part of his father’s legacy at T&B. As Bill saw it, integrity was best measured by the degree of trust that the company’s stakeholders had in the organization and its agents. He therefore dedicated significant effort to create and sustain an organizational culture of trust, emphasizing openness, connection, collaboration and integrity. Related efforts included: revising T&B’s mission statement to reflect these values; eliminating reserved parking and special privileges for executives; using a round table in the conference room to promote equality and participation; and, above all, insisting on absolute integrity in all company dealings, even if it was financially disadvantageous to do so.

- **Training and Development.** Bill and his executive team discovered early on that communication and process skills could be learned. To support and further evoke the kind of communication and experience required to build trust, employees were trained in empathetic listening, conflict resolution, and team-
building skills. Recognizing the need to improve and sustain all relationships, this training was, remarkably, also made available to T&B suppliers and clients. In addition, employees were exposed to a personal assessment system—the Life Styles Inventory—helping them gain greater understanding about and insights into themselves and their behavior. Validated independently by the University of Michigan’s Institute for Social Research, the self-scoring system provided an individual profile of an employee’s personality, thinking style and attitudes. Interestingly, the system had an “Ideal Profile” that was deemed most effective for dealing with all life situations. When Bill and a friend completed the survey instrument to reflect the Guiding Principles and Attributes, they discovered that the resulting individual profile aligned perfectly with this Ideal Profile. For Bill, this was, “evidence that the message of Jesus taught 2,000 years ago was the most effective way to live in our world today.” The discovery gave him new confidence and energy for applying the Beatitudes in daily life and business.

• Organizational Process. Bill hired and used leading-edge management consultants and independent thinkers who wanted to engage organizations in new ways, thereby creating a different and more enlightened kind of workplace. Working together, they facilitated gatherings and

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4 As developed by Human Synergistics, Inc.

experiences that included both internal and external stakeholders (employees, clients, customers, suppliers and subcontractors) for specific projects. This process work was revolutionary at the time and effective in creating the kind of collaborative enterprise that Bill had envisioned.

• Profit Sharing. In the spirit of fairness and justice, twenty-five percent of net profits before taxes was earmarked and set aside annually for profit-sharing and employee bonuses. The remainder was used for taxes and re-investment in the company.

• Rightsizing. The dramatic ups and downs of the power-plant business required the company to expand and shrink its workforce accordingly. To ease the difficult process of downsizing and layoffs, T&B hired an outplacement specialist who recommended two important policies, both of which were adopted: (1) the executive or manager personally closest to the affected employee and, therefore, most anguished by the situation, was responsible for meeting with and informing the employee; and, (2) the employee’s manager or supervisor was responsible for finding the employee another job.⁶

• Leadership and Governance. Bill believed in what he called “a new kind of leader,” one motivated by a desire to serve rather than a drive for self-gain.⁷ His

role models included Jesus (e.g., washing the feet of his disciples), Gandhi, Dag Hammarskjold, and Martin Luther King, all of whom had died before he had a chance to meet them. So when he read Robert K. Greenleaf’s seminal essays, *Servant as Leader* and *Institution as Servant*, he asked his secretary to, “track down Bob Greenleaf wherever he was so I can meet him before it is too late.”

She found him alive and well at a Quaker retirement community in Pennsylvania, and Bill arranged to meet him there. Thus began a deep and lasting friendship, and T&B’s remarkable journey into servant-leadership. That journey encompassed the entire spectrum of Greenleaf’s extraordinary system, ranging from leader intentionality to governance. The latter employs a participatory approach to sharing executive power and decision-making via a council of equals, as opposed to the usual authoritarian approach of concentrating power in the hands of a “lone chief” or boss. Bill became a pioneer in using a council of equals to govern and manage the T&B enterprise. In doing this, he gave up his unilateral authority as CEO, transferring the executive power of his office to the governing council. To support and nurture Greenleaf’s ideas at T&B, he also established an in-house training center and newsletter for servant-leadership. Bill’s personal relationship with Greenleaf and his own

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accomplishments as a servant-leader made him a lineage holder in this tradition.

- **Ownership and Capital.** Bill implemented a radical, new approach to ownership at T&B, transforming the enterprise into a non-stock, for-profit company owned by itself for the benefit of employees and customers. The innovative framework was based, in part, on the work of Austrian philosopher and mystic Rudolf Steiner, who advocated new forms of socioeconomic systems—ones that would serve the common good, rather than the interests of a privileged few. Steiner’s work and writings included a new way of viewing ownership, which excited Bill: “This was what I had been looking for as a way of reward and justice for employees while also assuring continuity and preventing hostile takeovers.”

Thanks to some creative work by sympathetic accountants and lawyers, Bill was able to change T&B from a family-owned business to a capital trust—a non-stock, for-profit company—owned by the employees. Instead of owning stock, each employee had a claim on a share of the profits. The enterprise was governed by a board of trustees, working as a council of equals in support of the employees and their pursuit of furthering the company’s mission and values.

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only dedicated the enterprise to a larger good, but also protected it from hostile takeovers, removed the emphasis on short-term gains, and permitted capital to be more easily reallocated. In its new mode, T&B was almost unique in being a privately-owned business without a proprietor, stockholder, or partner.

To be sure, Bill’s goal at T&B was idealistic and daunting: *to create a business entity that acted in concert with spiritual values and teachings, while sustaining itself as a viable enterprise and resource for employees, clients and the world.* Bill viewed the T&B venture as, “an experiment which conceived the business world as a huge laboratory in which to try to live out the pattern of the [Beatitudes].”¹² Regardless of outcomes in a worldly sense, he believed the experiment to be a worthwhile endeavor and contribution in humankind’s journey.

The T&B venture created a deep and lasting community, along with a growing aural tradition about it. Even though the company merged with another in 1997, former employees have continued to hold a traditional reunion each summer, as well as other get-togethers. At one such reunion, Bill presented each employee with a copy of the history of T&B, which he had written. In Bill’s final days, a number of employees put together a book for him, each individual contributing a page about how much Bill’s leadership and friendship had meant to them, testimony to the enduring nature of what they had lived out and accomplished

together. Many who were fortunate to be part of it all continue to spread the word and tell others about their remarkable story and experience.

The Man Behind the Work

Bill’s face shone with a radiance that seemed to come from a light within. His extraordinarily blue eyes had a twinkle that said, “Welcome” to everyone he met, and hinted at an easy-going sense of humor and ready wit. Beneath that lay an impulsive but gentle energy for spontaneously responding to the needs of others. Overall, he was trusting, optimistic, generous, and humble. Unburdened by hidden agendas, he had just enough ego to take care of his basic legitimate needs, but not a measure more that would unjustly deprive another of such.

Bill lived simply. Even though he could have easily afforded an upscale home, he and the family chose to live in a modest, middle-class house and suburb. He invariably wore a plain blue suit and tie to the office, but the coat and tie were often displaced during the workday in favor of an open collar and rolled up sleeves. When new hires at T&B—regardless of their positions—were brought into his office to meet the President and CEO, he would come forward with an extended his hand and say, “Please, call me Bill.”

Bill owned and drove older mid-sized cars. His penchant for doing so sometimes embarrassed other T&B executives. After all, individuals in his position usually drove new luxury cars. On one occasion, a Saudi Arabian contingent was scheduled to visit T&B’s headquarters as part of their due diligence work for a major project. The executives worried that Bill’s older car would send the wrong message,
undermining the sheiks’ confidence in the company. At their insistence, Bill agreed to buy a new car for picking up the visitors at the airport. So, he bought a brand new...mid-sized Buick! Nevertheless, while Bill was unpretentious and thrifty, he was also generous, giving unstintingly of both his time and materials resources.

Like all of us, Bill had his foibles. For one thing, he was a worrier. His unflagging concern for the welfare of others often translated into a low-level anxiety and apprehension. Moreover, he could become overly preoccupied with helping, especially when it came to those he loved the most. Sometimes, he was more hurt by negative criticism than he would let on, thereby cutting himself off from the kind of support that he so readily gave to others.

Bill loved to read, and he invariably had several books going at the same time. Besides books about the Beatitudes, he focused on the liberal arts, humanities, history, philosophy, business, and management. Fiction held little interest for him unless it was myth or poetry about living a meaningful life. He studied the books he found particularly helpful or inspirational, highlighting selected passages, folding page corners, making notations in the margins and inside covers, and affixing tabs to particular pages. He filled countless legal pads with notes on his readings, and could later readily recall and summarize what he had read. Whenever he found a book that he particularly liked, he would buy extra copies to give away. Shared books enhanced his friendships.

He had a passion for deep connection with others—what he called “communion.” As a mentor, he listened and responded with both sensitivity and wisdom. He had a knack for quickly discerning the essential aspects of a difficult situation or circumstance. Those who were troubled
found that his presence engendered a palpable sense of healing. One person puts it this way, “After talking with Bill for a while, I realize that I seem to be the only one there—the only ego, that is. Beyond that, there is a sort of space in which I am being quietly held in a loving way...And then I realize that Bill is creating that space for me. It is a safe space—a space for me to be, to heal, and to discover who or what I really am and want to be...It is space for life.”

Bill kept an individual file folder for each person with whom he corresponded or mentored, saving their letters, adding pictures and including any related clippings. He also kept in daily touch with many people through a process, called “kything,” which is a contemplative way of communing with others.

Bill wrote people’s names along a spiral form he drew in his Franklin Planner. Upon awakening each morning, he would slowly wind his way through the spiral, kything in turn with each individual listed. The open-ended form of the spiral could easily accommodate an unlimited number of names.

Bill had a deep religious faith and played a very active role in his church community. Each morning and evening, he read from two books of daily inspirational readings. Although the readings repeated yearly, he invariably found them fresh and appropriate. During lunchtime at work, he meditated in his office.

Through such spiritual devotion and a lifetime of discipline, Bill brought the Beatitudes to life. He was open and teachable, sensitive to the needs of others, respectful of

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13 George SanFacon

the spiritual nature of existence, enthusiastic and creative, above anger-based retribution, genuine in motive, a peacemaker, and able to grow through difficulty and suffering. He lived with the Beatitudes so intimately that, in speaking of them, he often just used their number. “That is a first Beatitude problem,” he would say, referring to a person’s struggle with selfishness.

For Bill, spirit came before matter, people came before profits, and doing what was right came before anything else. He believed in the inevitable flowering of human consciousness and effort, culminating in a global society and new world order based upon empathy, freedom, brother/sisterhood, and spiritual values.

His life purpose was to contribute in a meaningful way toward that destiny. By the time he died on Valentine’s Day, 2005, he had created and contributed a legacy of written works and lived experience that affected the lives of many in affirming and healing ways. That legacy continues to grow through the efforts of those who were fortunate enough to be part of it.

As any good scientist conducting an experiment in a laboratory would do, Bill thoroughly documented his work. And he made this information freely available to others. As he wrote, “None of this material is copyrighted. My hope is that you will find some of it useful enough to reproduce and share with friends and associates. No credit is necessary.”

With that, he handed on his work to the like-minded people

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who he believed would inevitably follow. Through this collection of writings, we are pleased and honored to present and share the legacy and gifts of Curtis E. (Bill) Bottum, Jr.

Dorothy L. Lenz
George SanFacon
November 2008
Bill Bottum: Servant-Leader

Larry Curtis Spears

Bill Bottum was the kindest of men, an exemplary servant-leader, and a dear friend.

Starting in 1990, and up until Bill’s death in 2005, I visited with him several times a year. Usually I would drive up to Ann Arbor and spend a weekend at his home, with Bill and his beloved Olivia, who died in 1998. My visits with Bill meant much to me, and I have so many wonderful memories: Of our many conversations and dinners together at various Ann Arbor restaurants; celebrating with a bottle of Asti Spumante in 1995 upon my receiving word while at his home that the Greenleaf Center had received a big grant from the W.K. Kellogg Foundation, and long, philosophical conversations in his living room, or down in his library. I had also so enjoyed being able to include his essay within Insights on Leadership in 1998, which he co-wrote with Dorothy Lenz. Of our last meeting in late-December 2004, I recall Bill’s twinkling eyes as he listened to George SanFacon and me discuss ideas and books together. Bill’s body was giving out on him, but there was a joyful spirit in his eyes.
Bill Bottum also served as an exemplary board trustee for the Robert K. Greenleaf Center for Servant-Leadership for twenty years, from 1981-2001. When declining health forced him to withdraw from the board, his absence left a huge hole.

As my friendship with Bill deepened over the years, something similar was taking place between George SanFacon and Bill. The three of us shared a keen commitment to servant-leadership, and each of us had our own special interests in it. Among other things, servant-leadership resonated with Bill’s longtime interest in the Beatitudes and their applications for business. George had a deep and abiding commitment to the Council of Equals model that Robert Greenleaf described in *The Institution as Servant*, and for many years George led the Housing Facilities Department at the University of Michigan, using that approach. My own interests in servant-leadership were focused on their meaning for individuals, as well as their being the mission of The Greenleaf Center, which I led as President & CEO from 1990 to 2007.

Over the years, Bill spoke frequently of the work that George was doing, and he would occasionally invite me to look for ways that George and I might collaborate. Bill told me that he thought that George and I could make a good team. Later, I learned from George that Bill had also been telling George of my own work, and that he had encouraged George to look for ways that the two of us might support one another in our efforts. That is what has happened.

After Bill died, I was prompted to go back and re-read a number of different publications by-and-about him. I extracted a handful of quotes about him that struck me as especially significant or important, and which I brought with me to his memorial service at the First Congregationalist
Church in Ann Arbor to share with others who loved Bill. Among the quotes that I pulled together, by-and-about Bill Bottum, were these—

“In 1979, a friend gave me a copy of three essays, written by Bob Greenleaf, The Servant as Leader, The Institution as Servant, and Trustees as Servants. When I had read them all, I told my secretary that all my heroes had died before I got to meet and talk with them. I asked her to track down Bob Greenleaf wherever he was so I could meet him before it was too late…. I called Bob immediately (upon locating him) and he agreed to see me …. We talked for five hours straight at our first meeting and kept up frequent communication for the last ten years of his life.”

—Bill Bottum, From a 2003 Interview

“I don’t believe I know of anyone for whom I have a higher regard. Every time the question of human need arises, you’ll find Bill Bottum is one of those trying to find a solution,” said John Paul, retired chairman and CEO of National Bank of Detroit-Ann Arbor N.A.


“High moral values and excellence must dominate the twenty-first century if progress is to have positive meaning. Through ideas like those of Robert Greenleaf’s servant-leadership, such a way of life is now well within our reach.”

—From “Within Our Reach: Servant-Leadership for the Twenty-first Century,” by Bill Bottum with Dorothy
Lenz, Insights on Leadership, John Wiley & Sons, 1998

“Townsend & Bottum’s management team became a Council of Equals, as did our Board of Trustees. This is the organizational form recommended by Robert Greenleaf as most effective in implementing what he describes as servant-leadership. Servant-leadership teaches that the most effective leaders are those motivated not by power or greed, but by a desire to serve.”

—From Turning Liabilities into Assets: The T&B Story by Bill Bottum, Ron Ghormley, and others, 2001

Mission Statement
Townsend and Bottum’s Family of Companies’ mission was to develop and maintain clients by a commitment to serving clients’ real needs and values with integrity, team effort, and innovative management which results in:

- Lowest cost for required quality.
- On-time projects
- Non-adversarial relationships
- Excellence in client communications
- Objective problem solving
- Mutual economic gain
- Mutual professional growth
- Creating a better business world, and thereby creating a better global society.

—From A New Approach to Capital,” by Bill Bottum with Dorothy Lenz, 2001

“The Message of Jesus Revealed in the Beatitudes include:”
1. “Poor in Spirit”—Open, selfless.
2. “They That Mourn”—Sensitive to the needs of others.
3. “Meek”—Responsive to the will of God.
4. “Hungering and Thirsting”—Developing enthusiasm and creativity.
5. “Merciful”—Above anger and retribution.
7. “Peacemakers”—In all ways the reconciliator.


For me, these written comments speak volumes about who Bill Bottum was, and what he believed in.

While George SanFacon and I had known each other since the early 1990s, it wasn’t until after Bill’s death that our relationship began to grow from colleague to friends. George and I began to spend more time together, and out of that friendship has come a number of collaborative projects, of which this book is the latest.

I have never put much stock in dreams, or in analyzing their meaning. Still, in 2006 I had essentially the same dream within a matter of a few days. In this dream, I felt a great urgency to visit Bill’s home in order to look for something: next, I was in Bill’s home and found myself looking around for undiscovered writings by Bill. In both instances, I awoke from these dreams with the uneasy feeling that I needed to do something. This feeling persisted for several months, until I was finally prompted to act upon it.

Now, my rational mind tells me that there are several good reasons why I had the dreams, and that there is no reason to make much of them:
For one thing, some fifteen years earlier, I had had the most unusual experience of discovering nearly one hundred previously unknown writings by Robert Greenleaf, when I went through his personal papers following his death. Greenleaf had found writing down his thoughts to be a useful way for him to understand better his own thinking on many different topics. Over a period of almost fifty years, he would occasionally put down on paper his thinking about something, and then he would simply file it away. Following Greenleaf’s death in 1990, I went through his personal papers and found dozens and dozens of files containing documents and manuscripts that ranged from a mere one or two pages to one that was over one hundred pages long. The existence of many of these writings had not been known to either his family or friends. Eventually, several of us edited many of these papers, and they were published in two books of new writings by Robert Greenleaf in 1996 (On Becoming a Servant-Leader and Seeker and Servant). Having had this unusual experience of discovering Greenleaf’s private writings some years earlier probably had a good deal to do with these dreams of Bill Bottum.

It is also likely that the dreams were triggered, in part, because of my having read three lengthy documents that Bill had written over the years. In particular, he wrote and revised a monograph on the Beatitudes over a period of several decades. This monograph, titled Within Your Reach, was something that he had privately printed and then gave away to thousands of people. In many ways, he viewed that
monograph as being at the heart of his important work on this earth. Because I was well aware of *Within Your Reach*, it probably was not a far reach in intuition for me to wonder what else he might have written.

* Also, one trait that Bill Bottum and I clearly shared was a certain packrat mentality. Both of our homes are filled with a combination of books that we love, along with lots of paper!

All of this offers ample explanation of my two dreams. Still, I know that it was these dreams, rather than my knowledge, that led me to contact both George, and Bill’s family, and to arrange an initial visit for going through Bill’s papers and files. I don’t think that any of us expected to find much of any writings beyond the couple of documents that we already knew existed—indeed, I recall saying that I was doing this because I needed the peace of mind of knowing that such writings did not exist. However, I also know that I was simultaneously elated and unsurprised when, over the course of hours spent going through dusty boxes and old file cabinets in his basement, we began to unearth a growing batch of writings by Bill, written over a period of some forty years.

Some of these documents turned out to be written talks that he had given. Others were pieces written for his own understanding of various topics, much like Robert Greenleaf had done. Some were typed, others were handwritten. In the end, we wound up with over eight hundred manuscript pages of writings; and, this eventually led to the editing of some of them into this book which you now hold in your hands.
Robert Greenleaf wrote that for something great to happen, one must be able to dream great dreams. In his own humble-yet-powerful way, Bill Bottum lived his life in such a way that he not only put his own dreams into action, but he inspired many others to do so, too. It is my hope that this book of writings by Bill Bottum may help to inspire others in much the same way that Robert Greenleaf’s writings have done.

Those of us who have been privileged to work on this book, and those who knew Bill Bottum, continue to feel his warmth and presence in the years since his passing. *Within Your Reach: The Beatitudes in Business and Everyday Life* contains some powerful, life-changing ideas; and, it serves as a useful record of Bill’s special legacy of spirit, hope, trust, and love.

**Larry C. Spears**
**November 2008**
Section 1

A New Approach to the Beatitudes
Chapter 1

Within Your Reach:
*The Message of Jesus Revealed in the Beatitudes*

A Study Guide by
C.E. (Bill) Bottum, Jr. with
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Within Your Reach

Chapter One: A Lifetime Study

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Chapter Four: “Blessed are those who mourn, for they shall be comforted”—Second Beatitude

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Chapter Nine: “Blessed are the peacemakers, for they shall be called the children of God”—Seventh Beatitude

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Chapter Eleven: “…Within Your Reach”

Study Aids
Chapter One: A Lifetime Study

In 1949 my brother, 8 years younger than I, asked me to be the teacher of his Sunday School class. I was honored to be chosen by my little brother, and so I immediately went to the Public Library in search of books about Jesus and his message. That was the beginning of what is turning out to be for me a lifetime study of the Beatitudes of Jesus.

A number of the books I read in preparation for that Sunday School class suggested that the Beatitudes might very well be a summary of Jesus’ teachings. That thought gave me an intuitive feeling that if the Beatitudes as found in Matthew, the fifth chapter, were used as subject headings, all the teachings of Jesus would naturally group themselves under these headings. It was becoming increasingly evident, at any rate, that if the teachings of Jesus were to be studied and analyzed effectively they would have to be organized somehow according to subject. The Beatitude outline idea seemed worth a try.

The first step then was to go through the Gospels, marking each saying of Jesus with the appropriate Beatitude number and then arranging them under the heading of each Beatitude. Using this organizing technique, it was possible to begin interpreting the meaning of each Beatitude using Jesus’ own words as recorded by the Gospel writers. As this work progressed, there was a rising sense of excitement as it began to look as if nearly every lesson fit under one or another of the Beatitude headings. It was a surprise to find that not only was this true but that, in addition, the sayings under each heading seemed to group themselves logically (Appendix A).
Even more intriguing is that there is a pattern within the pattern. The first three Beatitudes speak respectively of our relationship to ourselves, to others, and to God. Beatitudes four through six repeat this sequence, in each case taking it deeper. The seventh Beatitude presents the mission for each follower, and the eighth makes clear that these Beatitude principles are meant for use in a real world by telling how difficult will be living them out in the world as we know it (Bill Bottum).

We believe this provides a new way of approaching the Beatitudes – a new way to study and begin understanding in depth the important message of Jesus. To discover the meaning of each Beatitude and how they fit together may lead to new insights into how they can be used in real life situations. We have found that in seeking out the meaning of each Beatitude it is helpful to think what the opposite meaning would be. This is especially true in dealing with the first Beatitude since “poor in spirit” is a difficult phrase to comprehend in the context of “blessed.” Out of this particular method of study came the chart “The Beatitudes” (Appendix B) and “The Anti-Beatitudes” (Appendix C).

By 1967, we had put together a book entitled *Within Your Reach* describing the original findings. It included also information about Jesus and his life and times and a variety of charts. In a 1981 reprint, new material was added, including lectures I had given on the Beatitudes. The new feature of the 1985 printing was a record of how Beatitude principles were used in our power plant-building company. So, the book grew as more and more questions were asked of me.

The 1985 book is no longer available. It seems to us, however, it would seem that for individuals or Bible study groups interested in knowing more about the Beatitudes, a
shorter, more compact version would be easier to use and lead more directly into discussion of the Beatitudes themselves. Hence, this volume of 2002.

The version printed here is the heart of the original book and all reprints. We have added several clarifying paragraphs and have taken out gender-specific references – even from quoted materials, since we believe that these authors if writing today would be sensitive to the problem. This has made us aware of the fact that the Beatitudes as originally recorded are non-gender-specific. Way before their time!
Chapter Two
“Seek Ye First the Kingdom of God”

Before beginning to study the Beatitudes themselves, it is important to have an understanding of Jesus’ idea of “The Kingdom of God.” Repeatedly in the Gospels this phrase or its equivalent appears, and it is toward the realization of that Kingdom that all Jesus’ teaching points.

Mark, thought to be the earliest of the Gospels, reports that Jesus began his ministry by proclaiming the Kingdom.

“Now after John was arrested, Jesus came into Galilee, preaching the Gospel of God, and saying ‘The time is fulfilled and the kingdom of God is at hand; repent, and believe in the gospel.’” Mark I: 14. 15 (RSV).

In Matthew, the term becomes the “Kingdom of Heaven.” Such an expression is typical of pious Jews like the writer of Matthew who avoided what they considered the sacrilege of saying the name of God. In the Gospel of John “Kingdom of God” is used only twice. An analysis of the writer’s use of “eternal life,” however, indicates that it is synonymous with “Kingdom of God,” having a much broader meaning than just immortality.

The idea, Kingdom of God, was familiar to the Jewish people of Jesus’ day. The majority of Jews (except the Sadducees who, as collaborators with Rome, were quite satisfied with the status quo) looked forward to a day when the misery, depression, and evil afflicting them would melt away. A Jewish ruler would once more occupy the throne of David, governing according to the laws of God as handed to the Jews by Moses. The Kingdom of Israel would thus be God’s Kingdom since God would be its actual ruler. The meaning of the phrase had become almost entirely materialistic and nationalistic, pointing toward political freedom and power, economic, abundance, and privilege.
Jesus took this phrase, the “Kingdom of God,” known so well to his listeners, and broadened it to encompass the whole world, not just Israel: all humankind, not just the Jews. Then even into this fuller conception of the Kingdom, he breathed new life by adding an entirely revolutionary aspect. His emphasis was on the rule of God in the heart of people.

The Pharisees, the legalistic religious leaders of the Jews, had felt that God would usher in the Kingdom as soon as the Law was observed meticulously enough. Some of them even said that it would come if the Sabbath laws were all kept perfectly for two Sabbaths in a row. The Zealots, Jewish revolutionists, felt God would bring it about when they struck the first violent blow against their oppressors. Jesus agreed that God would initiate the Kingdom when people had fulfilled certain preliminary conditions, but the conditions he taught were entirely different. Unlike the Pharisees, he taught the importance of the inward motive and desire rather than the outward adherence to rules. Enemies were to be forgiven and loved. Whereas the final consummation for the whole world would still have to be in the future, the Kingdom in this sense could be proclaimed by Jesus as already present in the world, even under Roman rule.

“Being asked by the Pharisees when the Kingdom of God was coming he answered them, ‘The Kingdom of God is not coming with signs to be observed; nor will they say ‘Lo, here it is!’ or ‘There!’ for behold, the kingdom of God is in the midst of you.’” (Luke 17:20-21) (RSV).

* Since the Revised Standard Version of the Bible came out in 1946, new information on the usage of certain Greek words in the first century A.D. has convinced some scholars that the last
Jesus’ idea of the Kingdom is a direct result of his concept of God who is seeking a close personal relationship with His children. Literally, it is the reign, or rule, of God – people in their freedom choosing to be responsive to God, a human channel for God’s infinite power.

In Matthew 13:44-46 (RSV) Jesus tells of the great importance and worth of the Kingdom.

“The Kingdom of heaven is like treasure hidden in a field which a man found and covered up; then in his joy he goes and sells all that he has and buys that field.

“Again, the kingdom of heaven is like a merchant in search of fine pearls, who, on finding one pearl of great value, went and sold all that he had and bought it.”

That entrance into the Kingdom requires spiritual rebirth is indicated by Jesus in this passage John 3 1-8 (RSV):

“Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to him, ‘Rabbi, we know that you are a teacher come from God; for no one can do those signs that you do, unless God is with him.’ Jesus answered him, ‘Truly, truly, I can say to you, unless one is born of water and the Spirit, that one cannot enter the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you. “You must be born anew.” The wind blows where it will, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with every one who is born of the Spirit.’”

In the Parable of the Sower (Matthew 13:3-9, RSV) Jesus notes that though total response to his message comes from only a small nucleus, the fruits are many.

words of the above should be translated “within your reach” -- hence the title of this book.
“And he told them many things in parables, saying: ‘A sower went out to sow. And as he sowed, some seeds fell along the path, and the birds came and devoured them. Other seeds fell on rocky ground, where they had not much soil, and immediately they sprang up, since they had no depth of soil, but when the sun rose, they were scorched; and since they had no root they withered away. Other seeds fell upon thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. He who has ears, let him hear.’"

The optimistic tone of the previous parable is expanded in Matthew 13:31-33 (RSV) to show the tremendous power of the Kingdom to grow from small beginnings.

“Another parable he put before them, saying, ‘The kingdom of Heaven is like a grain of mustard seed which a man took and sowed in his field; it is the smallest of all seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches.’"

“He told them another parable. ‘The Kingdom of Heaven is like leaven which a woman took and hid in three measures of meal, till it was all leavened.’"

A helpful symbol of this Kingdom of God on earth is an equilateral triangle, its angles standing for God, you, I; the lines connecting the angles for the relationships between and among the three. This symbol is stamped on every Biblical passage, every bit of life.
In our lifetime, we will sometimes be working on one angle more than another. Now we might need a better understanding of self; at another time better dealings with others; at another, deeper communion with God. It is important, however, that we live our lives with an eye to the total triangle. Over-concentration on any one angle for too long results in distortions. The triangle loses its symmetry. A whole life requires everyday attention to each of the angles.

How a human life may be brought into such harmony, then, is the main point of Jesus’ message. His Beatitudes give the key.
Chapter Three
“Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.”
First Beatitude

Jesus found it necessary to say more about poorness of spirit than about any other element in his message. This phrase, “poor in spirit,” however, is not currently in common use and so, to be understood today, needs to be examined closely.

J.B. Phillips\textsuperscript{16} translates this “humble-minded.” Edgar J. Goodspeed\textsuperscript{17} says, “Those who feel their spiritual need.” The Essene brotherhood at Qumran, contemporaries of Jesus, used the phrase “humble in spirit” and referred to themselves as “the poor” who would be delivered in “the time of affliction.”\textsuperscript{18} They seemed to stress the fact that they were voluntarily poor. E. Stanley Jones\textsuperscript{19} calls poorness in spirit “renounced in spirit... self renunciation.”

All of these definitions point to pride, and in all lists of the seven deadly sins pride comes first. While once the innate, self-seeking, aggressive tendency may have played a


\textsuperscript{18} Reference to the Essenes’ use of “humble in spirit” is made in Irvin W. Butdorff, Interpreting the Beatitudes (The Westminster Press, 1966), pp. 79 and 80.

part in survival, it would now seem to threaten the very existence of the human being.

Jesus apparently was well aware of the danger of self-centeredness. He proclaimed poorness of spirit as the first step in the pathway leading to fulfillment for the individual and peace and caring community for all. Without this first step, difficult though it may be, there could be no progress toward the establishment of the Kingdom of God. He also knew that the practice of poorness of spirit requires constant struggle and unlimited patience. It is not an attitude that is necessary only at the beginning of the search but must be a continuing approach to life. (This we will find is true of each Beatitude.)

It is important to note that Jesus’ emphasis here is not that self is unimportant. After all, to “Love the Lord your God,” the Shema of Israel, he added, “Love your neighbor as yourself. Jesus valued the individual as a child of God. God works through the personality of a caring person, but is blocked by those who are so self-centered that they ignore God in their lives.

As the sayings of Jesus are collected under this Beatitude heading, they seem to fall into four groups that form four steps or degrees in the attainment of this attitude:

Being open and teachable
Getting rid of handicaps
Humility
Losing oneself
Being Open and Teachable

Being open and teachable is the first fundamental principle in learning anything. This was the stumbling block for the Pharisees who were so self-satisfied with their vast knowledge of the Law that they could learn nothing new. They were so far along the tangent of legalism that only a complete spiritual rebirth could redirect them to the pathway of Jesus. (See discussion of John 3:1-8 (RSV) in Chapter 2.)

Until they were willing to scrap their old ideas, which were too small and constricted to hold the new wine of Jesus’ message, they would not be able to grasp it. In Matthew 9:14-17 (RSV), Jesus comments on this.

“Then the disciples of John came to him, saying, ‘Why do we and the Pharisees fast, but your disciples do not fast?’ and Jesus said to them, ‘Can the wedding guests mourn as long as the bridegroom is with them? The days will come, when the bridegroom is taken from them, and then they will fast. And no one puts a piece of unshrunk cloth in an old garment, for the patch tears away from the garment, and a worse tear is made. Neither is new wine put into old wineskins; if it is, the skins burst, and the wine is spilled, and the skins are destroyed; but new wine is put into fresh wineskins, and so both are preserved.’”

It is necessary to become as open and free of preconceived ideas as children (Mark 10:13-16, RSV).

“And they were bringing children to him, that he might touch them; and the disciples rebuked them.

“But when Jesus saw it he was indignant, and said to them, ‘Let the children come unto me, do not hinder them; for to such belongs the Kingdom of God. Truly, I say to you, whoever does not receive the Kingdom of God like a child
shall not enter it.’ And he took them in his arms and blessed them, laying his hands upon them.”

**Getting Rid of Handicaps**

In order to be open and teachable, we must be ready to throw overboard anything that is a handicap. Jesus brings this out dramatically in Mark 9:43-47 (RSV).

“‘And if your hand causes you to sin, cut it off; it is better for you to enter life maimed than with two hands to go to hell, to the unquenchable fire. And if your foot causes you to sin, cut it off; it is better for you to enter life lame than with two feet to be thrown into hell. And if your eye causes you to sin, pluck it out; it is better for you to enter the kingdom of God with one eye than with two eyes to be thrown into hell...’”

Great possessions were a handicap to the rich young ruler as was knowledge to the Pharisees. Jesus did not teach that those things are wrong in themselves but only insofar as they become of ultimate importance, binding people to the status quo and cutting them off from a longing for the Kingdom.

Mark 10:17-25 (RSV)

“‘And as he was setting out on his journey, a man ran up and knelt before him, and asked him, ‘Good Teacher, what must I do to inherit eternal life?’ and Jesus said to him. ‘Why do you call me good? No one is good but God alone. You know the commandments: ‘Do not kill. Do not commit adultery. Do not steal. Do not bear false witness. Do not defraud. Honor your father and your mother.’” And he
said unto him, ‘Teacher, all these I have observed from my youth.’ And Jesus looking upon him loved him, and said to him, ‘You lack one thing; go, sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me.’ At that saying his countenance fell, and he went away sorrowful; for he had great possessions.

“And Jesus looked around and said to his disciples, ‘How hard it will be for those who have riches to enter the Kingdom of God!’ And the disciples were amazed at his words. But Jesus said to them again, ‘Children, how hard it is to enter the Kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich person to enter the Kingdom of God.’”

Humility

The next aspect of poorness in spirit is humility. Jesus leaves no doubt as to the value he placed on this.

Luke 14:8-11(RSV)

“When you are invited by any one to a marriage feast, do not sit down in a place of honor, lest a more eminent person than you be invited; and the one who invited you both will come and say to you, ‘Give place to this person,’ and then you will begin with shame to take the lowest place. But when you are invited, go and sit in the lowest place, so that when your host comes he may say ‘Friend, go up higher’; then you will be honored in the presence of all who sit at table with you. For every one who exalts him-or herself will be humbled, and those who humble themselves will be exalted.”
Matthew 18:1-4 (RSV)

“At that time the disciples came to Jesus saying, ‘Who is the greatest in the kingdom of heaven?’ And calling to him a child, he put him in the midst of them and said, “Truly I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. Whoever humbles himself like this child, that one is the greatest in the kingdom of heaven.’”

Matthew 23:1-12 (RSV)

“Then Jesus said to the crowds and to his disciples, ‘The scribes and the Pharisees sit on Moses’ seat; so practice and observe whatever they tell you, but not what they do; for they preach but they do not practice. They find heavy burdens hard to bear and lay them on people’s shoulders; but they themselves will not move them with their finger. They do all their deeds to be seen by people; for they make their phylacteries broad and their fringes long, and they love the place of honor at feasts and the best seats in the synagogues, and salutations in the market places and being called rabbi by people. But you are not to be called rabbi, for you have one teacher, and you are all brothers and sisters. And call no man your father on earth, for you have one father, who is in heaven. Neither be called masters, for you have one Master, the Christ. He who is greatest among you shall be your servant; those who exalt themselves will be humbled, and those who humble themselves will be exalted.”
Mark 12:38-44 (RSV)

“And in his teaching he said, ‘Beware of the scribes, who like to go about in long robes, and to have salutations in the market places and the best seats in the synagogues and the places of honor at feasts, who devour widows’ houses and for a pretense make long prayers. They will receive the greater condemnation.’

“And he sat down opposite the treasury, and watched the multitude putting money into the treasury. Many rich people put in large sums. And a poor widow came, and put in two copper coins, which make a penny. And he called his disciples to him, and said to them ‘Truly, I say to you, this poor widow has put in more than all those who are contributing to the treasury. For they all contributed out of their abundance; but she out of her poverty has put in everything she had, her whole living.’”

Luke 18:9-14 (RSV)

“He also told this parable to some who trusted in themselves that they were righteous and despised others: ‘Two men went up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, “God, I thank thee that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. I fast twice a week, I give tithes of all that I get.” But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying “God, be merciful to me a sinner!” I tell you, this man went down to his house justified rather than the other; for every one who exalts himself will be humbled, but those who humble themselves will be exalted.”
Losing Oneself

The highest aspect of poorness in spirit reaches far beyond the first three. It calls for the elimination of self-centeredness in all its many forms. The ego is so insidious that its defeat at one level causes it to retreat to a deeper level, manifesting itself in ever more subtle forms. Even an inferiority complex is an indication of lack of poorness in spirit in that it stems from concentrating on oneself alone. The poor in spirit are outgoing without being overbearing.

Matthew 10:39 (RSV)

“The one who finds his or her life will lose it, and the one who loses his or her life for my sake will find it.”

Mark 8:34-35 (RSV)

“And he called to him the multitude with his disciples, and said to them. ‘If any one would come after me, let that one deny self and take up his or her cross and follow me. For whoever would save his or her life will lose it; and whoever loses his or her life for my sake and the gospel’s will save it.’”

Jesus lived out this great principle. When he began to tell his disciples that he would die to plant permanently the Kingdom in the world, they could not believe him. To the Jews of Jesus’ day, God’s anointed world would be crowned only with worldly success, never with thorns.

What a disappointment and frustration it must have been to him on the way to Jerusalem for the last time to have
those who had been closest to him miss the point of this fundamental precept of his message by such a margin!

Matthew 16:21-26 (RSV)

“From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes. And be killed, and on the third day be raised. And Peter took him and began to rebuke him, saying, ‘God forbid, Lord! This shall never happen to you!’ But he turned and said to Peter, ‘Get behind me, Satan! You are a hindrance to me; for you are not on the side of God, but of men.’

“Then Jesus told his disciples, ‘If any one would come after me, let that one deny self and take up his or her cross and follow me. For whoever would save his or her life will lose it, and whoever loses his or her life for my sake will find it. For what will it profit a man, if he gains the whole world and forfeit his life?’”

Mark 9:33-35 (RSV)

“And they came to Capernaum; and when he was in the house he asked them, ‘What were you discussing on the way?’ But they were silent; for on the way they had discussed with one another who was the greatest. And he sat down and called the twelve and he said to them, ‘If any one would be first, that one must be the last of all and servant of all.’”

Peter, James, and John, the three who in all the world had been closest to Jesus, still thought of the Kingdom in the old political and material sense. How heartbreaking it must
have been to see how little even these three had grasped his teachings and message.

Mark 10:35-45 (RSV)

“And James and John the son of Zebedee, came forward to him, and said to him, ‘Teacher, we want you to do for us whatever we ask of you.’ And he said to them, ‘What do you want me to do for you?’ And they said to him, ‘Grant us to sit one at your right hand and one at your left, in your glory.’ But Jesus said to them, ‘You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with that which I am baptized?’ And they said to him, ‘We are able.’ And Jesus said to them, ‘The cup that I drink you will drink; and with the baptism with which I am baptized you will be baptized; but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared.’ And when the ten heard it, they began to be indignant at James and John. And Jesus called them to him and said to them, ‘You know that those who are supposed to rule over the Gentiles lord it over them. But it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For the Son of Man also came not to be served but to serve, and to give his life as a ransom for many.’”

In a last attempt to get his disciples to grasp this principle, Jesus washed the feet of each of them. This was an act performed by a servant in those days.
John 13:12-17 (RSV)

“When he had washed their feet, and taken his garments, and resumed his place, he said to them, ‘Do you know what I have done to you? You call me Teacher and Lord, and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have given you an example, that you also should do as I have done to you. Truly, truly, I say to you, a servant is not greater than the master; nor is the one who is sent greater than the one who sent him. If you know these things, blessed are you if you do them.’

What a dramatic demonstration of poorness of spirit! In addition, this passage points to the second Beatitude, which calls for service of others. Only to the extent that a person ceases to concentrate on he/she is that one able to be responsible to others.
Once we have broken out of the ego-shell of self we are open to our fellow humans—first in awareness, then in growing sensitivity, compassion, and empathy, and finally in love and dialogue. This Beatitude signifies much more than finding comfort when we are sad.

Its highest aspect is that which is the real essence and distinguishing characteristic of Christianity. It is a combination of compassion, empathy, and love in the sense of agape, a self-giving love that asks nothing in return. It is an arcing across from person to person, a feeling in one’s self of the pain, grief, sense of separation (sin), and suffering, as well as the happiness and joy that is in all people. Groping for a single term to express this deep relationship, our generation has called it dialogue.

To interpret this Beatitude, it is helpful to examine a passage of Old Testament Scripture that Jesus may have had in mind. The last line of Isaiah 61:2 (RSV) (two lines after the close of Jesus’ reading in the synagogue at Nazareth) reads, “… to comfort all who mourn.” In this context, “mourn” refers to mourning for the sins of Israel and the resultant suffering of the people. The Latin derivation of the word is “memor,” again meaning “mindful.” An obsolete English meaning of “mourn,” is “to long for.” All of these lead in the same direction, toward sensitivity, concern, and love for others.
George Buttrick paraphrases this Beatitude in this way: “Blessed are they that voluntarily share their neighbor’s pain.”

In the synagogue at Nazareth Jesus read the words from Isaiah just preceding the phrase about comforting the mourners. Applying this passage to himself, he showed that the heart of his mission was compassionate service.

Luke 4: 16-21 (RSV)

“And he came to Nazareth, where he had been brought up; and he went to the synagogue, as his custom was, on the sabbath day. And he stood up to read: and there was given to him the book of the prophet Isaiah. He opened the book and found the place where it was written, ‘The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.’

“And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on him. And he began to say to them, ‘Today this scripture has been fulfilled in your hearing.’”

This is how the Gospel of Matthew described the way in which Jesus lived out this vision of Isaiah.

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Matthew 9:35, 36 (RSV)

“And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd.”

Having shown compassion to be basic to his mission, Jesus made it a requirement of discipleship.

Matthew 25: 34-40 (RSV)

“Then the King will say to those at his right hand, ‘Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me a drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.’ Then the righteous will answer him, ‘Lord, when did we see thee hungry and feed thee, or thirsty and give thee a drink? And when did we see thee a stranger and welcome thee, or naked and clothe thee? And when did we see thee sick or in prison and visit thee? And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these my brethren you did it to me.’”

Love in this sense is agape, that self-giving love which asks nothing for itself. Jesus used this colorful, almost tongue-in-cheek example to make the point.
Luke 14: 12-14a (RSV)

“He said also to the man who had invited him, ‘When you give a dinner or a banquet, do not invite your friends or your brothers or your kinsmen or rich neighbors, lest they also invite you in return, and you be repaid. But when you give a feast, invite the poor, the maimed, the lame, the blind and you will be blessed, because they cannot repay you.’”

Jesus gave love the strongest possible emphasis by making it the test by which his followers can be identified and measured.

John 13:34-35 (RSV)

“A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. By this all people will know that you are my disciples, if you have love for one another.”

The yardstick by which to measure achievement here is love “your neighbor as yourself.” Surely, this is transcending the ego and destruction of the barriers between self and others.

Luke 10: 25-28 (RSV)

“And behold, a lawyer stood up to put him to the test, saying, “Teacher, what shall I do to inherit eternal life?” He said to him, ‘What is written in the law? How do you read?’ And he answered, ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your
strength, and with all your mind; and your neighbor as yourself.’ And he said to him, ‘You have answered right; do this, and you will live.’

The Golden Rule is another way of stating the same principle.

Matthew 7:12 (RSV)

“So whatever you wish that people would do to you, do so to them; for this is the law and the prophets.”

The lawyer (scribe) in the passage above knew the great commandments from Leviticus but believed “neighbors” referred only to fellow Israelites. Such a narrow use was swept away by Jesus as he gave universal application to the meaning of “neighbor” in answering the lawyer’s question through his story of the “Good Samaritan.”

Luke 10: 29-37 (RSV)

“But he, desiring to justify himself, said to Jesus. ‘And who is my neighbor?’ Jesus replied, ‘A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half-dead. Now, by chance, a priest was going down that road; and when he saw him, he passed by on the other side. So, likewise a Levite, when he came to the place and saw him, passed by on the other side. But when a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring oil and wine; then he set him on his own beast and brought him to an inn, and took care of him. And
the next day he took out two denarii and gave them to the innkeeper, saying, ‘Take care of him; and whatever you spend, I will repay you when I come back.’ Which of these three, do you think, proved neighbor to the man who fell among the robbers?’ He said, ‘The one who showed mercy on him.” And Jesus said to him, ‘Go and do likewise.’

Here all barriers of race or nation are wiped out and “neighbor” is seen to be any human being. This parable also shows what it means to love your neighbor as self. It goes far beyond observation of any rules, no matter how strict. It calls for identification of a person’s interest with that of a neighbor.

The first Beatitude speaks against an innate tendency, self-seeking, like self-preservation which has protected the race during the course of its physical evolution. The second Beatitude shows an opposite innate tendency, the tendency to love. Teilhard de Chardin sees this tendency to love as a general property of all life just as is that of self-preservation. He calls this love the “internal propensity to unite.”

The self-seeking tendency needs to be curbed since it is no longer helpful but actually destructive in the spiritual phase of evolution. The loving nature, on the other hand, must be nurtured. It is essential to spiritual progress. Not only does a person need to receive love and acceptance to develop and live normally, but also has a need to give love if he is to be fulfilled. There is abundant evidence of the crippling effect in personality when love is denied in the formative years of childhood.

Alfred Adler who, along with Freud and Jung, pioneered modern psychiatry, called this tendency to love the “social feeling,” and stated that it can be developed for personality
health only if the drive for personal power can be checked. This is interesting, if unwitting, backing for the First and Second Beatitude principles.

The key to this Second Beatitude, then, is dialogue, a synthesis of compassion, empathy, and love. Paul Tournier, Swiss psychiatrist, says that real human dialogue is always “doubled by an inner dialogue with God.” The Meaning of Persons, (Harper & Brothers, 1957). Using this concept of double dialogue and the Great Commandments of Luke 10:27 (RSV), he points out that there is an interrelation between the Second Beatitude’s love of others and the Third Beatitude’s attitude of meekness toward God that comes into our consciousness in transcendent moments.

**Kything**

The I-You-God triangle is based on spirit-to-spirit communion, as well as physical and psychological communication. What has been missing since the Holy Spirit-filled days of the early church has been recognition of the spirit-to-spirit mutual indwelling between the I and the Thou. We have concentrated on the spiritual presence between God and ourselves but not between ourselves and other humans. The absence of this understanding has been so severe in this time of materialism that there has not even been a word in our language to express such spiritual depth between one human being and another.

In her book, A Wind in the Door (1973), Madeleine L’Engle had to coin a word for this expression of mutual spiritual presence. She used, for angels communicating with

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each other, an ancient Scottish word, “kything.” To “Kythe,” now archaic, was “to become known or manifest in one’s essence.”

Louis Savery and Patricia Berne conferred with L’Engle about the word and then used it as the title of their book, *Kything* (1988). For them, “kything” is the “positive beaming” that goes on between loved ones who have been separated, such as Victor Frankl whose loving connection with his wife was a reality which sustained him when he was away from her, imprisoned in a concentration camp; and St. Teresa of Avila who told of how her friend Peter of Alcester made spiritual visits (she called them “appearances”) to her both before and after his death.

Fifty years ago, Charles Williams wrote *Descent of the Dove* with the theme that the Christian Church must regain this mutual indwelling spiritual presence or die. For what L’Engle, Savery, and Berne called “kything,” Williams used “co-inherence.”

We can relate to God though we cannot see God. Surely then we can relate spiritually to one another, though separated by time or space. Many people have experienced this spiritual presence, but have not been aware that this is not unreal and far away, but is “Within Your Reach.”
Chapter Five
“Blessed are the meek, for they shall inherit the earth.”
Third Beatitude

Because in recent times the word “meek” has come to have unfortunate connotations of weakness and spiritlessness, the Third Beatitude is perhaps the most misunderstood of all Jesus’ teachings. An examination of two other Biblical passages in which the word is used will help clarify what Jesus meant when he said, “Blessed are the meek.”

In Numbers 12:3 (RSV) is found this curious statement. “Now the man Moses was very meek, more than all men that were on the face of the earth.” Remembering Moses’ defiance of the Pharaoh, it is not surprising to find that meekness here describes not Moses’ attitude to men but his attitude toward God.

Psalm 37:11(RSV), which Jesus probably had in mind when he taught the Third Beatitude, reads, “But the meek shall inherit the earth and shall delight themselves in the abundance of peace.”

The words in the passages quoted above were originally in Hebrew, and the New Testament Greek word for “meek” has much the same meaning. This Greek word is “praos,” and the ancient Greeks used it to refer to wild animals that had been tamed and trained so that they would work with men. Dr. Sockman says, “…the meek are God-tamed.”

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Gerald Heard reinforced and amplifies this point by noting, “...there is, then in the definition nothing weak or spiritless, but rather the description of an energy which, instead of exploding, is now channeled and directed.”

Thus, we see that, whereas the First Beatitude describes what the attitude is to be toward self and the Second Beatitude describes what the attitude is to be toward others, the Third Beatitude describes what our attitude is to be toward God. Meekness tears down the human-made barriers that have prevented the free flow of the power and spirit of God from reaching us.

God is all around us, ever-present and seeking us, regardless of whether or not we are deserving. This undeserved initiative of God, given freely as a gift, is what is meant essentially by the theological concept of the grace of God. It is not something that is earned. The only condition is that we blast away the dam of self so that God can flood in.

Paul Tillich ties grace together with the Holy Spirit and love in such a way as to save us from carrying the stair step concept of the Beatitudes to the extreme of seeing them as progressive achievements, which people can accomplish by their own efforts. Tillich reminds us that we are now on a Spirit-directed quest.

“...Spirit, love, and grace are one and the same reality in different aspects. Spirit is the creative power; love is its creation; grace is the effective presence of love in people. The very term ‘grace’ indicates that it is not a product of any act of goodwill on the part of the one who receives it but that it is given gratuitously.

The great ‘in spite of’ is inseparable from the concept of grace. Grace is the impact of the Spiritual Presence that makes the fulfillment of the law possible – though fragmentarily. It is the reality of that which the law commands, the reunion of one’s true being, and this means the reunion with oneself, with others, and with the ground of one’s self and others.”

The attitude of meekness, utter trust, faith, and dependence upon God is the prerequisite to our receiving the grace of God, reunion with God and transformation by God. Jesus points out the transitoriness of the material things of this existence to which we so often cling for security. He then goes on to show that our only real security lies in transcending these things by complete trust and dependence on God.

Luke 12:22-32 (RSV)

“And he said to his disciples, ‘Therefore I tell you, do not be anxious about your life, what you shall eat, nor about your body, what you shall put on. For life is more than food and the body more than clothing. Consider the ravens, they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds! And which of you by being anxious can add a cubit to his span of life? If then you are not able to do as small a thing as that, why are you anxious about the rest? Consider the lilies, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass which is

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alive in the field today and tomorrow is thrown in the oven, how much more will God clothe you, O you of little faith? And do not seek what you are to eat and what you are to drink, nor be of anxious mind.”

In the following passage, Jesus uses the dependency and receptiveness of children to describe this attitude.

Mark 10:13-16 (RSV)

“And they were bringing children to him, that he might touch them; and the disciples rebuked them. But when Jesus saw it, he was indignant, and said to them; ‘Let the children come to me, do not hinder them; for to such belongs the kingdom of God. Truly I say to you, whoever does not receive the kingdom of God like a child shall not enter it.’ And he took them in his arms and blessed them, laying his hands upon them.”

The union with God, through grace, with the resulting flow of transforming power describes prayer. Prayer was a necessary part of Jesus’ daily life. George Buttrick describes Jesus’ life of prayer by saying that Jesus prayed everywhere until prayer became “the climate of his days.”

Buttrick lists three assumptions that Jesus made about prayer: “…Human beings are free, God is ‘personal,’ and the world is both faithful and plastic to their comradeship.”


Paul Tillich conceives of prayer as transforming the situation through God’s directing creativity.

“God’s directing creativity is the answer to the question of the meaning of prayer, especially prayers of supplication and prayers of intercession. Both mean that God is asked to direct the given situation toward fulfillment... Every serious prayer contains power, not because of the intensity of desire expressed in it, but because of the faith the person has in God’s directing activity – a faith which transforms the existential situation.”

Mark 11:22-24 (RSV)

“And Jesus answered them, ‘Have faith in God. Truly, I say to you, whoever says to this mountain, ‘Be taken up and cast into the sea,” and does not doubt in his or her heart, but believes that what he or she says will come to pass, it will be done for that person. Therefore I tell you, whatever you ask in prayer, believe that you receive it, and you will…’”

Matthew 17:14-21 (RSV)

“And when they came to the crowd, a man came up to him and kneeling before him said, ‘Lord have mercy on my son, for he is an epileptic and he suffers terribly, for often he falls into the fire, and often in the water. And I brought him to your disciples, and they could not heal him.’ And Jesus

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answered, ‘O Faithless and perverse generation, how long am I to be with you? How long am I to bear with you? Bring him here to me.’ And Jesus rebuked him, and the demon came out of him, and the boy was cured instantly. Then the disciples came to Jesus privately and said, ‘Why could we not cast it out?’ He said to them, ‘Because of your little faith,. For truly I say to you, if you have faith as a grain of mustard seed, you will say this to the mountain, ‘Move hence to yonder place,” and it will move; and nothing will be impossible to you.’”

Luke 17: 5-6 (RSV)

“The apostles said to the Lord, ‘Increase our faith!’ And the Lord said, ‘If you had faith as a grain of mustard seed, you could say to this sycamore tree, “Be rooted up, and be planted in the sea,” and it would obey you.’”

Jesus taught his followers to pray that God’s will be done, not theirs.

Matthew 6:9-10 (RSV)

“Pray then like this:
Our Father/Mother who art in heaven,
Hallowed be thy name.
They kingdom come,
Thy will be done,
On earth as it is in heaven.”

There is power in Jesus’ words because he lived them out to the end no matter what the consequences. He faced
temptations as we do, but was never separated from God who always helped him.

The last temptation described in the Gospel of Matthew involved compromise of the means to achieve good ends, but Jesus’ answer to this temptation that recurred throughout his ministry was complete surrender to the will of God.

Matthew 4: 8-10 (RSV)

“Again, the devil took him to a very high mountain, and showed him all the kingdom of the world and the glory of them and he said to him, ‘All these I will give you, if you will fall down and worship me.’

“Then Jesus said to him, ‘Begone, Satan! For it is written, you shall worship the Lord your God and God only shall you serve.’”

In John 4: 31-34 (RSV), Jesus tells his disciples of his complete dedication to God’s will.

John 4: 31-34 (RSV)

“Meanwhile the disciples besought him, saying, ‘Rabbi, eat.’ But he said to them, ‘I have food to eat of which you do not know.’ So the disciples said to one another, ‘Has anyone brought him food?’ Jesus said to them, ‘My food is to do the will of the one who sent me, and to accomplish that one’s work...’”

Our limited perspective sometimes makes it hard to understand why some of our wishes cannot be granted. It is
helpful to remember that even Jesus was not immune to this problem, but that even so his answer was always “thy will be done.”

Mark 14:35-36 (RSV)

“And going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him. And he said, “Abba, Father, all things are possible to thee; remove this cup from me; yet not what I will, but what thou wilt.””

Because we are limited in our perspective, meekness before God is really a most feasible and constructive attitude.

George Buttrick likens life to a woven rug, viewed differently from our earthbound side of the frame than from the eternal side where the complete design appears.28

The Importance of Prayer and Meditation

A plan—an institution—an organization—cannot be effective for good unless there is integrity on the part of those using it. Just so, the Beatitudes become merely intellectual principles unless supported, not only by integrity, but by a growing personal experience of the spiritual nature of life. While study and reading may enhance a person’s understand of the spirituality, which binds all of life together, it is through prayer and meditation that its essence can become real in any life. We are spiritual

beings set in a secular world, not secular beings seeking to become spiritual. Prayer and meditation thus are both the reason and the power for Beatitudinous living.

The Gospels report that Jesus often went apart for times of prayer and meditation and that he stressed, both by his teachings and by personal example, the importance of this practice. He began his ministry only after spending forty days in the wilderness in prayer and meditation. As his earthly life was about to close, he prayed fervently in the Garden of Gethsemane, prayer of such intensity and length that his Disciples kept falling asleep while waiting for him to finish. It is recorded that his last words from the cross were, “Father, into thy hands I commend my spirit.”

Jesus instructed his Disciples to pray every day (“Give us this day our daily bread”) as he gave them the outline for prayer that we now call “The Lord’s Prayer.” He taught, often by means of parables, that prayer and meditation strengthen understanding, faith, and trust, making possible a creative partnership with God.

Prayer, of course, is conversation with God. It can range from the Biblical Psalms and other written prayers and hymns of praise to something as common and simple as “I’m afraid. Please, God, show me the way” – from the liturgical to the very personal. In any form, prayer is an outpouring of the soul to God, uttered in faith and trust.

While a person can talk with God at any time, those most schooled in the ways of prayer recommend setting aside each day a regular time for prayer. Even if it is just five minutes at the same time each day, a good habit is being formed.

Meditation (for which “experts” also suggest scheduled time set aside each day) is another way of experiencing the Love and Mercy, which surrounds us and fills us and can
bear us up in all things. Meditation means focusing intently on an object, idea, honored person, or something of beauty, viewing it with appreciation from every angle, seeking what it has to say about the meaning of life, discovering how it intensifies the experience of universal connectedness, how it reveals God. When other thoughts creep in, and they do, they are noted and then allowed to pass on like the branch of a tree floating down a river. A person meditating examines the mystery, the beauty, the meaning of that being observed and seeks its lesson. Often the meditation, besides producing calmness and clarity, becomes a prayer in itself as the meditator, enthralled by wonder and awe, finds a spoken “Thank you” arising from his/her very depths.

For you who are studying the Beatitudes, an ideal subject for meditation is the Beatitudes themselves. Try focusing on each Beatitude in turn, one at a time, keeping in mind the connections between them. A prayer accompanying this – indeed any meditation – could be that, from the process, God might grant new insights.

Both prayer and meditation reveal and intensify the relationship and interaction between God and human beings and human beings and one another and their environment. Both require discipline. For some people prayer is the more helpful way to be in touch with God. Others find stilling the soul and pondering the best avenue to the profound. Both are well worth the effort for those wishing to live productive, caring, fulfilling, spirit-filled lives – the lifestyle described by the Beatitudes.
Chapter Six
“Blessed are those who hunger and thirst for righteousness,
for they shall be satisfied.”
Fourth Beatitude

The first three Beatitudes make up a trilogy of attitudes toward self, others, and God. The next three Beatitudes hark back to the First, Second, and Third, carrying each a little further. The Fourth develops more fully the attitude towards self found in the First; the Fifth builds upon the attitude toward others found in the Second, and the sixth, besides restating the essence of Jesus’ message, carries the Third Beatitude principle further.

As we look at the relationship between the First and the Fourth Beatitudes, we are struck by a paradox. Whereas the First calls for an emptying of self-seeking spirit, the Fourth calls for being filled with the strongest of spirit and drive. To the ancient Hebrews, “hungering and thirsting,” meant intense desire for all that adds capacity to the soul. 29

Now purposive desire can be an effective and powerful force for either good or evil. For this reason, it requires the three safeguards of the Beatitudes that precede it. The First Beatitude prevents its use for selfish ends; the Second prevents ruthless injury to other people; and the Third assures harmony with the will of God.

The Fourth beatitude in turn provides a safeguard against a danger inherent in the Third. Surrendering one’s will to God’s will, the aim of the Third Beatitude, could lead to a passive waiting for God to do everything. The Fourth

reminds us that we are to be hands and feet for actualizing the will of God.

In the Parable of the Friend at Midnight and the Parable of the Widow and the Judge, Jesus emphasizes the need for perseverance and persistence.

Luke 11: 5-13 (RSV)

“And he said to them, ‘Which of you who has a friend will go to him at midnight and say, “Friend, lend me three loaves; for a friend of mine has arrived on a journey and I have nothing to set before him,” and he will answer from within, “Do not bother me; the door is now shut, and my children are with me in bed. I cannot get up and give you anything”?

“I tell you, though he will not get up and give him anything because he is his friend, yet because of his importunity he will rise and give him whatever he needs. And I tell you, ask, and it will be given you; seek, and you will find; knock, and it will be opened to you. For every one who asks receives, and the one who seeks, finds, and to the one who knocks it will be opened.

“What father among you, if his son asks for a fish, will instead of fish give him a serpent; or if he asks for an egg, will give him a scorpion? If you, then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask Him?”
Luke 18: 1-8a (RSV)

“And he told them a parable, to the effect that they ought always to pray and not lose heart. He said, ‘In a certain city there was a judge who neither feared God nor regarded people; and there was a widow in that city who kept coming to him and saying, ‘Vindicate me against my adversary.’ For a while he refused; but afterwards he said to himself, ‘Though I neither fear God nor regard people, yet because the widow bothers me, I will vindicate her, or she will wear me out by her continual coming.’ And the Lord said, ‘Hear what the unrighteous judge says. And will not God vindicate his elect, who cry to him day and night? Will he delay long over them? I tell you, he will vindicate them speedily.’”

The Parables of the Treasure Trove and the Pearl of Great Price (Matthew 13:44-46, RSV) both emphasize the value of the Kingdom as something for which to sacrifice all and pursue all the energy and drive one possesses. (This passage was discussed under the section on the Kingdom of God.)

Jesus emphasized this Fourth Beatitude principle in talking to the lawyer (scribe) who put him to the test. What a contrast Jesus’ emphasis on the inner attitude of drive and enthusiasm makes with the lifeless legalism of the scribes and Pharisees!

Matthew 22: 37, 38 (RSV)

“And he said to him, ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment.’”
The Kingdom cannot be served half-heartedly. Those who were not willing to give it top priority could not be Followers of the Way. They could not be lukewarm, but had to have a fire burning inside them.


“As they were going along the road, a man said to him, ‘I will follow you wherever you go,’ And Jesus said to him, ‘Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head.’ To another he said, ‘Follow me,’ But he said, ‘Lord, let me first bury my father.’ But he said to him, ‘Leave the dead to bury their own dead but as for you, go and proclaim the kingdom of God.’ Another said, ‘I will follow you, Lord, but let me first say farewell to those at my home,’ Jesus said to him, ‘No one who puts hand to the plow and looks back is fit for the kingdom of God.’”

Luke 14: 25-35 (RSV)

“Now great multitudes accompanied him; and he turned and said to them, ‘If any one comes to me and does not hate his or her own father and mother and wife and children and brothers and sisters, yes, and even his or her own life, that one cannot be my disciple. Whoever does not bear his own cross and come after me cannot be my disciple. For which of you, desiring to build a tower, does not first sit down and count the cost, whether there is enough to complete it? Otherwise, when the foundation is laid, and cannot be finished, all who see it begin to mock, saying “This one began to build, and was not able to finish. Or what king,
going to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him who comes against him with twenty thousand? And if no, while the other is yet a great way off, he sends an embassy and asks terms of peace. So, therefore, whoever of you does not renounce all that he or she has cannot be my disciple.’

“Salt is good; but if salt has lost its taste, how shall its saltiness be restored? It is fit neither for the land nor for the dunghill; people throw it away. Those who have ears to hear, let them hear.”

Purposiveness, finding meaning in life as one focuses on a future goal — these seem to be essential to an integrated and effective personality. Viktor Frankl, president of the Austrian Medical Society for Psychotherapy, learned that a sense of purpose and meaning in life were the most important factors in survival in Nazi concentration camps in which he spent three years. Speaking of this experience, he writes.

“…any attempt to restore a man’s inner strength in the camp had first to succeed in showing him some future goal. Nietzsche’s words, ‘He who has a why to live for can bear with almost any how,’ could be the guiding motto for all-psychotherapeutic and psychohygienic efforts regarding prisoners. Whenever there was an opportunity for it, one had to give them a why – an aim – for their lives, in order to strengthen them to bear the terrible how of
their existence. Woe to him who saw no point in carrying on. He was soon lost.”

Developing his theory of logotherapy from this experience he states, “According to logotherapy, the striving to find a meaning in one’s life is the primary motivational force in man.”

Dr. Ernst Ligon, whose Character Research Project has done 30 years of research into how the message of Jesus can be built into the lives of growing children, says that the single most integrating force in personality is purposiveness, and the longer range the goal, the more stable will be the personality. He has found that “character changes at the point of the willed decision.”

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32 Dr. Ernest M. Ligon holds the degree of Bachelor of Divinity from Yale Divinity School, and Doctor of Philosophy in psychology from Yale Graduate School. He is professor of Psychology at Union College, Schenectady, New York. This quotation is from a lecture he gave in a Character Research Program workshop in Ann Arbor, Michigan, on April 16, 1964. Books written by Dr. Ligon include The Psychology of Christian Personality, Their Future is Now, A Greater Generation, Dimensions of Character and The Marriage Climate, which he co-authored with Leona Smith.
In short, the meaning of the Fourth Beatitude is that we are able to be filled with creative desire and purposiveness directed toward the realization of the Kingdom of God. The irresistible force of this focused will is safeguarded not only by the Beatitudes that precede it, but we shall see that it is also tempered by the mercy of the Fifth Beatitude.
Chapter Seven
“Blessed are the merciful,
for they shall obtain mercy.”
Fifth Beatitude

According to Matthew 9:13 (RSV), Jesus said, “Go and
learn what this means. ‘I desire mercy, and not sacrifice.’
For I came not to call the righteous, but sinners.” New
evidence concerning the word “mercy” used here helps to
unlock the meaning of the Fifth Beatitude.

Jesus was quoting Hosea 6:6 (RSV). Although the King
James Version of the Bible used the English word “mercy,”
scholars are now convinced that a better translation is
“steadfast love.” This is how the expression appears in the
Revised Standard Version.

In July 1966, Leroy Waterman, one of the translators of
the Revised Standard Version, published an article in which
he maintains that an even more accurate rendering of the
idea here would be “steadfast, forgiving love.”

Dr. Waterman says,

“Jesus quotes only four Hebrew words. The first, ‘h-s-d,’ is
like a precious stone, with many facets. Old Testament scholars
have struggled long to translate it adequately, using terms such as
‘piety,’ ‘goodness,’ ‘love,’ and ‘mercy.’ The first rendering to
approach adequacy was the ‘steadfast love’ of the Revised Standard
Version.

This, however, leaves out another quality always included; and
hence a still better rendering is ‘steadfast, forgiving love,’ since
any claim of steadfast love that will not forgive denies itself.”

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The Fifth Beatitude carries the attitude toward others beyond the sensitivity and concern of the Second Beatitude to the inevitable situation in which action on the part of our neighbor has threatened to break the good relationship between us. Here we are told not to judge, and to wipe away all thought of retribution. The cycle of hate can be broken only by returning good for evil. Anger is prohibited and forgiveness is an absolute requirement. Here is a most difficult attitude to live out, and we can see why it comes after the relationship with God established in the Third Beatitude. Divine help is needed to overcome the natural human tendency to retaliate.

Luke 6:27-42 (RSV) gives a complete statement of this revolutionary principal, which is a definite necessity in Jesus’ way of life.

“But I say to you that hear, Love your enemies, do well to those who hate you, bless those who curse you, pray for those who abuse you. To the one who strikes you on the cheek, offer the other also; and from the one who takes away your cloak do not withhold your coat as well. Give to every one who begs from you; and of the one who takes away your goods, do not ask them again. And as you wish that people would do to you, do so to them.

“If you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you
will be children of the Most High; for God is kind to the ungrateful and the selfish. Be merciful, even as your Father is merciful.

“Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive and you will be forgiven; give, and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back.

“He also told them a parable: ‘Can a blind man lead a blind man? Will they not both fall into a pit? A disciple is not above his teacher, but every one when he or she is fully taught will be like the teacher. Why do you see the speck that is in another’s eye but do not notice the log that is in your own eye? Or how can you say, “Let me take out the speck that is in your eye,” when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in the other’s eye.’”

Putting this principle into action, Jesus saved the life of the woman taken in adultery.

John 8: 2-11 (RSV)

“Early in the morning he came to the temple; all the people came to him, and he sat down and taught them. The scribes and the Pharisees brought a woman who had been caught in adultery, and placing her in the midst they said to him, ‘Teacher, this woman has been caught in the act of adultery. Now in the law Moses commanded us to stone
such. What do you say about her?’ This they said to test him that they might have some charge to bring against him. Jesus bent down and wrote with his finger on the ground. And as they continued to ask him, he stood up and said to them, ‘Let him who is without sin among you be the first to throw a stone at her.’ And once more, he bent down and wrote with his finger on the ground. But when they heard it, they went away, one by one, beginning with the eldest; and Jesus was left alone with the woman standing before him. Jesus looked up and said to her, ‘Woman, where are they? Has no one condemned you?’ She said, ‘No one, Lord.’ And Jesus said, ‘Neither do I condemn you; go, and do not sin again.’”

The need to retaliate is nourished by two main roots. One is negative judgment; the other is unbridled anger. Jesus insisted that both of these must be cut out.

**Judgment**

In our daily work and as we bring up our children, however, we are called upon to evaluate the performance of others. How are we to evaluate without judging? Perhaps the solution is to separate the act from the person

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34 This episode is not in the body of the Revised Standard Version but is listed as a footnote, since it is not found in the early manuscripts of the Gospel of John. Apparently, it was a tradition that had circulated from early times but had not been included in one of the Gospels. It has been found in some manuscripts of the Gospel of Luke after Luke 21:38.
committing it. The act may then be evaluated without
destroying the bond of acceptance of the person.

We violate this principle almost daily by unnecessary
criticism, and, though we rationalize this in various ways,
often even our humor is based upon ridicule or criticism of
another. We do not realize how many times a day not only
our words but our expressions or even an unconscious look
cause a feeling of either acceptance or rejection in those
around us.

**Anger**

What about anger, the other root of retaliation? Jesus
makes an unequivocal prohibition against anger in any form.
Anger is spiritual poison and when we speak of righteous
indignation as being an exception, we might as well try to
rationalize away the effects of swallowing only a spoonful of
arsenic. We see examples in our everyday lives of how
anger makes one unable to think effectively—in fact, a
familiar technique used in some types of arguments is
deliberately to get the opponent angry in order to destroy
his/her power to reason.

Perhaps the most useful technique in conquering anger
and resentment is to ask ourselves what makes the offender
the way she/he is. Often we discover that the cause is some
misfortune, sorrow, or frustration far more devastating than
the offensive act or word, which we then recognize as
merely symptomatic. At this point compassion often
replaces anger.

In the following quotation we note that the Revised
Standard Version of verse 22 omits “without a cause” after
“angry with his brother.” This has been slipped into later
manuscripts by someone who found the unqualified injunction against anger too hard to follow. This insertion was included in the King James Version.

Matthew 5:21-26 (RSV)

“You have heard that it was said to the people of old, ‘You shall not kill; and whoever kills shall be liable to judgment.’ But I say to you that every one who is angry with his brother (or sister) shall be liable to judgment; whoever insults his brother shall be liable to council, and whoever says, ‘You fool!’ shall be liable to hell of fire. So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar, and go; first be reconciled to your brother, and then come and offer your gift. Make friends quickly with your accuser, while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison; truly, I say to you, you will never get out till you have paid the last penny.”

Those contemplating Jesus’ prohibiting anger often want to temper his demand, saying that, unless people get angry, injustice will never be rectified. You must get so angry about a bad situation that you are driven to do something about it.

Consider this: What if it is your very anger that blinds you to reality, keeps you from understanding the true nature and source of what you perceive as injustice? Worse yet, what if anger really does diminish your capacity to think and act clearly, causing you to be impulsive, uncreative, and destructive? How many times have you seen acts meant to
cure a problem explode into violence, resulting in pain and suffering far beyond that caused by the original injustice? Some claim that the past proves that progress is made only as a result of violence. Are we then to be forever chained to the past?


Dr. Ligon’s research has revealed some interesting facts about anger, which point the way to a skill for channeling it into more positive emotions. In his book *The Marriage Climate* (co-authored by Dr. Leona Smith, The Bethany Press, 1963) he and Dr. Smith state that everyone is born with a certain amount of emotional energy that you may choose to direct in any particular circumstance towards anger or towards more positive emotions like love and faith.

**Forgiveness**

Jesus allows no qualification of his absolute demand for forgiveness. He even tells us that our relationship to God is hampered when we do not forgive someone no matter who that person is or what has been done. As long as we harbor any trace of resentment against anyone, we are hobbled in our journey toward the Kingdom.

Forgiveness has a central place in the daily prayer he taught his disciples.

Matthew 6: 12-15 (RSV)

“... and forgive us our debts
   As we also have forgiven our debtors;
And lead us not into temptation,
But deliver us from evil.
For if you forgive people their trespasses, your Heavenly
Father will also forgive you. But if you do not forgive
people their trespasses, neither will your Father forgive your
trespasses."

Peter, with his violent outbursts, had trouble with this,
just as we do and asked Jesus if there weren’t some limit to
the forgiveness expected of his followers.

Matthew 18: 21-35 (RSV)

"Then Peter came up and said to him, ‘Lord, how often
shall my brother sin against me, and I forgive him? As many
as seven times?’ Jesus said to him. ‘I do not say to you
seven times, but seventy times seven.

"Therefore the kingdom of heaven may be compared to
a king who wished to settle accounts with his servants.
When he began the reckoning, one was brought to him who
owed him ten thousand talents, and as he could not pay, his
lord ordered him to be sold, with his wife and children and
all that he had, and payment to be made. So the servant fell
on his knees, imploring him, ‘Lord, have patience with me,
and I will pay you everything.’ And out of pity for him the
lord of that servant released him and forgave him his debt.
But that same servant, as he went out, came upon one of his
fellow servants who owed him a hundred denarii; and
seizing him by the throat he said, ‘Pay what you owe.’ So
his fellow servant fell down and besought him, ‘Have
patience with me, and I will pay you.’ He refused and went
and put him in prison till he should pay the debt. When his
fellow servants saw what had taken place, they were greatly distressed and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, ‘You wicked servant, I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?’ And in anger his lord delivered him to the jailers, till he should pay all his debts. So also my heavenly Father will do to every one of you, if you do not forgive your brothers from your heart.”

Jesus always lived out the principles that he taught, and even as he hung dying on the cross he did not yield to vindictiveness. Here is the supreme manifestation of Fifth Beatitude mercy.


“And when they came to the place which is called The Skull, there they crucified him and the criminals, one on the right and one on the left. And Jesus said, ‘Father, forgive them; for they know not what they do.’”
Chapter Eight
“Blessed are the pure in heart, for they shall see God.”
Sixth Beatitude

The Sixth Beatitude has a double thrust. It is a restatement of the essence of Jesus’ message, and it also carries the Third Beatitude principle a step further.

Jesus cut back through outward show, rules of conduct, ethics, or externals of any kind to the real source and basic cause of all human action. In every aspect of life, he emphasized the necessity for purity in inner attitude, thought, motive, and desire. A comparison of Jesus’ teachings with the Ten Commandments makes clear this distinguishing characteristic of his Way, which stands out in bold contrast against the background of Judaism.

As we begin to study the Sixth Beatitude, we are drawn up short to re-examine ourselves. Socrates said, “The unexamined life is not worth living,” and “know thyself.” Have the attitudes of the first five Beatitudes really penetrated the deepest part of our inmost selves? Are we really as far along the path as we think we are? Is our eye single, or are we trying to serve two or more masters? In other words, do we have the external appearance of possessing these five attitudes without actually being changed inside?

Such a change requires self-discipline, but so sweeping a transformation cannot be solely a human accomplishment. While the Third Beatitude calls for openness to the will of God, the Sixth Beatitude extends this concept by describing the dynamic new power and possibility released in a life which is filled with the Holy Spirit of God. Here is creative wholeness. This is the Kingdom—God ruling in the hearts of people (See chapter on the Kingdom of God). The second
trilogy of attitudes toward self, others, and God is thus completed, each Beatitude in the second trilogy carrying the corresponding attitude in the first trilogy a step further.

To the Jews in Biblical times, the Hebrew word for heart (lébh) denoted the soul as a dynamic operating force. As such, it is referred to the whole or essence of character. Just as the blood symbolized life for the Jews, so the heart symbolized the source from which the blood (life) issued as well as the motive force behind it. The heart was thus thought of as the essential life force in human beings, the center, determiner, and wellspring of his being – the inner energy source from which all that a person is and does springs.

Johannes Pederson writes,

“A pure heart is the same as the whole heart, for it implies a soul the integrity of which is not broken by contaminating elements. The opposite is a divided heart.” From this, Pederson concludes, “…it appears how realistic is the Israelite view of life. To act rightly is not to act according to rules, which are forced from without. The good person acts rightly because that person acts entirely in accordance with the nature of his/her soul. But the soul exists only as a link in a covenant; it maintains its nature by maintaining the covenant.”

This Israelite idea of the soul, rightly whole because it has a safe center around which its contents arrange themselves, yet also a pliability that makes it able to interact

with others, is certainly very close to the New Testament conception of the work of Holy Spirit. Abraham Kuyper summarized this way: “Thus to lead the creature to its destiny, to cause it to develop according to its nature, to make it perfect, is the proper work of the Holy Spirit.”

Jesus, whose heart was completely whole because his unity with the Father was never broken, says:

Luke 6:45 (RSV)

“The good person out of the good treasure of his or her heart produces good, and the evil person out of his or her evil treasure produces evil; for out of abundance of the heart the mouth speaks.”

Luke 11:33-36 (RSV)

“No one after lighting a lamp puts it in a cellar or under a bushel, but on a stand, that those who enter may see the light. Your eye is the lamp of your body; when your eye is sound, your whole body is full of light; but when it is not sound, your body is full of darkness. Therefore, be careful lest the light in you be darkness. If then your whole body is full of light, having no part dark, it will be wholly bright, as when a lamp with its rays gives you light.”

Matthew 12:33-35 (RSV)

“Either make the tree good, and its fruit good, or make the tree bad, and its fruit bad; for the tree is known by its

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fruit. You brood of vipers! How can you speak good, when you are evil? For out of the abundance of the heart the mouth speaks. The good person out of his or her good treasure brings forth good, and the evil person out of his or her evil treasure brings forth evil.”

The Pharisees were scandalized by Jesus’ lack of concern for legalistic rules of action, but Jesus was actually more demanding than the Law in that he went behind the outward action to the inner attitude, which causes the action.

Mark 7:1-23 (RSV)

“Now when the Pharisees gathered together to him, with some of the scribes, who had come from Jerusalem, they saw that some of his disciples ate with hands defiled, that is, unwashed. (For the Pharisees, and all the Jews, do not eat unless they wash their hands, observing the tradition of the elders; and when they come from the market place, they do not eat unless they purify themselves; and there are many other traditions which they observe, and washing of cups and pots and vessels of bronze.) And the Pharisees and the scribes asked him, ‘Why do your disciples not live according to the tradition of the elders, but eat with hands defiled?’ And he said to them, ‘Well did Isaiah prophesy of you hypocrites, as it is written.

This people honors me with their lips,
But their heart is far from me;
In vain do they worship me,
Teaching as doctrines the precepts of human beings.’

‘You leave the commandment of God, and hold fast the tradition of men.’
“And he said to them, ‘You have a fine way of rejecting the commandment of God, in order to keep your tradition! For Moses said, ‘Honor your father and your mother;’ and ‘Whoever speaks evil of father or mother, let that one surely die;’ but you say, ‘If a person tells father or his mother, ‘What you would have gained from me is corban’ (that is, given to God) – then you no longer permit that one to do anything for father or mother, thus making void the word of God through your tradition which you hand on. And many such things you do.

“And he called the people to him again, and said to them, ‘Hear me, all of you, and understand: there is nothing outside a person which by going in can defile him; but the things which come out of a person are what defile him.’ And when he had entered the house, and left the people, his disciples asked him about the parable. And he said to them, ‘Then you are also without understanding? Do you not see that whatever goes into a person from outside cannot defile that one, since it enters, not the heart but the stomach, and so passes on?’ (Thus he declared all foods clean.) And he said, ‘What comes out of a person is what defiles a person, for from within out of the heart of people, come evil thoughts, fornication, theft, murder, adultery, coveting, wickedness, deceit, licentiousness, envy, slander, pride, foolishness. All these evil things come from within and they defile a person.’”

Matthew 5:27, 28 (RSV)

“You have heard that it was said, ‘You shall not commit adultery.’ But I say to you that every one who looks at a woman lustfully has already committed adultery with her in
his heart.” (See chapter on Fifth Beatitude, Matthew 5:21,22., RSV)

Matthew 6:1-8 (RSV)

“Beware of practicing your piety before people in order to be seen by them; for then you will have no reward from your Father who is in heaven.

“Thus, when you give alms, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by people. Truly, I say to you. They have their reward. But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be in secret; and your Father who sees in secret will reward you.

“And when you pray, you must not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, that they may be seen by people. Truly, I say to you, they have their reward. But when you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you.”

Matthew 6:16-18 (RSV)

“And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by people. Truly, I say to you, they have their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by people but by your
Father who is in secret; and your Father who sees in secret will reward you.”

Luke 11:37-41 (RSV)

“While he was speaking, a Pharisee asked him to dine with him; so he went in and sat at table. The Pharisee was astonished to see that he did not first wash before dinner. And the Lord said to him, ‘Now you Pharisees cleanse the outside of the cup and of the dish, but inside you are full of extortion and wickedness. You fools! Did not the one who make the outside make the inside also? But give for alms those things which are within and behold, everything is clean for you.”

Inner purity includes singleness of purpose. We cannot be effective if we are torn asunder by conflicting inner drives – the longing for the Kingdom must dominate the heart.

Luke 1:10-15 (RSV)

“The one who is faithful in a very little is faithful also in much; and the one who is dishonest in a very little is dishonest also in much. If then you have not been faithful in the unrighteous mammon, who will entrust to you the true riches? And if you have not been faithful in that which is another’s, who will give you that which is your own? No servant can serve two masters; for either he or she will hate the one and love the other, or will be devoted to the one and despise the other. You cannot serve God and mammon.
“The Pharisees, who were lovers of money, heard all this, and they scoffed at him. But he said to them, ‘You are those who justify yourselves before people, but God knows your hearts; for what is exalted among people is an abomination in the sight of God.’”

Matthew 6:19-21 (RSV)

“Do not lay up for yourselves treasures on earth, where moss and rust consume and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moss nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also.”
Chapter Nine  
“Blessed are the peacemakers, for they shall be called children of God.”  
Seventh Beatitude

The pathway of the Kingdom does not reach its peak with self-fulfillment or the Sixth Beatitude would be the last. The Followers of the Way are called upon to transform the world.

Jesus brought the world a new kind of peace – a peace that brings reconciliation between people, between people and God, and between people and their own inner selves.

John 14:27(RSV)  
“Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.”

We have seen the attitude toward others go through the stage of sensitivity and concern in the Second Beatitude to the situation in the Fifth Beatitude in which we are to withhold judgment and retribution when action on the part of another person has threatened to break the relationship between us.

After the inner purification of the Sixth Beatitude, we are ready to go beyond simple withholding of judgment, anger, and retaliation (Fifth Beatitude) to the positive step of reconciliation and re-cementing of the relationship through returning good for evil. This is the only way the cycle of hate can be broken.
Matthew 5:38-48 (RSV)

“You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ But I say to you, Do not resist one who is evil. But if anyone strikes you on the right cheek, turn the other also; and if any one would sue you and take your coat, let that one have your cloak as well; and if any one forces you to go one mile, go with that one two miles. Give to the one who begs from you, and do not refuse the one who would borrow from you.

“You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ But I say to you, love your enemies and pray for those who persecute you, so that you may be children of your Father who is in heaven; for he makes his sun rise on the evil and on the good and sends rain on the just and on the unjust. For if you love those who love you, what reward have you? Do not even the tax collectors do the same? And if you salute only your brothers and sisters, what more are you doing than others? Do not even the Gentiles do the same? You, therefore, must be perfect, as your heavenly Father is perfect.”

Jesus’ kind of peace brings more than reconciliation; it brings transformation. He and those who would follow him take in all the evil, which the world can hurl at them and, instead of returning it in kind, hand it back to the world transformed into a force for good.

Dr. Ross Snyder of Chicago Theological Seminary describes this process.

“Here is the religious life... the life that is not overcome by evil. The life that is sensitive, that takes in the worst the world can
do... the hatred, the mistreatment, resentment, disasters... and doesn’t hand them back to the world. The life that breaks the grim bond of stimulus-response with an intervening variable. Not only an intervening variable, but a transforming innovator.

When reviled

we bless

when persecuted

we endure

when slandered

we try to conciliate.

“A continuing process of redeeming and creating in the midst of the rough and tumble of the world.”

The long line of followers committed to attempting the transformation of the world began with four fishermen who were called away from their nets by the Sea of Galilee.

Matthew 4:18-22 (RSV)

“As he walked by the Sea of Galilee, he saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. He said to them, ‘Follow me, and I will make you fishers of people.’ Immediately they left their nets and followed him. And going on from there, he saw two other brothers, James the son of Zebedee and John his brother, in the boat with

37 From a sermon by Dr. Ross Snyder, who teaches in the area of Christian Education and the Ministries, and Theology, Ethics and Contemporary Culture at The Chicago Theological Seminary.
Zebedee their father, mending their nets, and he called them. Immediately they left their boat and their father and followed him.”

Those who would spread the message of Jesus must likewise be powerfully persuasive.
It was not long before Jesus was concerned at the contrast between the crying need and the few he could count upon to extend the Kingdom.

Matthew 9:35-38 (RSV)

“And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, “the Harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest.”

On the last journey to Jerusalem for the bold offensive that was to end with his giving of himself for his cause, he sent seventy out ahead to spread his message and to gather support.


“After this the Lord appointed seventy others, and sent them on ahead of him, two by two, into every town and place where he himself was about to come. And he said to them, ‘The harvest is plentiful but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest. Go your way; behold, I send you out as lambs in
the midst of wolves. Carry no purse, no bag, no sandals; and salute no one on the road. Whatever house you enter, first say ‘Peace be to this house!’ And if a person of peace is there, your peace shall rest upon him; but if not, it shall return to you. And remain in the same house, eating and drinking what they provide, for the laborer deserves wages; do not go from house to house. Whenever you enter a town and they receive you, eat what is set before you; heal the sick in it and say to them, ‘the kingdom of God has come near to you.’”

His followers were called upon to bring his light into the world.

Matthew 5:14-16 (RSV)

“You are the light of the world. A city set on a hill cannot be hid. Nor do people light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before people that they may see your good works and give glory to your Father who is in heaven.”

John 20:21 (RSV)

“Jesus said to them again, ‘Peace be with you. As the Father has sent me, even so I send you.’”

Matthew 28:16-20 (RSV)

“Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. And when they saw him they worshiped him, but some doubted. And Jesus came and said to them, “All authority in heaven and on earth has been given to me. Go therefore and makes
disciples of all nations. Baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.”

How are we in our day to transform the world? We have noted that personality is not changed solely by an act of will but requires the work of the Holy Spirit.

The unrest of our time could be transmuted into the greatest opportunity in the history of the human race. Social and political upheaval could be transformed into the reality of love by the application of the Second Beatitude. An understanding of the Fifth Beatitude could transform hostility into dialogue. With meekness toward the will of God unlocking the action of the Holy Spirit, our vast, newly acquired knowledge about ourselves and our world could conquer starvation and disease, and resolve conflicts creatively and peacefully.

Christians are being called upon to evaluate by the standards of the Beatitudes issues the impact of which no one has ever before had to consider a human responsibility. These issues cannot be shrugged off. We now have the knowledge to guide our own evolution, having unlocked the secret of the genetics control system. We can manipulate and cause practically any desired behavior by electrical and chemical forces applied to just the right centers in the brain. B.F. Skinner, in his novel *Walden Two*, describes a society which is based upon principles which Skinner as a behavioral psychologist has helped work out. This society in many ways reflects the Beatitudes. Skinner’s basis for the control of behavior is the conditioned response and positive reinforcement.
In *Walden Two* he writes:

“Now that we know how positive reinforcement works, and why negative doesn’t, we can be more deliberate and hence more successful, in our cultural design. We can achieve a sort of control under which the controlled, though they are following a code much more scrupulously than was ever the case under the old system, nevertheless feel free. They are doing what they want to do, not what they are forced to do. That’s the source of the tremendous power of positive reinforcement – there’s no restraint and no revolt. By a careful design, we control not the final behavior, but the inclination to behave – the motives, the desires, the wishes. The curious thing is that in that case the question of freedom never arises.”

It is interesting and significant that Skinner corroborates Jesus’ emphasis on the paramount importance of the inner attitude, motive, and desire (the seed of all action). It is an exciting thought that today, for the first time in the history of humanity, we have in our hands the tools to control these attitudes – but the last sentence of the above quote from Skinner jars us. Certainly, the loss of individual freedom inherent in Skinner’s program runs counter to the message of Jesus wherein control comes from the inner kingdom and is not externally imposed. Skinner’s vision gives more power to those who choose the goals than any despot in history ever had; in fact, the atomic bomb could be less threat to civilization than the more quiet concurrent advances in behavioral science of the last decade.

The research of Carl Rogers, one of Skinner’s strongest critics, has shown that under the right conditions of

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acceptance the individual personality flowers from within. External control is replaced by self-discipline so that the individual may grow from within. Though the behavior may be less predictable, it will be more creative.”

(Here we are reminded of the Third Beatitude studies wherein we see the human soul as the divine upsurge of creative vitality reaching out toward ever-higher expressions of consciousness – pushed from within, not pulled and controlled from without.)

A comparison of Skinner and Rogers forces us to conclude that purity of inner motive and desire are absolutely necessary if people are to survive as they now are—free children of God growing toward their own destinies.

The call of the Seventh Beatitude is the same for us today as it was for the first disciples. The charge is peace through reconciliation and transformation.

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Chapter Ten

“Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.”

Eighth Beatitude

We would expect the Seventh Beatitude, wherein the transforming power of Jesus’ message is let loose in the world, to be the highest level and natural culmination of the Beatitudes. Jesus in his far-sighted wisdom added another. He who embodied Second Isaiah’s Suffering Servant concept and was to die on a cross knew what his followers would face when they began to live the life he taught and lived. They would encounter the aggressive defensiveness and resistance to change that always greet a new and upsetting ideal. Many would withdraw under fire like the seed sown upon shallow soil.

Jesus knew that his way would meet with resistance even within households, as it did in his own family.

Matthew 10: 34-3 (RSV)

“Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword. For I have come to set man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man’s foes will be those of his own household. The one who loves father or mother more than me is not worthy of me; and the one who loves son or daughter more than me is not worthy of me; and the one who does not take his or her cross and follow me is not worthy of me. The one who finds his or her life will lose it, and the one who loses his or her life for my sake will find it.”
Mark 3:31-35 (RSV)

“And his mother and brothers came; and standing outside they sent to him and called him. And a crowd was sitting about him; and they said to him, ‘Your mother and your brothers are outside, asking for you.’ And he replied, ‘Who are my mother and my brothers?’ And looking around those who sat about him, he said, ‘Here are my mother and my brothers! Whoever does the will of God is my brother, and sister, and mother.’”

Jesus did not promise his followers that the way would be easy, but he did promise them that the Spirit of God would be with them.

Although the role of the Suffering Servant is re-enacted again and again, Jesus tells us that God does not desert those who are God’s servants, but is always there with the strength and courage they need.

Mark 13:9-11 (RSV)

“But take heed to yourselves; for they will deliver you up to councils; and you will be beaten in synagogues; and you will stand before governors and kings for my sake, to bear testimony before them. And the gospel must first be preached to all nations. And when they bring you to trial and deliver you up, do not be anxious beforehand what you are to say; but say whatever is given you in that hour, for it is not you who speak, but the Holy Spirit.”
Matthew 10:16-20 (RSV)

“Behold, I send you out as sheep in the midst of wolves; so be wise as serpents and innocent as doves. Beware; for there are those who will deliver you up to councils, and flog you in their synagogues, and you will be dragged before governors and kings for my sake, to bear witness before them and the Gentiles. When they deliver you up, do not be anxious about how you are to speak or what you are to say; for what you are to say will be given you in that hour; for it is not you who speak, but the Spirit of your Father speaking through you…”

The eternal joy that accompanies the presence of the Spirit transcends whatever the world can do to a person. The demands of Jesus’ Way are the same kind of burden that wings are to a bird. (Leslie Weatherhead)

Matthew 5:11, 12 (RSV)

“Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so people persecuted the prophets who were before you.”

Besides the promise of spiritual presence to bear us up in times of trouble, there is another element in the Eighth Beatitude. Within suffering itself there is a positive, creative force through which human beings can grow.
Arnold Toynbee, in his *A Study of History*, finds that civilization as well as individuals grow by response to challenges and by overcoming obstacles.

“A survey of the great myths in which the wisdom of the human race is enshrined suggests the possibility that people achieve civilization, not as a result of superior biological endowment or geographical environment, but as a response to a challenge in a situation of special difficulty which rouses him or her to make a hitherto unprecedented effort.”

He states this general principle in a way that sounds more like a poet than a historian.

“The first stage, then, of the human protagonist’s ordeal is the transition from Yin to Yang through a dynamic act – performed by God’s creature under temptation from the Adversary – which enables God himself to resume His creative activity. But this progress has to be paid for; and it is not God, but God’s servant, the human sower, who pays the price. Finally, after many vicissitudes, the sufferer triumphant serves as the pioneer. The

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human protagonist in the divine drama not only serves God by enabling Him to renew His creation but also serves others by pointing the way for them to follow.”

In the first seven Beatitudes, the promise is made that blessing is experienced by those who are working out ways to be in right relationship with God, others, and themselves. The emphasis is on the transforming power of positive attitude and action. There is no evidence that this teaching pattern is broken for the Eighth Beatitude. It is very important to remember this lest the reader come to believe that the message of the Eighth Beatitude is that persecution is in itself good. The above quotations from May, Jung, and Toynbee stress the potential for constructive change that comes as a result of difficulties. It is a creative response to the challenge not the challenge itself that brings opportunity for growth. The blessing lies not only in positive results but in God’s constant presence with us in the whole process. The much-persecuted Apostle Paul in his Letter to the Romans (chapter 8) still insists that in everything God works with us for good and that absolutely nothing can separate us from God’s love.
Chapter Eleven
“...Within Your Reach”

In the Beatitudes, Jesus has described a personality—the personality which he embodied and the personality which he demands of his followers. The person he describes is open, selfless; aware, sensitive, and loving of others; responsive to the will of God and acting under the direction of God’s Spirit; full of enthusiasm, vision, and creative desire; above revenge, anger, and retribution; pure and genuine in motive and innermost thought; powerfully persuasive, transforming all around him; and filled with courage and determination not to be disheartened and defeated by obstacles, but able to grow by flexing his/her muscles against them with the knowledge that the joy of the presence of the Spirit transcends all earthly adversity.

If we believe that Jesus meant what he said and really intended us to live out his message as he did and that it is a practical, workable way of life, we must stake our lives, our jobs, our future on it. We cannot use the Beatitudes cautiously a little at a time and only when convenient if they are to be effective and transforming in our lives and the lives of those around us. They work not because of what we do and say, but because of what we are when we are sincerely trying to live them.

We live in a time of ferment and change and turmoil. Social and political unrest, emerging nations, rapid advances in all fields of knowledge and technology, behavior control, and the threatened extinction of all life make ours a time of greatest opportunity as well as of greatest risk. The church is re-examining itself. What is its mission? How can it maintain itself and still give itself without reservation to the challenge ahead? Some even question whether or not Christianity is obsolete.
Yet the same leaven is still waiting to transform the loaf if we will but take it seriously and give ourselves wholeheartedly to the work begun in Galilee. The same message summarized in the Beatitudes is still waiting for those courageous enough to live it every day. The same spirit of Christ is still with us, strengthening us wherever two or three are gathered together in his name.
Study Aids

First Beatitude

1. Each Beatitude has three parts. What are they and how do they relate to each other? (As you study each Beatitude note how the third part of the statement is appropriate in each one.)

2. Read the Bible passages listed under the First Beatitude. Note what each one adds to your understanding of the First Beatitude.

3. How is the first Beatitude related to the Kingdom of Heaven?

4. How do the Beatitude principles differ from rules and commandments?

5. What does Jesus’ paradox “love yourself, lose yourself” mean to you?

6. How does this Beatitude (1st) pertain to your own life? In response to this First Beatitude, what changes might you begin working on in your life?

7. State the First Beatitude in your own words.

8. What is the difference between “Happy” and “Blessed”?

Second Beatitude

1. What new facets of the word “mourn” does this chapter give you?
2. Read the Bible passages. What does each add to your understanding of the Second Beatitude?

3. How does one “share a neighbor’s pain”?

4. Define “agape.”

5. How is it possible to love the “unlovable”?

6. Who is your neighbor?

7. What is dialogue?

8. How is it possible to love everyone?

9. State this Beatitude in your own words.

**Third Beatitude**

1. What does “inherit the earth” mean as a blessing for the meek?

2. Read the Bible passages. What does each add to your understanding of the Third Beatitude?

3. What does being God’s servant mean?

4. On page 57 Heard is quoted as saying “meek” in this Beatitude is a description of an energy which instead of exploding is channeled and directed. Compare this with Ligon’s idea on page 79.

5. What do you think of Buttrick’s assumptions that Jesus made about prayer (p. 59-60)? What does this say to you about “the will of God”?
6. State this Beatitude in your own words.

**Fourth Beatitude**

1. In what ways does the Fourth Beatitude carry the First Beatitude principle further?

2. How have you participated in the Fourth Beatitude style and what other practices could you adopt in the near future?

3. Read the Bible passages. What questions or comments do you have? How do they add to your understanding of the Fourth Beatitude?

4. How did the passages clarify the meaning of the Fourth Beatitude and its relation to the First?

5. State the Fourth Beatitude in your own words.

**Fifth Beatitude**

1. What is the difference between “steadfast love” and “steadfast forgiving love”?

2. How does the Fifth Beatitude carry the Second Beatitude deeper?

3. Read the Bible passages. What does each add to your understanding of the Fifth Beatitude?

4. How do you personally respond to the idea that Jesus prohibits anger?
5. What do you think of Ligon’s idea of inherited emotionality and our choice of how to invest it?

6. How have you experienced anger in your life and what has been its effects on you?

7. State the Fifth Beatitude in your own words.

**Sixth Beatitude**

1. How does the Sixth Beatitude carry the Third Beatitude deeper?

2. What does purity in inner attitude, thought, motive, and desire mean to you?

3. What does Socrates’ “The unexamined life is not worth living” mean to you?

4. In what ways do the pure in heart see God?

5. Read the Bible passages. What does each add to your understanding of the Sixth Beatitude?

6. State the Sixth Beatitude in your own words.

**The Seventh and Eighth Beatitudes**

1. How do these last two Beatitudes fit the pattern of the first six?

2. Read the Bible passages. What does each add to your understanding of the Seventh and Eighth Beatitudes?
3. How does the “Let your light shine” message of Matt 5:14-16 (RSV) work with the emphasis on humility in the First Beatitude?

4. What does “transformation” mean to you? How does it come about?

5. What is “positive reinforcement”?

6. What dangers do you see in the Seventh Beatitude? What is necessary to avoid these dangers?

7. Why do you think Jesus didn’t finish his Beatitudes with the Seventh?

8. What did Jesus promise would make possible joyous life in a persecuting world?

9. How do you respond to the idea that suffering is a creative force?

10. In what way does the blessed one of the Eighth Beatitude differ from those of the other seven?

11. Why did we count 8 instead of 9 Beatitudes?

12. State the Seventh and Eighth Beatitudes in your own words.
Chapter 2

Psychology, Spirituality, and the Beatitudes

One of the most moving experiences of my life was going to the Holy Land (in Israel) and visiting the Mount of Beatitudes where the Sermon on the Mount was given. I took a photo there that day, which I will never forget, June 10, 1977. (See photo on back cover.)

Please join me in projecting ourselves into this picture taken there at the Mount of Beatitudes overlooking the Sea of Galilee. This is the view Jesus had over the heads of his disciples and those in his inner circle, many of them women. This inner circle understood him better than the throngs who gathered around him for healing and just to be in his charismatic presence. He had brought them here because of a growing concern over increasing opposition building up from some religious leaders who were scandalized by his message. He knew his time was becoming limited, and he must somehow seal his message into the hearts and minds of this inner circle. To look at them on this day, it would not
have seemed likely that they would preserve the message for future generations. Most could not read or write. He would have to use the method the ancient rabbis had used of compressing truth into short passages striking enough to be remembered. As they were later recited, these passages would recall the larger body of related truth. Thus, the Beatitudes. So here, with this humble little band, Jesus began the Sermon on the Mount.

Likewise, over the past 20 years, research has been underway which has a great deal of relevance for us as Christians trying to live out the message of Jesus. Data has been gathered by Dr. Clayton Lafferty and Human Synergistics on about a million people throughout the country. This data has been processed and validated by the University of Michigan’s Institute for Social Research. In 5% of the people, a pattern was found which characterized those most effective in all life situations such as marriage, family, work, and play, and which allows the one having it to cope with stress without physical or psychological damage. This information was used to identify an Ideal Profile (Figure 1).

When giving a Beatitude talk at the First Baptist Church, I met Dr. Joe Fisher who had done a lot of work on this research when he was with Human Synergistics. He and I decided to plot the personality traits found in the Sermon on the Mount (which we called the Beatitude Profile) and see how they compared with the Ideal Profile. Here is what we found. It is the Ideal Profile extrapolated out almost to the limits of the four positive life styles: Achievement, Self Actualization, Humanistic-Helpful or Encouraging (including Empathy and Compassion), and Affiliative (People Orientation). In the Beatitude Profile, the eight self-defeating life styles are shrunken back dramatically, to zero
in some cases. These self-defeating life styles are Approval Needs, Conventional (Resistant to change), Dependent (Lacking in self-confidence), Avoidance of Conflict, Oppositional, Power and Control Needs, Competitive rather than collaborating, and Perfectionistic.

We were excited to find what this evidence that the message Jesus taught 2,000 years ago represents the most effective way to live in our world today, and, we believe, in all times and places.

As we begin to study the Sermon on the Mount, right off, we notice something unusual about Jesus’ teachings, and I imagine they seemed peculiar to his contemporaries. He did not talk about rules or commandments, but about inner attitudes, thought patterns, motives, desires, meanings.
Organizational Culture Inventory™
Historical Ideal Culture Profile
Ideal Culture
All respondents, N= 1160

Research and Development by: Robert A Cooke, Ph.D. and J. Clayton Lafferty, Ph.D.
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Figure 1.
Where the Commandment says “No killing,” Jesus says “No anger.” Where the Commandment says, “No adultery,” Jesus says “No lust.” He always went behind the outward action to get at the seed, the thought, and attitude that causes the action.

He understood and applied the principle now known as such a powerful tool, that of cognitive therapy. Thoughts, which we can control, and, therefore, are responsible for, are the cause of our feelings, our moods, and our motivations and actions. Research in recent years on stress tells us that our thinking patterns are what determine what, if any, damage and strain to our bodies and minds will result from the stress. Our immune system is very vulnerable to how we think about and interpret the stress that is coming our way.

In the Beatitudes Jesus gave us an ingeniously constructed series of thought patterns, which are prescriptions for infinite growth and development into the kind of people we want to be. As Jesus put it, the Kingdom of God (right here on earth as well as in the next world) is within us, and as in later translations it is “within your reach.” The thinking tools we need for infinite inner growth in mind and spirit, are now available to us.

Going back to the Beatitudes as a summary of Jesus’ teachings, here is a chart constructed by organizing the teachings of Jesus under the Beatitude headings. (See Appendix A: The Kingdom’s Pathway) This gives us a way of studying them by subject as well as of interpreting the Beatitudes using Jesus’ own words.

The first three Beatitudes describe what our thoughts and attitudes are to be toward our self, other people, and toward God, in that order. The second three Beatitudes
recapitulate this order, but carry the thoughts and attitudes toward self, other people, and God to a deeper and more profound level. Jesus used the term “neighbor” for “other people,” meaning all people on earth.

There is a powerful relationship at a soul level between the self, neighbor, and God, where all three are interconnected in a continuous relationship depicted by a triangle. The sides of the triangle each represent these relationships and each one has an effect on and magnifies the others. “Dialogue” describes a relationship wherein there is an address and response and a deep flow of meaning and love between the parties. Martin Buber called the dialogue between people “I and Thou” in his book by that name. Paul Tournier told us that real human dialogue is always doubled by an inner dialogue with God. So we will coin a new word “Trialogue” to describe this I-Thou-God triangle of depth relationships. Jesus referred to this as the two great commandments of love toward God and loving your neighbor as yourself. Is this not what Jesus meant when he said that wherever two or three are gathered together in his name, he will be there in the midst of them?

Here are the first three Beatitudes, the first Trialogue. The First Beatitude, describing an attitude we are to have about self, is the prerequisite of all the rest. “Blessed are the poor in spirit, for theirs is the kingdom of heaven.” Unless we are humble and open to new truth, we will be unable to learn anything new. Here we are feeling and recognizing our spiritual need. We must be open and teachable. We must get rid of any excess baggage that is a handicap to us on our pathway to progress.

The core value of Poorness in Spirit is humility. Jesus ended many of his teachings on this one with, “Whoever
exalts himself will be humbled, and whoever humbles himself will be exalted.” Some powerful examples are Francis of Assisi and Gandhi.

Robert Greenleaf of AT&T, in 1970, came up with the term, “Servant Leadership,” which is gaining momentum in recent years. The idea is that the leaders of the future will be those motivated by a desire to serve, rather than by a need for power, prestige, or status. Jesus illustrated this to the disciples when he washed their feet at the Last Supper.

The highest aspect of this First Beatitude is what Jesus called losing oneself. This is completely breaking out of the ego-shell in what Abraham Maslow called self-transcendence. Maslow found the self-transcenders to be the ones who have made the most contribution to humanity. Having broken out of the ego-shell, we can now notice the needs of others. We are ready to consider the Second Beatitude.

“Blessed are those who mourn, for they shall be comforted.” Free to look into the eyes of another human being, we may be allowed to see there the being of God. Awareness leads to sensitivity, empathy, love, and dialogue. In the synagogue at Nazareth Jesus proclaimed his mission to be that of compassionate service. Later he was to say that this kind of self-giving, unconditional love is the distinguishing mark by which one can tell his disciples.

The Third Beatitude is “Blessed are the meek, for they shall inherit the earth.” Here we are at the God-point of the I-Thou-God triangle. The New Testament Greek word that was translated “meek” is “praos.” In those days it was used to describe animals that had been tamed and trained to work with people, submission to the will of a higher being. Another interpretation would be “God-molded.” Receptivity
is another word which describes the relationship to God and implies the flow back and forth of dialogue—a relationship where there is giving and receiving. God needs and longs for a relationship with us just as we need and long for companionship with Him.

The second trilogy of Beatitudes takes the attitudes toward self, neighbor, and God to a deeper level where living them out becomes more difficult. In the Fourth Beatitude, the attitude toward self, swings from being poor in spirit to being filled with spirit. “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.”

With the safeguards of the first three Beatitudes, it is now time to pour out the fires of desire toward our life purpose and mission. Viktor Frankl found that those who survived the Nazi death camps were those who saw meaning and purpose in life and had a clear vision of a goal to live for in the future.

The Fifth Beatitude takes the relationship with others beyond the love and compassion of the Second Beatitude to the inevitable situation where our neighbor has done something that injures us. Here Jesus tells us to break the age-old cycle of vengeance and hate by saying, “Blessed are the merciful, for they shall obtain mercy.” Here the control of our thoughts, feelings, and attitudes is really put to the test.

Seeking first to understand the other and why he or she might have said or done the hurtful thing, Jesus tells us to return good for evil, love our enemies, and do good for those who spitefully use us. Here is the only transforming power that can really change and save the world. In our time, there is a growing recognition of this truth, and we
have examples of people like Gandhi and Martin Luther King who have used it successfully. However, it will not work if it is just an external strategy. The inner attitude must be one of peace and love or it fails. Gandhi was uncompromising in excluding any who still harbored hate in their hearts from his group about to take part in non-violent action.

From our fiery friend, the Apostle Paul, we remember, “When reviled, we bless; when persecuted, we endure; when slandered, we try to conciliate.” (I Corinthians 4:12b-13a, RSV)

“Blessed are the pure in heart, for they shall see God.” Here the relationship with God is taken beyond the Third Beatitude to where we actually see and experience the being of God in a true dialogue and companionship producing the unique quality of joy. Teresa of Avila called it “spiritual delights.” Carl Jung said that the desire or libido motivating us on to spiritual growth and union with God is much more powerful than the sex drive.

As we become more aware, we see God increasingly in the inter-connected, inter-dependent, delicately balanced universe of which we humans are an integral part. The detailed beautify of each flower maintains its perfection no matter how many times you magnify it. Purpose and intent is woven into the very fabric of our universe. The sky, which gives us such ever-changing beauty, was constructed with an intricate, delicate balance that makes it possible for us to live on this earth. A vast membrane lets in just enough light for photosynthesis to produce life, but screens out the kind of ultraviolet rays that would kill us in an instant. Even our atmosphere is made with just enough friction-producing
capability to burn up most all of the millions of meteorites that daily fall into our atmosphere, and would pulverize everything on earth. Plants breathe in carbon dioxide and exhale oxygen while animals and people do just the opposite in a mutual, symbiotic process.

Now come the last two Beatitudes, which tell us what to do with what we have learned in the two trilogies of the first six. There are two aspects to the Seventh Beatitude: the inner aspect, and the in-the-world, outer aspect. “Blessed are the peacemakers, for they shall be called the children of God.”

Prayer, meditation, and their hoped-for result, spiritual growth, are only possible in an atmosphere of calm, equanimity, serenity, and inner peace. How then do we accomplish this in the midst of life’s crises? Does Jesus mean we wait until life is placid before we can work on our spiritual growth? Navy Captain David Carey achieved tremendous spiritual growth during the five years he was imprisoned, beaten, and tortured in Vietnam. How did he do it? He says, “You must take it. You have no choice about that. The only choice you have is how. You do what you have to do, do your best, a day at a time. Keep your sense of humor. Most important, you must learn and continue to grow every day.” The little band of prisoners pooled their knowledge and taught each other every day. And most important he says, “Keep the Faith—in yourself, in each other, in your country, in God.”

Now, how can we say we don’t have time or wait until things calm down a little before we attend to our spiritual growth?

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growth? We can control our thoughts, and thus our feelings and behavior. When Jesus says, “Be not anxious...Consider the lilies of the field...” he is asking us to use our minds to calm our worries and anxieties. He would not ask it, if it were not possible. All of the eternal things are secure. We must get on with our spiritual growth every day, just as David Carey did in Vietnam.

The second aspect of the Seventh Beatitude is transforming the world. Beethoven prophesies the resulting joy of this in the chorus of his Ninth Symphony, based on Schiller’s, “Ode to Joy.”

The unrest of our time could be transmuted into the greatest opportunity in the history of the human race. Social and political upheaval could be transformed into the reality of love and compassion by the application of the Second Beatitude. An understanding and practice of the Fifth Beatitude could transform hostility into dialogue. With meekness toward the will of God unlocking the action of the Holy Spirit, our vast, newly acquired knowledge about our world and ourselves could conquer starvation and disease, and resolve conflicts creatively and peacefully.

Having achieved that Vision of what we and our world might become if we follow the teachings of Jesus, why would he throw in this final negative note? “Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.” Could it be that he was stating the reality to them of what would happen as soon as they went out into the world to save it? Notice that the second half of this Beatitude is the same as that in the First, “…for theirs is the kingdom of heaven (God).” A perfect symmetry. In fact, you will notice that the second half of each Beatitude is the spiritual consequence of practicing the first half.
This Eighth Beatitude principle of growth through adversity and challenge is archetypal in our universe. All of evolution depends on it. Muscles only develop by meeting resistance. Arnold Toynbee spent a lifetime studying history for its lessons and meaning. He concluded that all of the 21 great civilizations as well as all individual people grow in response to challenge and that within certain limits, the greater the challenge, the greater the response. Four years ago, our construction business was almost destroyed by a changing market. A principal factor in our survival was the trust built up over the years with employees, customers, suppliers and financial institutions. Although I wouldn’t choose it, I think God for the strengths that this time of troubles has given us. I hope that others can benefit from sharing of our learning.

Let us summarize the Beatitude principles now by describing the personality traits of a person practicing them. These traits also, of course, describe the personality traits of Jesus himself. The person he describes is open, selfless; aware, sensitive, and loving of others; receptive and responsive to the will of God; full of enthusiasm, creative desire, and vision; above revenge, most kinds of anger and retribution; pure and genuine in innermost thought; filled with peace and equanimity and spreading peace and transformation to all around; and filled with courage and determination not to be disheartened and defeated by obstacles, but able to grow by flexing muscles against them with the knowledge that the joy of the presence of God transcends all earthly adversity.
Brother Giovanni in 1513 A.D. summed it up well like this:

“The gloom of the world is but a shadow,
Behind it, yet within reach, is joy.
There is radiance and glory in the darkness, could we but see,
And to see we have only to look.
I beseech you to look.
Life is so generous a giver, but we,
Judging its gifts by their covering,
Cast them away as ugly, or heavy, or hard.
Remove the covering and you will find beneath it a living splendor,
Woven of love by wisdom, with power.
Everything we call a trial, a sorry, or a duty, believe me…the gift is there,
And the wonder of an overshadowing presence.”

A translation of the Beatitudes can be made into the concepts taught by Scott Peck in his book, *The Road Less Travelled*, which has been on the best-seller list now for about ten years. The first line in the book is, “Life is difficult” (Eighth Beatitude principle). To begin with, we translate Peck into Anti-Beatitudes where each Beatitude is shown as its opposite. And we study them in reverse order, starting with the Eighth Beatitude. Then each Anti-Beatitude takes us downhill to the next. *(Appendix C)* We call these Anti-Beatitudes Entropy Forces. We learned about Entropy Forces when I was in engineering school. They are the forces that tend to cause the universe to run down into chaos. They are the counter or resisting forces to the life forces, the will to grow, and the fires of desire pushing us on to spiritual growth that Jung described.
The Anti-Beatitudes all start with the Eighth Anti-Beatitude wherein we try to take the easy way out and avoid pain and suffering. Scott Peck quotes Jung: “Neurosis is always a substitute for legitimate suffering.” The Seventh Anti-Beatitude is “Destruction of Peace,” spread of fear and anxiety, distrust, and exclusiveness, all growing out of unresolved conflicts. This leads downhill to the Sixth, which is lying, stealing, denial of reality, and resistance to self-knowledge. Then, in the Fifth, come vengefulness, prejudice, antipathy and intolerance. The enthusiasm, hungering, and thirsting of the Fourth Beatitude becomes stagnation. The Third becomes “Willfulness” and resistance to the will of God. The Second Anti-Beatitude is “Hate” with no listening, caring, or concern winding up with hurtfulness and even killing. The final Anti-Beatitude is “Egotism” and selfishness, pride, and closed-mindedness. Sometimes it is useful to look out on a part of the world to assess where it is on this chart in order to see what needs to be changed.

Before getting depressed, let us look at the next chart that changes these Anti-Beatitudes around to “Forces that Nurture Spiritual Growth.” [Appendix B: Forces That Nurture Spiritual Growth] Now we are back in the refreshing world of Jesus’ Beatitudes, which is a translation into Scott Peck’s terms. Now we are working our way back up the pathway to the Presence and community with our sister and brother souls.

The Beatitudes are so archetypal that almost any significant body of truth can be translated into their form. They can be secularized so as not to offend the principle of freedom of religion in the business world. Here they become “Guiding Principles.” This chart shows this translation, but also on the same chart are the eight
characteristics of successful companies written about in their book *In Search of Excellence* by Peters and Waterman (Thomas J. Peterson and Robert H. Waterman, Harper and Row, 1982. (D)

Next, I would like to share with you my explorations to get a better mental image of the relationship with God, the Third and Sixth Beatitude principles. I’m guessing that you may have the same need as I. With the help of knowledgeable friends, I found a great deal of help from the Christian spiritual masters and mystics (whom I will cover at another time) as well as the work of the Italian psychologist Roberto Assagioli, who died in 1975. Assagioli combined the work of Jung and Maslow to come up with his theories. I have been familiar with Maslow almost throughout my 44-year career in the business world, as I would guess most of you probably are. So let us begin with Abraham Maslow since his theory of motivation has been accepted in management science for decades. You are all familiar with his Hierarchy of Needs and how, as each lower need is satisfied, it ceases to motivate and the next need in the Hierarchy becomes the motivator. In my 44 years in the business world, I have experienced every need at some time or another, and have found his theory to be true even if I have progressed all the way to the top and fallen down to the bottom again. Maslow’s Hierarchy goes from the basic physical needs, to security needs, to the need for belonging, the need for self-esteem, and finally the need for self-actualization. (Not how these shift from internal to external in the Hierarchy.)

Now, in his later years, Maslow went over the country studying the people who were the most psychologically healthy and were contributing most to the altruistic betterment of the human race. He wrote about these studies
in, *Toward a Psychology of Being, Religions, Values, and Peak Experiences,* and *The Farther Reaches of Human Nature.* As a result, he established another rung on the Hierarchy of Human Needs above Self-Actualization, which he called Self-Transcendence (see Guiding Principle chart for First Beatitude). In the process, he established a list of values that motivated and characterized these people and called these values the Being Values, or B-Values for short. These B-Values are:

1. Truth, honesty, reality;
2. Goodness, benevolence, good behavior;
3. Beauty;
4. Wholeness, integration;
4a. Dichotomy, transcendence, synergy;
5. Aliveness, spontaneity;
6. Uniqueness, movement toward fullest development and maturing and harmonizing of potentialities;
7. Perfection, justice;
7a. Necessity (it is good that it is that way), Let it be;
8. Completion;
9. Justice;
9a. Order, lawfulness;
10. Simplicity, being what one fully is in essence;
11. Richness, being all that one can be and accepting one’s deeper self in all its aspects;
12. Effortlessness, easy functioning;
13. Playfulness, ability to Play and to enjoy, and
14. Self-sufficiency, autonomy, independence and self-determination.\(^{42}\)

These, Maslow said, are the far goals of psychotherapy. Evidence shows that B-Value people are more “healthy” (self-actualizing, mature, and productive), and they characterize the most loved people, most admired people throughout history.

Moreover, Maslow said that these B-Values describe the perceptions that people have when they are having peak experiences, and are Meta-motivations. Maslow’s Theory Z was the view of the human being he got when he looked at their Meta-motivations or B-values. He said that any ultimate definition of the human being must include these B-Values. Repeated B-Cognizing makes our perceptions richer. He said all mystical or peak experiences are the same and always have been when you go back to the original peak experiences that revealed them. He quotes Bucke’s Cosmic Consciousness as saying the mystical or peak experiences are attention widening so that the whole cosmos is perceived as a unity.

Maslow had one caveat about the Meta-Motivations of the B-Values. The B-Values include a degree of serenity, peace, and detachment (Seventh Beatitude) in the Eastern sense of looking at oneself as from an objective, outside vantage point, especially 7a. This must not become a complacency that diminishes the will to struggle and progress.

Maslow said that you could tell where an organization’s corporate culture is by the things they grumble and complain about. Most of the organizations we have known did not really have Low Grumbles about basic security and physiological needs, although that is what they have been getting in Russia. Most of our grumbles are High Grumbles involving interpersonal slights or status, or lack of
communication. Even grumbles about pay are more likely to be ego problems resulting from comparisons with others. Then there are Meta-Grumbles about not having time or opportunities to satisfy the Being Value needs. These Meta-Grumbles usually come from the best and most Self-Actualized leaders. For instance, I know one person who is a very effective management consultant who is frustrated because he cannot chuck it all and become a Buddhist monk. Another friend who is an unusually effective manager recently put managing aside to concentrate full time on developing leaders that can change the world. These are Meta-Grumbles.

These Meta-Grumble situations have been around for a long time. Back in the 13th century Pope Celestine I got sick of the petty politics and resigned, but was followed by a very bad leader. However, Francis of Assisi resigned his position of authority, and the world is better off because of what he accomplished after resigning.

Now let us leave Maslow and bring in Jung so that we can see how Assagioli combines Maslow and Jung. Jung had been a protégé of Freud’s, but they broke apart.

However, Freud had been the first to break the materialistic 19th century view of science by bringing forth convincing evidence that we have an unconscious mind that has a tremendous impact upon our conscious mind.

Jung broke with Freud over Jung’s emphasis on the spiritual aspect of the unconscious, including the collective unconscious, which to Jung, binds the whole human race together, and contains the archetypes and wisdom of the race. Joseph Campbell has found and studied these universal principles and symbols in all the world’s cultures and said that the archetypes in the unconscious appear all over the
world and at different times in history, the same although in different costumes.

Jung said that almost all of our problems after mid-life are spiritual problems. Jung taught that the unconscious mind is the creative source of all that evolves into the conscious mind. It speaks to us in symbolic language in dreams or can be communicated with by a practice that he called Active Imagination. Proper interaction between the conscious and the unconscious (which contains the blueprint for our development) results in healthy individual spiritual growth, which Jung called individuation, as well as the evolution of human consciousness of the race. Spiritual growth and progress are viewed as a waking up process, awakening and making conscious parts of us that had been in the unconscious.

The psychologist Roberto Assagioli built upon Jung and Maslow and developed a theory that he called “Psychosynthesis.” He stated that in addition to our conscious self or “I”, we have a Higher Self (Ann Ulanov calls it the self who knows about God) which connects with the collective unconscious, and that our job in order to be effective and fulfilled human beings is to progressively grow from the former to the latter.

The Lower Unconscious is where the automatic, instinctual wisdom comes from—“the intelligent coordination of bodily functions”—those systems that control our heartbeat, breathing, adapt our immune system, focus our eyes, etc. The Higher Unconscious is the direction from which come our intuitions and inspirations. Mozart as a small child was amazed at the musical inspirations that jumped through to him full-blown out of the blue. The Middle Unconscious is the repository of our memories and has a kind of fluid boundary with the Field of Consciousness around the Personal Self. The
Collective Unconscious is what connects us all together with all beings past and present, and contains the archetypes and the wisdom of the race. The External Unifying Center is the intermediate goal from the Personal to the Higher Self. It is the Ideal Model toward which we may strive which is more understandable and doable than going directly to the Higher Self. The Beatitudes are an example of the Ideal Model. Making progress toward the Ideal Model requires will and self-discipline using meditation, therapy, visualization, symbols, Jung’s Active Imagination method, and other techniques that focus the attention and control thoughts and feelings. To get rid of bad or unwanted traits, merely withhold attention, concentration, and focus (the opposite of how to develop them). A mood of equanimity is needed for spiritual progress, ridding oneself of fear and anxiety as much as possible. The eastern attitude of detachment is helpful here. Fill the mind as much as possible with positive, optimistic thoughts and images.

Control and discipline are needed in all kinds of training. The only thing to be avoided is Repression (unconscious condemnation or fear). Suppression (conscious elimination of unwanted material from awareness) is not harmful, nor is inhibition (temporary check of reflex actions). This is useful to know in controlling anger, for instance, so that one has thought through the consequences of the various ways one might express anger and chooses the one most desirable.

One of Assagioli’s main principles is, “Every image has in itself a motor drive, and tends to produce physical conditions and external acts corresponding to them.” This is why control of thoughts and feelings is so important. Strength of will is developed by practice and exercise.

Discipline, will power, and self-control in a mood of peace, calm, and serenity while doing the necessary inner
work will awaken powers within us and raise our consciousness. Stress, pain, and adversity are the crucibles in which we grow into strength, courage, and wisdom.

The Beatitudes describe the attitudes, motives, and purposes that are the way life should be lived out in the world. Behavioral research verifies this more and more with each passing year. Yet, in my 44 years of studying the mission and message of Jesus there is something more, even more important, that is basic to the way things work in the universe.

The Spirit of Jesus the Christ is available to dwell simultaneously in each person in all times and places. If we can open ourselves to this Presence, we can feel it and be sustained by it continually. Many have reported and described this over the centuries. This state of being is characterized by peace, joy, and love, recognizing the interconnectedness, kinship, and interdependency of all beings. This special spiritual peace, joy, and love is independent of worldly events and conditions, even though influencing them. This state of being is what Jesus called the Kingdom of God or Kingdom of Heaven.

Meditation and prayer are the tools by which our inner being grows and unfolds toward this Kingdom of God state of being. We can feel it in our heart center. It feels like not only a Presence, but also a Relationship. Our part of this Relationship is best described by receptivity. Receptivity is being sensitive to the guidance and direction that we feel and see unfolding in external events (mostly beyond our control) that we experience continually throughout each day in serendipitous ways.

Over 40 years ago, when I began studying the Beatitudes I approached them in a more humanistic way. For over 20 years, I have been working on daily meditation involving
the beauties and processes of nature, how the universe is evolving, the workings of God and Christ and people, and the personal loving relationships between us all. Gradually this has led to a paradigm shift in the way I feel and experience the universe. I now feel and experience more of a relationship with a Christ, Who is growing, living, loving, and reaching out for companionship. I note daily the way that serendipitous events and ideas happen. As a result, I have a more secure feeling about living in this complex world. I can see things evolving toward ends and purposes that are exciting.

To help achieve the paradigm shift in the way we need to look at the universe in order to be open to this inner Presence, we will go through a series of observations.

Observation One: We are living in a time of rapid change and transformation. Although there are many evidences of painful readjustment and negativities, nevertheless, there is an increasing spiritual awareness taking place. This is underway wherever we see evidences of cooperation, collaboration, team-building, participative management, social justice, global perspectives and world peace, compassion, initiatives for lessening world hunger and homelessness, ecological concerns, universal health care, equal opportunity relative to race and gender, integrity, acceptance, tolerance, worthiness of the individual, coaching and mentoring, outplacement policies that are caring and supportive, ending of status symbols, recognition of employee rights, and democracy.

Observation Two: There slumbers within us a Higher Self, in touch with the abiding Presence of Christ, but awaiting our awakening. Here is our true image as a child
of God. Here is the source of all of our spiritual powers: the intuitions, the inspirations, the ethical humanitarian and heroic impulses, the higher feeling of altruistic love, the higher states of contemplation, illumination, and ecstasy.

Below our level of everyday consciousness is another remarkable Divine gift containing the instinctual wisdom without which we could not live. From here come all of the automatic regulating systems that control our heartbeat, our breathing, our immune system, the focus of our eyes, and that adapts the rhythm and rate of these systems to the external events impinging upon us, allowing us to respond to these external events more effectively.

Look what this instinctual wisdom does for our fellow beings the animals. It provides the remarkable homing system for carrier pigeons, the design for the nest of the humming bird that makes each one identical to the nest of every humming bird that has lived since they first appeared on earth. It intricately controls the tension of each muscle of the bird to allow it to use the laws of aerodynamics to fly at exactly the speed, altitude, and direction it desires. It guides the salmon back to a struggle that uses up its life forces so it may spawn at the exact same place where it was born. It provides the dog with a window through its sense of smell that gives it information about the emotions of beings around it. It provides the bee with a sign language that allows other bees to pick up valuable information concerning the whereabouts of nectar. It provides timing information for birds, fishes, and furry creatures that tells them precisely when they must change location and adapt to a changing season.

By having all of this vital information rush in to us through this lower door to the wisdom of the universe, our ordinary consciousness is spared to concentrate on those
things needing conscious control, plus with whatever surplus consciousness we have, to be on our way to growth to higher consciousness.

The awakening of our Higher Self to the Divine Inner Presence within us allows a clear flow of the universal wisdom into us, which manifests as peace, joy, love, wisdom, inspiration, intuition, and illumination. Prior to the total illumination, sudden flashes of insight pierce through for short periods of time. (Mozart described how he felt as a child when these flashes of musical genius would break through to him from he knew not where.) The general theme of these insights is order, harmony, beauty, and the uniting of all beings into an interconnected interdependent, linking network of love.

Observation Three: Dialogue involves a flow of meaning between human beings, address-and-response, at the deepest level and spirit-to-spirit communication, which might be called communion. There is a high level of mutual empathy present in dialogue. Genuine dialogue is always doubled by a Spirit to spirit dialogue with God or Christ. We can refer to the whole process as triadologue. Human destiny will be when triadologue has spread all over the earth: the Kingdom of God on earth.

Section 2

The Beatitudes at Work
Chapter 3

Talk To the Michigan Society of Professional Engineers, Ann Arbor Chapter

In 1947, I was a student delegate to a national convention of engineers where C. E. Wilson was the principal speaker. Those of you in your more "mature" years, as I am, will remember that at that time there were two C. E. Wilsons—one headed General Motors and later was in Eisenhower’s cabinet making remarks that got him in trouble, and the other was head of General Electric. The latter is the one who spoke to us. Wilson said that, in the future, engineers would increasingly be leaders of society—which in fact, the future survival of society might depend on engineers stepping up the positions of leadership. We had just experienced the first atomic bomb and he foresaw that the critical problems confronting society would relate to technology, which would
become increasingly complex. He felt that the rational, objective, intelligent problem-solving approach and usually altruistic motivation of the engineer fitted him or her for this future leadership role. Engineers and high technology professionals are generally interested in taking scientific theories and applying them so that they work for the benefit of all humanity.

Wilson’s prophecy hasn’t really happened yet. In fact, engineers are somewhat less likely to be found in corporate leadership positions than they were in those days – having been replaced by lawyers and financial people in many cases.

In the intervening 35 years, however, some things have happened in the field of human behavior studies to make it possible for C. E. Wilson’s prophetic dream to come true. First of all, we now understand the typical engineer’s personality characteristics and its unique strengths and weaknesses. In addition, we know how to teach engineers to develop and overcome the weak elements in their personality profiles in such a way as to allow them to not only be more effective communicators of their engineering insights, but also to develop leadership skills.

Professor Lee Danielson of the Industrial Relations Dept. of the Business Administration School of the University of Michigan said in 1960 in his book *Characteristics of Engineers and Scientists* (University of Michigan Bureau of Industrial Relations, 1966) that engineers are more responsible, objective and involved in their work than other workers, as well as more ambitious, creative, analytical, introverted, and emotional. His study also indicated that the training engineers receive makes us more critical, creative, self-confident, individualistic, self-directed, competent, and insensitive to human relations factors. It’s easy to
understand why—if we miscalculate in designing a beam, many people could be killed. We are taught to be right, not relational.

More recent studies confirm that engineers are heavily task-oriented, high in achievement, but lacking in people orientation, with oppositional tendencies growing out of a probing, analytical bent.

Now the positive characteristics make for powerful leadership potential, and we now know that human relations and leadership skills can be taught, so the typical weaknesses can be overcome. Once these weaknesses are overcome, it is easy to see that unusually powerful leaders can be developed who will be sorely needed as this century draws to a close.

However, relational and leadership skills are best learned and maintained by skill practice, like an athletic skill, rather than by just amassing knowledge intellectually. The addition of humanities courses in the engineering curriculum may broaden an engineer’s outlook, but does very little to develop these skills. We have used consultants, primarily Human Resources Development Associates of Ann Arbor, to do this training in our company because we want to provide the tools that the person will need to develop his or her potential. A basic postulate is that each person is responsible and accountable for and can change his or her thoughts, feelings, and behavior patterns.

The most basic communication skill, and one that usually shows dramatic results in a short time, is empathetic listening. Working in pairs or trios, people check their understanding of what another has said by such techniques as paraphrasing. Concepts, thoughts, and emotions are exchanged and checked out until one develops the needed degree of concentration and empathy.
Then the principles of conflict resolution and teambuilding can be taught and understood. We have used teambuilding sessions to improve interface problems between our clients and our organization and, in one case, between designer, constructor, and two different groups from the owner’s organization all at once. The basic principle is to identify “games” that are being played which prevent problem solving, for each group to understand the other group’s problems and needs. Then problem solving is done in such a way as to resolve the issues in the most mutually beneficial way for all parties. We are sure that millions of dollars and weeks of schedule time have been saved for clients by this approach.

As one begins to hear and understand what others are saying and feeling, he or she is beginning to be able to supervise others. For this, one needs a basic understanding of people’s needs and how they are motivated. Abraham Maslow’s “Hierarchy of Needs” is fundamental to this. The following section is based on Maslow’s work.

Maslow’s hierarchy has a continuum of needs going from physical, security, social, intellect, ego, and, finally, self-fulfillment. As each need is satisfied, the next need rises to be of the greater importance and the original need decreases in importance. However, the continuing requirement is to satisfy each need is greater than for the need before it. Only the last need, self-fulfillment remains at the highest level because it can never be entirely satisfied. Consistency is an element of all needs and also cannot ever be satisfied. It is the last need to be met.

The consistency need is a measure of how well one’s values are internalized—the congruence between the ideal self and the real external self that is projected. The consistent
person evokes trust in others and thus consistency is an essential ingredient in leadership.

Self-fulfillment or self-actualization has infinite motivational potential and never reduces as do the other needs when they are satisfied. Progress in self-fulfillment can be seen as status-consciousness, critical cynicism and territorial prerogatives are replaced by enthusiasm, perseverance, endurance, and the ability to see and nurture the positive elements in people and situations while not denying the reality of the shortcomings. Another dimension of self-fulfillment is openness to new truth and continuous learning and growth through life. This averts the all too common tragedy of those who stop growing, lock into a static view of life, and create a roadblock in a growing organization.

Another fruit of self-fulfillment is equanimity, ability to keep one’s cool under fire—a major requirement of leadership. Actual tests have shown that anxiety not only causes physical damage, but temporary memory loss and inability to use one’s native intelligence. Trial lawyers and labor negotiators have known and used this fact for years.

Two other qualities should be developing in those growing toward the top leadership positions require quite advanced levels of self-actualization. One quality is the ability to understand and relate to all kinds of people without narrow prejudices and antipathies. The other is to be able to recognize the talents and capabilities of people so as to fit them to jobs where they will be effective and can grow and fulfill themselves.

But lest we get the mistaken idea that self-fulfillment or self-actualization is a me-first characteristic, Maslow points out that its highest level is self-transcendence or altruism. Engineers who reach this level will be ready to lead our
society toward C. E Wilson’s dream. The word “duty” has
gone out of fashion in recent decades, but it used to express
this quality of selfless giving for the cause. Admiral Nelson,
who had lost an arm in one battle, and the sight of an eye in
another, lay dying on the gun deck of his flagship, the
Victory, at the conclusion of the Battle of Trafalgar. He had
won the battle which was to save Europe from having
another major war for a century afterward. The last words
they heard him whisper as he died were, “Thank God, I’ve
done my duty.”

I’d like to share with you what we have found to be the
most effective tool for developing people for leadership roles
and helping them to modify their attitudes and behavior in a
positive way. It is based to a large extent on Maslow’s work
and was developed by Human Synergistics, a management-
consulting firm in Plymouth, Michigan. It helps each of us
see where we are on Maslow’s Hierarchy—all the way from
basic security needs through social needs to self-fulfillment.
Then it helps us change and grow in a positive direction. It
is called the Life Styles Inventory and helps a person see
where he or she is in twelve different dimensions. Over the
past decade, this tool has been tested on over 200,000 people
and the results validated by the University of Michigan’s
Institute for Social Research.

Using the profile developed for the typical “engineer,”
let’s briefly run through each of the life styles.

Note that, in general, engineers are task-oriented more
than people oriented. In terms of being “Humanistic-
Helpful,” engineers are slightly less developed than average,
and about half the average for affiliativeness or friendliness.
The Need for Approval is slightly above average. They are
less Conventional than average, which we would expect
given their creativity. They are quite above average in
Opposition because of their probing, analytical “from Missouri” attitude. They are slightly above the mean in Power Style or need to be in control of situations. This makes it hard for them to delegate. They are above average in Competitiveness and if this extends much further out and combines with higher Need for Approval, they will be a prime candidate for migraine headaches because of the internal stress set up. The typical engineer is above average in Competence and considerably above average in Achievement. Their outstanding characteristic, Self-Actualization, is below average, however. Self-actualization can be increased by becoming more at ease with people and developing the Humanistic-Helpful and Affiliative while reducing the defensive self-defeating traits.

Now let us look at what the validated research has shown to be the ideal profile. This has proven to be most effective in all life situations, including management, marriage, and family life, and the ability to cope with stress. This profile currently exists in only 5% of the population. However, our own experience and that of others has shown the using this tool allows people to change their profile dramatically in the direction of the Ideal Profile, and measure progress along the way. This is not forcing everyone into a mold, because we are dealing with attitudes that allow the person to develop and fulfill his own unique personality potential—he or she is merely freed from self-defeating traits.

An interesting aspect of the Ideal Profile is that when the message of the world’s great religions and ethical systems is plotted on the same chart, they turn out to be extrapolations of the Ideal Profile. So the Life Styles Inventory provides scientific validation of the ultimate truth contained in the religions first set forth centuries and millennia in the past.
So we now, after 35 years, have the tools we need to implement C. E. Wilson’s dream of the Engineer Servant-Leaders who are needed to show the way through the morass of the present chaos here in Michigan, in our country, and in the world.

We need to encourage our educational institutions to include courses in their curricula that teach the communications and human relations skills, the personal and career development skills, and the values and ethics that give it all meaning and purpose. People will only follow a leader whom they can trust and who has integrity. Perhaps the leadership void that we have all noticed in recent decades is that still point in time awaiting the emergence of a new kind of leader—one who first wants to serve others, and then learns the skills to lead effectively. I still believe in C. E. Wilson’s dream of 35 years ago, and it can and must come true in the years ahead. We now have the tools for it. We must get to work and we must never lose that vision!
Chapter 4
The Application of the Sermon on the Mount to the Operation of Today’s Corporation

Beginning in 1949, the central issue of my life has been the search to discover how the Sermon on the Mount, which summarizes the teachings of Jesus, can be applied in everyday practical life—particularly in the business world. The first half of this 35-year period was devoted to learning about the business world by working in it, and in a separate activity, studying the meaning of the Sermon on the Mount by taking it apart, analyzing it, and reading approximately 200 books about it, in order to try to understand and interpret it accurately. It was spoken in Aramaic and written down in Greek with figures of speech from 2,000 years ago. In 1967, this first phase was summarized in my book, Within Your Reach.
At this mid-point of the 35-year period, I began to have increasing management responsibility in the group of people directing our company through several periods of drastic change, all the while searching for tools to make an effective linkage between the Sermon on the Mount and the business world. The two worlds were no longer separate compartments for me, but more and more blended together. There were lots of lessons to be learned in each of the periods of change. There was the period of rapid growth with the number of employees going from 40 to 750. Then there was the current recession with the need to pare back to 450 people, decentralization, diversification, and spreading out geographically to find new markets to replace the old ones in the Middle West that were drying up. This included adjustment to challenging new cultures and environments, for example, in Saudi Arabia, where we operate and maintain power plants and refineries. Our work force over there consists of people from 17 different countries. For the first 50 years, we had pursued a narrow specialty, building 50% of the coal-fired plants for Consumers Power, Detroit Edison, and Ohio Edison.

Now our twelve different business units cover mini-computers, microcomputers, refineries, heat exchangers in Canada, solar and geothermal power plants in California, dewatering, underpinning, professional services, and construction management of a ski resort, and a financial services group in addition to the power plant work which has been our core business.

A major breakthrough in the linking of the Sermon on the Mount to the business world was the discovery of the work of Human Synergistics, a management-consulting firm. They gathered data on over a quarter of a million people and validated their findings with the University of
Michigan’s Institute of Social Research. They used a self-scoring diagnostic tool called the “Life Styles Inventory” to describe the profile of a person’s personality, thinking styles, and attitudes. They found that there is a typical pattern for people likely to have heart attacks, another for ulcers, depression, migraine headaches, and a typical one for the various occupations, such as engineers, physicians, nurses, teachers; they discovered and validated the Ideal Profile which appears in about 5% of the population—that which is most effective in all life situations such as work, management, family life, marriage relationships, and the ability to cope with stress. In fact, the person with an Ideal Profile seems to be able to withstand huge amounts of stress and be insulated against medical symptoms and damage.

Then came an astounding discovery that for me was like finding the Dead Sea Scrolls. When the pattern described in the Sermon on the Mount is plotted on the same scale, it turns out to be an extrapolation of the Ideal Profile! So here, 2,000 years later, clinical results on a quarter of a million people indicate that the approach to life taught in the Sermon on the Mount is the most effective way to live in our age! In addition, Human Synergistics has demonstrated effectively how we can modify and change our profile to more closely approximate the Ideal. I have seen some amazing changes in people using this instrument. This was a crucial breakthrough for me, because it answered once and for all the charges that the Sermon on the Mount is too idealistic and won’t work in the real world, particularly the rough and tumble world of business.

With that much background, I would now like to turn to the Sermon on the Mount. The first thing to notice is that it is not a set of specific rules, regulations, and injunctions. It digs much deeper down into the thoughts, feelings,
attitudes, motivations, desires, and impulses that are the cause of behavior and specific actions. It is based on the assumption that we can control these thoughts, feelings, and attitudes (as stated by Wayne Dyer in *Your Erroneous Zones*) and therefore we are responsible and accountable for them and the behavior they cause.

The Beatitudes summarize the Sermon on the Mount and organize it in a very ingenious way. A one paragraph description of the personality described in the Sermon on the Mount and in Beatitude order would go something like this: open, teachable, selfless; aware, sensitive to the needs of others; responsive to the will of God; full of enthusiasm, vision, and creative desire; above revenge, anger and retribution; sincere, genuine, pure in motive; powerfully persuasive, peacemaking, transforming all around him or her; and growing in response to challenge and adversity, with courage and endurance.

Now let us look at this model of a typical business enterprise. The enterpriser or entrepreneur is in the center of a dynamic input-output process that is serving the needs of customers and receiving back a profit in return. The elements necessary: employees, suppliers, and capital are clustered around and interfacing with the enterpriser. The enterpriser may be a group of people or a management team. Ideally, an environment of trust and integrity surrounds and permeates the whole model. The most basic essential of the simplest business transaction is mutual trust. (Not even an apple could be sold on a street corner unless the buyer trusts that no poison or razor blade is in the apple, and the seller trusts that the coin he receives in payment is not counterfeit.) This is the basic principle upon which the entire free enterprise system was based when it replaced the feudal system of contractual commitment, trust, and
integrity, a Sixth Beatitude Principle. ("Blessed are the Pure in Heart."

Now let's go to the eight attributes of businesses found to be most successful in today's tough environment by Peters and Waterman, authors of the best-seller, *In Search of Excellence* (Thomas J. Peterson and Robert H. Waterman, Harper and Row, 1982). The phenomenal success of this book suggests that it has struck a respondent chord in people, something they know is significant truth. It is interesting how close it fits to the Beatitudes.

The first of the attributes is self-transcendence, and reflects the first Beatitude, "Blessed are the Poor in Spirit."

The business world, especially now, requires openness to new discoveries and truth, teachability, adaptability, ability to change quickly and grow. How often do we see the tragic situation of those who stop learning, growing, and are unable to adapt and change. The book on *Excellence* calls it "Bias for Action—Try It—Change It." The book contrasts this with the situation where you have a large bureaucratic staff of people monitoring the work of the doers. This kills creativity by discouraging taking of any chances.

The next aspect of this one is humility, unselfishness, and self-transcendence, the highest aspect of self-actualization. The *Excellence* book says "Simple Form—Lean Staff." Robert Greenleaf's concept of the Servant-Leader fits here—the effective leader of the future is motivated by a desire to serve, rather than the lower needs on Maslow's Hierarchy of prestige, status, and power.

Next comes "Service-Sensitivity to the needs of others," both customers and fellow workers. The book on *Excellence* says, "Stay close to the customer." The book says successful companies listen empathetically to the real needs of customers rather than manipulating people into a demand
for things that somebody might want to produce. Understanding and compassion are essential in dealing with fellow workers. In tough times, even key people may have to be out-placed. If managers realize they have responsibility to help those being laid off to find another job, it makes a world of difference—greatly enhancing the chances of the individual’s finding another job. Empathetic listening is a skill which is invaluable both in relating to customers and also to co-workers. It is a skill that can be taught and learned.

Next comes commitment to ideals beyond self—toward making the world better. The business entity must stand for something worthwhile—have a corporate culture that gives meaning and purpose to its endeavors. The *Excellence* book points out that successful companies have corporate cultures that focus attention on the corporate goals and values in a way that permeates all of their operations.

The Fourth Principle is achievement orientation, productivity. Once again, in this country, people are finding meaning and purpose in life in one’s work, rather than in spite of it, or entirely in leisure-time activities.

The power of the enthusiastic, focused will on goals and objectives is well known as evidenced in “Management by Objectives” programs. The book *In Search of Excellence* says, “Autonomy and Entrepreneurship” and “Stick to the Knitting.” The authors of the book found that relatively small, autonomous groups are the most productive because each person can see that his or her effort makes a difference.

The Fifth Principle, “Seeing and Nurturing the Positive in People,” requires discipline in the way we see and deal with others. This principle is a corrective to the natural tendency to criticize and find flaws in people. It grows out of the Fifth Beatitude, “Blessed are the Merciful” and the
Bible verses apply almost directly to business life. Just as ego problems waste a lot of time and energy, so is prejudice, antipathy, judgmentalness, and vengefulness wasteful and ineffective, burning up time and resources in organizational internal friction. Control of anger, forgiveness, and seeing the positive in people releases energy for recognizing and utilizing the talents and capacities of workers. The *Excellence* book calls it “Productivity through People.”

The Sixth Principle, “Integrity and Mutual Trust,” like the Sixth Beatitude, “Blessed are the Pure in Heart,” is the foundation stone of all the rest. The attitudes that support this one are openness, authenticity, genuineness, and sincerity. The attribute from *In Search of Excellence* that applies here is “Simultaneous Loose-Tight Properties”—loose in the sense of granting operational autonomy to fellow workers, but tight relative to insistence on maintaining values and integrity. Quality of products and services is a major component of excellence.

The Seventh Principle, “Peacemaking, Team-building,” as in the Seventh Beatitude, has a two-fold meaning. Individually it stresses equanimity, overcoming of anxieties that sap one’s strength, plus the importance of sureness, and serenity in the face of turbulence.

Organizationally it deals with conflict resolution and team-building. Conflict is woven into the very fabric of life and is necessary to progress. How we deal with it is what makes the difference. There are five ways of resolving conflicts. Often we hear it assumed that there are only two: either “roll over and play dead” or “fight.” The Thomas-Kilman Instrument plots “Cooperativeness” on one axis and “Assertiveness” on the other. “Roll over and play dead” is maximum “Cooperativeness” with zero “Assertiveness” whereas “Fight” is the reverse. “Avoid” is zero of both.
Some issues are so insignificant that this is the appropriate way to deal with them. However, in most cases the best resolution is “Collaboration” which maximizes both “Cooperation” and “Assertiveness.” This is the key element in team-building, which begins with each side empathetically listening to the other’s point of view until it is understood. Then joint problem solving usually leads to a win-win type solution. We use this method on our major projects. On one, we were headed for a huge penalty for being late, but team-building sessions turned it around to where we received a bonus for being early.

The Fifth Method of resolving conflict is “Compromise” if you can get only halfway to “Collaboration.”

The last principle is “Growth through Adversity, Endurance.” The Excellence book calls it “Hands On-Value-Driven.” Challenge and response is the mechanism for learning and development. Courage, steadfastness, and dedication are the qualities called for here. The successful business and the people in it must persevere and endure to the end.

We have begun to institutionalize some of these principles in our company. In addition to a code of ethics, we have a constitution that will be augmented by by-laws for the T&B Capital Fund. We created a new corporate form, which we intend will assure continuity of the company as long as it is viable. In a sense, the company owns itself. Since there are no individual owners, ultimate control is in the hands of trustees who elect the directors and have the fiduciary responsibility to see that the by-laws are followed, the values preserved, and that each generation of managers is developing its successors.

One of the provisions in the by-laws is complete religious freedom. As the Founding Fathers of our country
believed, we also believe that religion flourishes best in an environment of freedom. It is not fair to use the power structure of an organization to push one’s own theological viewpoint. Does this conflict with the fact that the source of much in our by-laws is the Sermon on the Mount? We do not think so, as long as we never invade the sanctity of an individual’s faith.

**Conclusion**

This has been a progress report on a 35-year struggle to understand the Sermon on the Mount and learn how it might be applied in the real world. Is it impractical idealism? Will we go broke if we try to apply it to the business world? Do we have to segment our lives, and limit our spiritual affairs to Sunday, while living by a different set of rules the rest of the week? I don’t think so. I am more convinced than ever that the Sermon on the Mount is the most down-to-earth, practical way of life that has ever been put forth. It is exciting to find recent corroborating evidence like the work of Human Synergistics and the book, *In Search of Excellence*.

But this only confirms what we should have known all along. Jesus intended us to take his teachings seriously and live them out in each detail of our lives.

The Light that shines forth from the Mount of Beatitudes by the Sea of Galilee down through 20 centuries continues to illuminate each nook and cranny of the earth each moment of each day if we but have eyes to see.
Chapter 5
Turning Liabilities into Assets: The Townsend & Bottum Story

C. E. Bottum, Jr. and Members of the T&B Family

This is a sequel to the History of T&B Through 1980 by William (Kentuck) Brown (with some overlapping). It continues the history through 1997, with special emphasis on the spirit of T&B and the T&B Family, which were brought to life by all those who were ever a part of T&B. It includes excerpts from letters by some of the T&B Family in response to a request from Bill Bottum that Family members write about their experience at T&B and its impact on their lives.

In 1925, my Dad, Curtis E. Bottum, Sr., went to work for Dick Townsend at the R.E. Townsend Corporation, a power plant constructor in Ann Arbor, Michigan. During the 72
following years, this firm, which later became Townsend and Bottum, Inc. (T&B), built over half the power plant generating capacity in the territories served by Detroit Edison, Consumers Power, and Ohio Edison. In the United States as a whole, they constructed 16,992 megawatts of electric energy-producing capacity.

At its peak, TAB had 750 nonmanual supervisors, staff people, and over 5,000 union craftspeople and was doing a volume of business of more than 300 million dollars per year. When sold in 1997, after two decades of decreasing demand for electricity, the company had 52 non-manual supervisors and staff people plus several hundred union manual people.

Amazingly enough, it was the very qualities that made the company so materially successful in the good times that kept it from bankruptcy in the lean times. My Dad always said, “The key to this business is to turn every liability into an asset. Find the positive in each problem or seeming defeat and help the positive to grow.” Our history and reputation for integrity, based on Dad’s values shared by the rest of the T&B Family, made it possible for us to do exactly that.

The following is a history of T&B.

**Early History**

Dick Townsend, in 1908, went to work for the Benjamin Douglas Co., helping in the building of the railroad tunnel from Detroit to Windsor. Douglas and Townsend then built Barton Dam in Ann Arbor and several other hydroelectric plants throughout Michigan. In 1925, Douglas was killed in a fall from a bridge in South America. Dick Townsend
bought the company from Mrs. Douglas and, with her blessing, changed its name to R.E. Townsend Corporation. This company continued building hydropower plants in the area.

That was the same year, 1925, that my Dad, Curtis E. Bottum, Sr., went to work for Dick Townsend. In those days, engineers were rare in construction companies. The feeling from contractors was usually something like, “You engineers are all the time giving us a hard time and costing us money to enforce the specifications and drawings so the client gets what he wants.” For the previous three years, in addition to his regular daytime job at Holland Ackerman Holland, Dad had chosen to work nights and weekends for the R.E. Townsend Company at no pay to prove that an engineer could be helpful to a contractor. Today, of course, engineers are an integral part of contractors’ organizations.

Construction was a tough business—tools “accidentally” being dropped from high girders, for example. Sometimes gangs became a hazard too. Once when I was about 10, several members of such a gang appeared at our door. Dad sent my Mother and me upstairs for safety, and he faced them alone. We will never know exactly what happened downstairs. Dad never said. We only know that Dad was not hurt—and that the person Dad had fired for drinking on the job remained fired.

Some years later, I was to have a similar experience. I found myself in a room filled with a couple dozen very angry union business agents. They were angry over the way we had assigned jurisdiction. I was sure they were going to beat me up. Suddenly one business agent stood up and said to the others, “Look, he came here alone with no bodyguards. Let us hear what he has to say.” I’ve always
been thankful to this statesman who was called by his cohorts “Iron Head.”

Those were also tough times in the economy. The Depression was full-blown. At one point, Dick and my Dad bid 80 jobs before getting one, but the company did survive.

Dick died in 1942. My Dad became CEO, and the firm was renamed Townsend and Bottum, Inc. Power plant work had begun coming back in the late 30s with new construction and maintenance and repair, but the next boom did not come until the early 50s and it was followed by a slump in the early 60s. Such is the up-and-down nature of the construction business. These were always times of remembering the importance of turning liabilities into assets.

Our favorite type of general contract was cost, plus an incentive fee—plenty of cost pressure on man-hours expended and general costs, but not so financially risky as to put a small company such as ours off the bid lists. So, during those down times of the early 60s, we did cost comparisons with two former client companies who were potentials for future work. What we found placed us in a stronger position to get a good share of the work that would come along in the late 60s. We, together with people from each client’s organization, did a very detailed study. It took a year for each one. We compared the cost of a project that T&B had done on cost plus to two similar projects, one from each client, which had been done by two other contractors at firm prices. This study revealed that the project we had done on a fee basis cost less than either of the two done at firm price—10% lower in one case and 17% lower in the other. Besides this, the contractor who did the project for 10% more went bankrupt.
Integrity and Beyond

In many ways, Dad was ahead of his time. He set a precedent by encouraging at T&B teamwork, brother/sisterhood, collaborative effort, and community. His reputation as a man of integrity was great. He often quoted the Associated General Contractors’ motto: “Skill, Responsibility, and Integrity,” always adding, “…and the greatest of these is integrity.” One time we learned that one of our employees was involved in taking payoffs on a project we were doing. He was fired immediately. Dad did an exhaustive search, tracking down how much had gone into that man’s pocket. T&B then voluntarily paid back to the client every cent of what had been taken. Dad’s approach to business helped me when I had to make a decision.

This story began for me in 1949 and covers dual paths. One path was a career in the business world building power plants. The other was the study and implementation of the Beatitudes from Jesus’ Sermon on the Mount as a model of behavior for the real world (Biblical Book of Matthew 5:1-10). For 15 years, I agonized over which path to take and which to abandon. Finally, the question was resolved for me by a dream wherein I was looking down on the path from Walden Pond to Thoreau’s cabin. Right in the middle of the path was planted a large orange sign with the logo of our company on it. In that moment, it was clear to me that I had to take both paths, finding ways to put the Beatitudes to work in the business world.

During the period 1949 to the present, I read any books I could get my hands on that would help me with this quest – books about the Sermon on the Mount and books that covered the small beginning and flowering of the counter-conventional emphasis on team-building and collaborative
effort in business. The conventional wisdom for business favored the Adam Smith theory of the survival of the fittest, greed, and intense competition. Amazingly, the new books on management reflected the values of the Beatitudes. In my reading, the two paths were coming together.

My study of the Beatitudes revealed to me the ingenious order in which the Beatitudes occur. Each builds on the previous one and ties into the one following it, yet mastery requires continuous working on all at once. They form logical steps; however, in most cases, some achievement in one is needed before it is possible to make any headway with the next. I found that all the teachings of Jesus are expressions of one or another of the Beatitudes— in fact; the Beatitudes appear as if they could well be a summary of Jesus’ message. As I pondered, I realized that these Beatitudes, stripped of their religious language, form a list of excellent values for use in business.

Key Themes
In the Beatitudes

Guiding Principles for Business
Based on the Beatitudes

Self-transcendence
1. Self-transcendence

Love and sensitivity
2. Service, sensitivity to others

Submission to God’s will
3. Commitment to values

Drive toward a goal
4. Achievement, productivity

Mercy and positivity
5. Nurturing the positive in people

Integrity
6. Integrity

Peacemaking and empathy
7. Team-building, peacemaking

Growth through adversity
8. Growth through adversity, endurance
I distributed this list of Guiding Principles for Business when I gave a talk to members of the American Society of Civil Engineering Students at Michigan Technological University in Houghton, Michigan, in October of 1966. The students agreed on the principles and then were amazed when I told them then that the source of this list is the Beatitudes.

In T&B’s Bylaws, along with the required prohibition against proselytizing or demanding that employees espouse a certain religion, is a unique tenet in bylaws for a business: “...spiritual impulses motivating individuals may be recognized and appreciated...” (Article II, iii) (This is taken from Thomas Jefferson’s Statute for Religious Freedom for the State of Virginia.)

My Dad was the first to call T&B a family. He always treated employees as individuals of worth and got to know their spouses, families, and life stories. It was his custom to have parties for everyone in the company at which he shared details of what was going on in the business so that all felt part of it. People were pulled together by a common vision and shared in company profits.

In 1968, Dad became Chairman of the Board. His former responsibilities were taken over by a Management Team composed of Bill Brown, Ron Ghormley, and myself, joined a few years later by Curt Allen. Our management team became a Council of Equals, as did our Board of Trustees. This is the organizational form recommended by Robert Greenleaf as most effective in implementing what he describes as servant-leadership. Servant-leadership teaches that the most effective leaders are those motivated not by power or greed but by a desire to serve.
Dad died in 1973. His high values and his insistence that business dealings are fair but firm had laid the foundation for the business in the years to follow.

**The 70s, 80s, and 90s**

Actually, from its very beginnings T&B had been instinctively working out of the Guiding Principles for Business Based on the Beatitudes. In the 70s, it seemed time to begin giving our employees training in the particular sets of skills needed. We called in organizational development consultants and other experts on communication skills, empathetic listening, conflict resolution, problem solving, consensus decision-making, community building, and servant-leadership.

One of our team-building methods was to get the top 20 or so project people from each of the key organizations, that is, owner, designer, constructor, and so on, together with facilitators. Each group was asked to list on newsprint the “prouds” and the “sorries” about the project and the other participants’ behaviors in it. The “prouds” were usually hard to come by, but the “sorries” were voluminous. As each group reported to the others, a lot of “ah-ha’s” usually came forth as each group recognized that the others had real problems, too, were just as interested in a successful project as they, and that the others’ “dastardly deeds” were not just attempts to undermine them.

The next step was to sort out the newsprint by common problems and then get everyone from all groups to gather around each problem on which they wanted to work. Each group now was a composite of people from all original groups. By the end of the first workshop, there was common
commitment to the success of the project and to working through any additional problems as they came up. Weekly problem-solving meetings were held thereafter with representation from all original groups of project participants. The common pledge was, “Whenever anyone has a problem, we have a problem. We’re going to make it, and we’ll make it together!”

Team-building always brought a good situation out of a bad, turned a liability into an asset. One time the difference this made was a $5 million bonus, which we received for finishing a project ahead of schedule. Another time when we entered a new market, that of design/construct, a team-building approach was substituted for the confrontational blame-placing that was dragging the project down. This led to our being awarded other similar projects. In 1980, because of our team-building experience, we were selected from 52 other builders by the U.S. Department of Energy to construct out on the desert in Barstow, California, Solar One, the first solar power plant in the country.

We created a Mission Statement, which is a brief summary of what T&B was all about.

Mission Statement

Townsend and Bottum’s Family of Companies’ mission is to develop and maintain clients by a commitment to serving clients’ real needs and values with integrity, team effort, and innovative management which results in:

- Lowest cost for required quality
- On-time projects
- Non-adversarial relationships
Excellence in client communications
Objective problem solving
Mutual economic gain
Mutual professional growth
Creating a better business world

And thereby creating a better global society.

Increasing commitment to these principles on the part of our employees and increasing opportunities to learn effective ways to live out these principles in the business and in their personal lives helped strengthen the bonds that make T&B a family. Loyalty to one another and loyalty to our clients was changing our employees and our clients, making us more sensitive to one another’s problems.

The late sixties and early seventies were good times for power plant builders. Overtime was even being worked to attract people to overcome the labor shortages. Electricity usage was still increasing 7% per year. At T&B, we were the busiest ever. During the 70s we were building more coal-fired power plants over 700 megawatts than any other company (one for Consumers Power, three for Ohio Edison, and four for Detroit Edison), plus the first solar plant in the U.S.

Normally we would do structural, mechanical, and electrical construction work, and instrumentation. When all this was completed, the project would be turned over to the client for start-up. John Oliver, our General Superintendent, had often said we ought to have our own Start-Up Department. We developed just that in a sudden and surprising turn of events.

We had just completed our part of a job when the client at the last minute requested that we also do start-up. Quickly we recruited some manufacturers’ specialists from
other companies. Soon we had one of the best start-up groups in the business, headed by Gordon Lamb, formerly of Combustion Engineering. This also gave T&B momentum in finishing large projects that had been started in earlier boom times.

Companies began asking us to take single responsibility contracts wherein we would manage the whole process, coordinating the design with the construction and assuming single responsibility for the entire project. This could also include budget management, overall project scheduling, and start-up.

The Arab oil embargo that hit in 1974 got national reaction, and President Jimmy Carter’s Energy Conservation Program succeeded beyond everyone’s expectations. The nation had awakened to the fact that we were not being as efficient in the use of electricity as we could be. Some industries found that they were wasting 40% of the electricity being metered. T&B had gone all out to get a 2 unit, @ 400 megawatts each, coal-fired power plant project for Northern Indiana Public Service Company which carried us until about 1986 or 1987, but an industry downturn was making itself felt.

We knew what was coming. On March 28, 1979, we called together our top 20 people for an in-depth Long-Range Strategic Planning Day. We studied the numbers of projections of electricity usage and selected a scenario of midway between the worst and best as far as increased electricity usage was concerned. We (and everyone else in the country) should have picked “0” for growth from 1974 to the mid-1990s. But who would have thought it would be this low when it had shown an increase of 7% per year from 1900 to 1974? We decided that we needed to diversify both as to kind of work and its geographic location.
We had already, in 1977, acquired Jelco, a power plant constructor in Salt Lake City. We either started or bought companies we hoped could provide synergy and diversity. We became a “company of companies,” each subsidiary holding to the core values of the parent. By 1985, we peaked out at 14 subsidiaries, including Saudi Arabia where we had people from 20 different countries in our organization. Al Yusr-Townsend and Bottum, our joint venture, was doing primarily operations and maintenance of power plants and petrochemical plants.

Our biggest challenge was centrally managing cash for all the subsidiaries. We had to take on more firm price contracts instead of cost plus an incentive fee, and we needed to learn to hold people more accountable for firm price work. Still, the amount of firm price work we could perform was limited by what our bonding company would support.

At the same time we were diversifying, we were also downsizing. With our large mega power plant projects finishing up, we had cut our organization by half in the early 80s. During those difficult times, the services of an outplacement specialist proved most helpful. We established the ground rule that each supervisor was responsible to try to find a job for each of his or her people who were being laid off. It makes a lot of difference when a manager intercedes for a person with another manager. We also established a ground rule that if there was a choice, the one who found it the most painful to break the bad news was the one who should do it.

Trust and goodwill, which had been built up during past operations, and concerned outplacement programs were what ensured survival rather than organizational meltdown.
for us. There was very little trouble or legal action during our downsizing.

During the years in which business was at its peak, there was concern over preventing hostile take-overs. In times of distress, the worry was preserving continuity. On February 22, 1983, the following memo from Curt Allen, Bill Brown, Ron Ghormley, and me went out to all employees.

For more than fifty years, T&B has been developing into an organization with a special spirit and value system built around a unique group of people—the employees. These people are, and have been, the Company’s strength because of their integrity, performance, and abilities to build and live up to relationships of trust and confidence with our clients, other employees, subcontractors, vendors and the public. An underlying principle of the Company’s development has been to establish an environment that would maximize the opportunity for each employee to grow, develop, and serve to his or her greatest potential.

Over the years, this development has been made possible and has been nurtured by the attitudes and ideals of those who have had ownership in the Company and those who have accepted the responsibility to serve as leaders. There has always been the concern that ownership could change if T&B were sold to a larger company or that other events could occur that would change the Company and seriously affect the careers and lives of the employees.

A great deal of thought has been given to these concerns and to what steps could be taken to assure T&B’s perpetuation and its ability to continue to serve the aims and ideals that have been pursued this past half century. The following has been done to accomplish these purposes.

What followed was a detailed plan for the preservation of the company with all its values. Based on eliminating
common stock, this became known as the Continuity Plan. Under this new organization, T&B operated quite profitably for several years.

Then the crisis hit: since for twenty years, beginning in 1974, there was no significant increase in the use of electricity in this country, some government officials began thinking that there was no longer need for additional electricity-generating capacity. Faced with no new work possibilities and unable to meet the payroll, T&B could not hold out. It seemed that bankruptcy was inevitable.

Even in this ultimate crisis, however, the theories put into practice at T&B over the years continued to be effective. We proposed to the bank and bonding companies the ultimate team-building form, a three-way agreement. Based on our past reputation and the high trust level they had in our people, they accepted this proposal. With a great deal of struggle and determination from our people, it worked and T&B survived. We could pay our creditors all that we owed them, and the bank and bonding companies each saved two to three million dollars.

As I look back over the years, I realize that every new phase that T&B entered carried with it extreme stress and uncertainty. I am amazed that each step turned out as well as it did, since the odds were so often against us.

Although the major objectives of T&B’s Continuity Plan were to prevent hostile take-over and to insure the continuity of integrity in leadership, the T&B By-Laws always allowed the Trustees to sell the company to another company if that would be in the best interest of T&B and its employees. That time came in 1997. Black and Veatch, headquartered in Kansas City, designers of water-treatment plants, power plants, and other industrial projects, with 6000 employees worldwide, could give us access to markets
otherwise not available to us. They, in turn, could use our expertise. On June 30, 1997, T&B became a division of Black and Veatch.

The 52 people who were the last survivors of T&B, under the leadership of Bob Shilander, produced a turnaround at the end, which brought T&B into the black at the time the acquisition was consummated in mid-1997. And it was done primarily on firm price work, which was not easy.

Clopper Almon, professor at the University of Maryland and distinguished expert on world economics, writes of T&B,

> Curiously, it was then the ability of the new organization to arrange a friendly merger without a stock transfer with another company which then held the key to a way out of the difficulties which had put out of business all of the other independent companies in that line of work. This example shows that the non-stock corporation can manage and arrange financing every bit as effectively as stock corporations. Further, it avoids the pressure to myopic decisions and offers the possibility of intra-firm industrial relations based on trust and mutual interest rather than antagonism.43

In order to symbolize what contribution we hope the T&B model will make to the free enterprise system, we introduced, on January 1, 1983, a new company logo. The original logo pictured a power plant against an orange background. The new company colors are the red, white, and blue of the United States flag. In that logo, the white stands for integrity—our highest value. The red stands for

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achievement, productivity, and positive enthusiasm. The blue symbolizes commitment and dedication to the highest human and spiritual values.

At the center of the logo is a round table that symbolizes Servant-Leadership, team-building, and collaborative effort. From it raying out are symbols of the infinite potential for growth and progress in each individual human being, and so for T&B as a whole.

This logo is a summary of the unique spirit of T&B which bonds employees together as a family, members of which still keep in touch with one another and each year gather for a T&B reunion.

The T&B Family has made possible 55 years of turning liabilities into assets at T&B. Now they carry with them into each new enterprise the high values and integrity they have lived out at T&B. I am proud to be one of them and give thanks for all of them.
Turning Liabilities into Assets

Observations and Comments by Ron Ghormley (V.P., Retired, T & B, Inc.)

T&B as an organization is no more. What are we to conclude? Does anything of lasting worth remain? I believe that much good came from a noble experiment. The question was whether a modest-sized, closely held corporation engaged in the rough and tumble of the construction industry can operate successfully using the beatitude principles from Jesus’ Sermon on the Mount (Matthew 5).

The T&B Legacy

Certainly, a part of the legacy of T&B is its impact on the lives of our former employees as they have testified in their letters found in the last section of this book. A summary of their statements might be, “T&B was different than other places I’ve worked and I liked it. We were respected as individuals and given the opportunity to make a contribution to the work at hand, according to our varied gifts and talents.” Wherever they are today, members of the T&B Family carry, with fondness, a vision of how things ought to be.

A poignant example of the close bond that developed among T&B employees is their response to Bill Bottum’s near-fatal heart attack in February of 2001. Employees were alerted to the crisis by an e-mail from Debi Patrick and then kept informed of Bill’s progress by e-mail from Bob Shilander almost daily during the 55 days Bill was in the hospital. These members of the T&B Family were really
family for Bill. They prayed for him and sent countless cards and letters, offering love and encouragement during the many ups and downs of his ordeal and expressing joy over each bit of the good news that announced improvement in his condition.

Even in the most difficult of times, T&B did not depart from its values. When financial disaster loomed following the complete stoppage of the construction of electric generating stations in the U.S., T&B worked its way through its problems without compromising its values. When staff simply had to be cut, we used our many contacts in the power industry to search out positions for our people. In the end, nearly all of our salaried employees were placed.

The bank and the bonding company were concerned and stood to lose money if our remaining work did not go well. In characteristic fashion, T&B was able to point out that the best course of action for them and for T&B was to form a team with us to try to work through to a satisfactory conclusion. They could have forced T&B into bankruptcy, in which case everyone would lose. In the end, neither the bank nor the bonding company lost money. (The bonding company was so enthused about the process that they attempted to use this approach in another similar situation. That time it did not work because of lack of integrity on the part of the contractor. A lot of money was lost. Lesson learned. There is more involved than just a system or process. There must also be integrity on the part of all team members.)

In 1997, T&B was sold to Black and Veatch, a major engineering design firm with construction capability. Black and Veatch is heavily involved in the power industry, as is T&B, now a division of Black and Veatch.
T&B’s integrity and values-based approach to its work did not save it when the work went away. The laws of proper accounting are not waived because one tries to do the right thing. Somehow, having been involved in trying to do it right still seem to taste sweet in retrospect. Surviving, by foul means, would be a bitter pill indeed. As Bill Bottum reminded us at least once a month, “We grow only by responding to challenges.” Doing the right thing in difficult times is a challenge. To the extent that we did do the right thing, I believe we all grew.

I believe there is a broader legacy left behind than simply the collective experience of the T&B family. This broader legacy is the invention of a corporate form, which facilitates the continuity of a small- to medium-sized corporation, extending it and its values into the future beyond the first generation of owners and managers. In the late 70s, Bill Bottum began to explore ways and means of passing on the company to the next generation. Typically, an owner of a closely held corporation would hope to sell the company to an able manager who would come in, operate the company, and, over time, pay the old owner(s) from future profits of the company. Finding such a person is not easy, and most often there would be little cash up front. All in all, selling a small corporation is not an easy thing to do successfully. A large percentage of such transactions do not work for a variety of reasons. Most small companies never succeed in getting to the second generation.

What emerged from our studies over the years was a unique corporate form. T&B became a for-profit, non-stock company, owned by employees as a group, a Capital Trust. Along the way, we had looked at individual employee ownership and decided against it. Many who tried it failed because often some people managed to increase their own
personal shares and ended up with large and influential blocks of stock at the expense of others. Too much time and energy was focused on who owned how much stock and therefore how much weight they carried in decision-making. Often, infighting and chaos resulted. At T&B, the management team and a variety of advisers made a proposal to buy back stock from outside interests and, with the agreement of the remaining shareholders, transfer the stock of the company to a Capital Trust.

Instead of employees having stock, each had a claim on a share of the profits. Share amounts were established based on the level of responsibility carried in the company. This put us all on the same team with the same incentive to see that the company was successful in the execution of its contracts.

Besides this, the new corporate structure was “takeover-proof.” No outsider could buy out other shareholders, amass a large block of stock, gain a position on the Board, and eventually take over the company. Many small companies with such widespread ownership of stock have been taken over against the desires of either present management or former owners. Any intention to continue operating within a framework of strongly held values was too often subject to the purchasing power of someone from the outside simply wanting to gain control of an economic asset.

In its ideal form, the Capital Trust is overseen by a group of Trustees (originally selected by the old shareholders). As the need arises, new Trustees are selected by vote of the then-current Trustees. The Trustees would be a group with broad experience who represent the values expected to be upheld by the operating company in its dealings with clients, employees, and other business partners. The Trustees would have fiduciary responsibility for the block of
capital available to operate the company. Their job would also include selecting the Board of Directors who would, in turn, select the operating officers of the company. Members of the Board of Directors would see that the values of the company were upheld and would also have the particular expertise to advise/mentor the officers of the company, being available as needed.

In T&B’s case, our hope was to facilitate the company’s existence into the next generation and beyond and make it takeover-proof. More importantly, we also hoped to extend the high values which we held and which we had learned were of immense practical value. We hoped to continue fair treatment to customers and employees alike and to demonstrate excellence in all of our work.

The legal and corporate accounting and tax work has been done and the model is complete and well documented. It remains as a viable opportunity for many closely held corporations who may want to embrace this approach and the values upon which it is founded. There are literally thousands of such small corporations. Seventy per cent of them do not make it to the next generation, the primary reason being the continuity issue. Such small corporations account for 50% of the gross nation product. If sizeable numbers opted for the Capital Trust model, they could have a huge impact on how business is conducted in the U.S. today. Will it happen? Who can know, but the model does exist and stands as a T&B legacy for any who want to give it a try.

Finally, there is, I believe, another sort of legacy that comes to us from the experience we all had as part of the T&B family. No story about T&B would be complete without some reference to Bill Bottum’s spiritual quest. It is part and parcel of his life and central to his leadership of T&B.
Bill’s lifelong study of Jesus’ Beatitudes not only opened to him new insights into what makes for a strong and sensitive personal faith, but he came to recognize that the beatitude principles could be equally effective in the life of a business. As he studied, Bill wrote about what he was learning and shared his findings with churches, secular business leaders, and educators by means of workshops and lectures. Bill’s spiritual insights and the way he puts them into practice have touched and brightened the lives of many, and the T&B experiment has certainly shown the amazing effectiveness of spirituality lived out in business. I believe that serious seekers such as Bill, who study and pore over revealed wisdom, often seem to be rewarded from beyond with deeper insight into what is being said.

During the quadruple bypass surgery that followed his heart attack in February, Bill had a near-death experience as surgeons struggled to get his heart to beat on its own. He received a clear message that he was meant to go back to earth and continue to live out the Beatitudes. This reinforced for him the belief he already had that his mission is to apply the ancient wisdom of the Beatitudes to the secular business world. This book describing the T&B Family and offering a model for a new approach to business is part of that mission.

John Oliver: from Rodbuster to General Superintendent

Over the years, there have been so many outstanding T&B employees who caught the unique spirit of T&B that it is impossible to write about all of them. John Oliver is chosen here because he represents the epitome of what has made T&B strong.
After mustering out of the Navy at the end of World War II, a tall, skinny young man went to work on one of our power plant projects in Ohio (Ohio Edison Company’s Gorge Plant). He was a “rod buster,” an ironworker who placed reinforcing steel. None of his foremen or superintendents are still around to say just what it was that this young man demonstrated that caused them to promote him to foreman or later to assistant superintendent. In any event, everyone for whom he worked recognized this Navy vet with a high school education as a winner. John had many personal qualities that helped him all along the way. He was very personable, and instinctively people liked him. At the same time John did not seem to possess such an ego that he was put off by people who were disagreeable or those few who did not like him or who saw him as competition.

John was simply there with his great common sense and general agreeableness, completely without guile. All of this is not to say that he could not be firm when the occasion demanded it, and in the construction business that was often. John could somehow prevail and generally not make any enemies. His natural instinct seemed to be for cooperation if possible. The reason I say all this is to lay the groundwork for describing what was to come. Before we began to explore nontraditional ways of managing megaprojects, John already possessed a wonderfully practical set of skills for management and leadership. We do not really know much about where John hailed from except that he grew up in Oakland City, Indiana.

In order to put John Oliver’s story in the proper context, I need to describe something of the size and complexity of the projects we were beginning to build in the late 60s and 70s. Until this time, our customers were building rather small
plants (compared to what they began to build later). We would normally build power plants with generating capacity of 50-100 megawatts costing in the range of $50-75 million and taking perhaps 24 months to build. The largest plants we built cost in the range of $1.2 billion and took 7 years to build. On the older projects, we might have a peak construction force of perhaps 300 construction trades and 15-20 engineers, superintendents, and administrative personnel. On the largest of our projects, we had as many as 3,500 construction trades people at peak and 150 on the construction and project management staffs. The first step in beginning such a project is to provide the infrastructure that would serve the on-site construction effort. The temporary power, sanitation, housing, and transportation would have served a small town. The logistics of moving workers up and down the plant structure, providing tools, equipment, power, compressed air, and industrial gases for flame cutting was a major undertaking in itself. This was the era of the so-called “mega-project.” The industry was trying to come to grips with the management of these huge projects, and some were experiencing disastrous cost and schedule overruns. Some even wondered if anyone could manage such a project effectively. Could anyone really wrap arms around anything that big and claim they were managing it? Construction is nothing like manufacturing, which is a process you can fine-tune over time because you can get better and better at doing the same thing. Not so on a construction project. Every day presents a new set of problems, and yesterday’s methods may or may not work. To complicate the problem further, these new projects were just as taxing on the customer’s personnel. The old projects were normally handled somewhere down in the ranks of their engineering department, and their resident engineers
would oversee the contractors building the plant. At some point their operations people would begin to test systems and manage all the start-up procedures. The size of these new plants quickly surpassed the customers’ ability to handle their normal role. This is the point at which John Oliver began to come into his own.

We were working on a 500-megawatt addition to a plant. This was a large unit for its time but nothing like what was to come later in terms of size and complexity. The client had assigned a start-up engineer to the project to write up all the procedures for testing and starting up the new unit. We got to the point of beginning the start-up procedures. Then the owner would normally come in and take over, with T&B simply assisting when asked. We got a frantic call one day from our client’s head of construction asking for a meeting as soon as possible at the plant site. When we got to the meeting, he told us that their start-up engineer “hasn’t done a (expletive) thing and you fellows are going to have to start up this plant.” Whereupon he looked at me and John Oliver and said, “You boys are just going to have to pull it all together.” Our first thought was, “We just build ‘em, we don’t operate ‘em.” But that head of construction left the room and left us looking at one another wondering what to do next.

By this time in his career, John Oliver knew the construction of a power plant as well as anyone in the country. That included all the structural work, mechanical equipment erection, piping, electrical, and controls necessary to make it all work. He had a good idea about which systems have to be completed first and checked out so we could move on to the next. This knowledge turned out to be invaluable. We were very fortunate that the boiler manufacturer had an engineer on the job (Gordon Lamb)
who knew all about his end of the project, including the start-up aspects. He knew a little about everybody else’s part of the project as well. Gordon at this point was a godsend. (We later hired Gordon to build a start-up group within T&B because all of our clients were beginning to want this kind of expertise brought to bear on their projects.)

John pulled together every technician assigned to the project by every manufacturer who had provided equipment and controls for the plant. He added the crucial construction superintendents and subcontractors who still had work to complete that would be involved in testing and start-up. John called a meeting of about 25 people and put together a rough schedule for testing and start-up. He continued to have brief meetings with this group for the next few months as we worked our way to start-up. John and his crew were able to organize and complete the start-up of a 500-megawatt unit, something we had never before done. John’s ability to run an effective meeting of 25-30 people and have it be quick and efficient was just amazing. He was able to exercise leadership and gained the cooperation and respect of every representative of every equipment supplier on the project. I dare say that most consultants who teach the course on how to run a meeting could not match John Oliver and his ability to pull together a disparate group of technical experts and make them into an effective team. This was something new for us as a company and something new for John as well. For many years after we would call on John’s team-building skills. For his whole career, John never let his success go to his head. He was always the same self-effacing man from Oakland City.

John later became our General Superintendent and gave general construction oversight to all of our projects. He was responsible for much of our success as a contractor in the
business of building electric generating plants for the electric utility industry. He was a team player and a team builder from beginning to end. John Oliver died in the year 2000, and those of us who worked with him still miss him.

**The T&B Mystique**

Over the years, it was interesting to see how the T&B approach to clients and employees alike impacted people in their personal lives. To take just one example, in the early 50s, a General Iron Worker Foreman reported to one of our Ohio projects. He was new to T&B and had been sent out from the labor union to supervise the structural ironworkers in erecting the steel on a power plant. He was known to be a talent, but he was also known far and wide as “Whiskey Bill.” After observing him for a few days, the T&B Project Superintendent, Statz Ghormley, my Dad, called “Whiskey Bill” in for a chat. He laid it on the line in no uncertain terms. Bill seemed to know his business and Dad acknowledged that, but he also took note of Bill’s nickname. My Dad promised Bill that if he wanted to get rid of his nickname Dad would do everything he could to see that he got every opportunity to grow with the company. On the other hand, if Bill ever showed up on the job “under the influence,” he would be fired on the spot. Somehow, Bill sensed that this was an opportunity to make a change for the better. He even asked his fellow employees to stop calling him “Whiskey Bill.”

Bill went on to become our absolute best ironworker and heavy rigging superintendent. We always touted Bill as the best in the business, and, without a doubt, he contributed in a major way to our reputation for excellence. Bill could supervise the erection of the heaviest and most complex
structural steel and handle the most challenging heavy-rigging jobs imaginable. We thought he was without peer and something of a legend in our company.

In addition to being an astute rigger and ironworker superintendent, Bill was fearless, which was probably why he never saw a job too big to tackle. Once when we were erecting the steel for a powerhouse near Holland, Michigan (Consumers Power Company’s Campbell Plant, Unit 1), a young ironworker was connecting steel about 150 feet above the ground and was injured by an incoming beam. The injury was such that he could not climb back down to the ground. Without a moment’s hesitation, Bill signaled a nearby crane to drop its headache ball to the ground, whereupon Bill took hold of the cable, stepped on the headache ball, and signaled the crane operator to lift him up to where the injured young ironworker was stranded. Bill was able to assist the young man onto the headache ball, hold on to him, and take him down safely. All in a day’s work! I never heard Bill speak of that incident again. (It is probably just as well since OSHA would not have appreciated it anyhow.)

There is at least one other boom story about Bill. One time the boom on a crane went vertical, a dread event because it causes the operator to lose control and the boom could crash down in either of two directions. Everyone on the job just stood there silently. Bill calmly assessed the situation, moved everybody out of the way, and climbed up on the boom himself, getting it under control with the weight of his body. (Bill Bottum likes to tell this story because he was an eyewitness.)

Would things have worked out as well for Bill in another company? Maybe. We will never know, but giving people
an honest opportunity to excel and making a way for them is part of what results in the “T&B Mystique.”

Our customers came to trust us and wanted us to have their projects. This was the real secret of our success. When evaluating bids, the client always has a very complex set of issues to deal with, including a whole list of intangibles, such as safety record, past cost and schedule performance, recommendations from other clients, the dollar amount of fees for managing the work, and, perhaps most important of all, their experience with us on the last project. Curt Bottum, Sr., always coached his employees in relating well to the client’s personnel at every level. In the heat of battle, this was not always easy, but Curt always reminded us “there’s no one in the client’s organization that we can tell to go to hell.” He also reminded us that it is always easier to get the job if the client wants you to have it.

We had a solid reputation for honesty. If we had a problem on a project, the client was always told immediately, even before we had a solution. Schedule problems in tight labor markets were chronic in the 70s. We had developed sophisticated scheduling programs and were able to keep track of the myriad of activities and events that take place over the many months of a major project. Still, labor shortages could hurt the overall schedule. If there was bad news on the schedule front, we did not sugarcoat the situation and promise somehow to make the schedule if we knew there was no real chance. By bringing clients into the problem, even when they did not want to hear bad news, we at least gave them an opportunity to examine other possibilities. Perhaps they would take the later schedule and slow the accumulation of necessary capital in the capital markets. Perhaps they would bite the bullet and authorize overtime, recognizing they would be taking a financial hit.
In any event, we always came “out with it,” even when it was not going to be an easy time for us. In a public setting, one of the client’s VPs with whom we had worked closely over the years remarked, “T&B has a problem once in a while, but you can count on one thing: they will always tell you the truth.” Such a reputation in our industry was priceless. Fortunately, for us, our clients talked about us to other companies in the industry. I am sure that large competitors could never quite figure out how this little company from Ann Arbor, Michigan, was awarded so much work in our area.

Employees in the construction industry are not often the first set of people who come to mind when you use such words as “honest, easy to work with, cooperative, good communicators, great team players, understanding, etc.” Ours were no different when they began with us, but something happened over time as they rose through the ranks and began to take on more responsibility. We did not at any time have a comprehensive employee-training program. However, as the management team learned something new about organizational development, conflict resolution, or communications, we would begin to apply it on current projects with key personnel. We were always learning on the fly. Now it was this consultant with a certain set of skills and then another. We drank from many streams, and much of it helped us. Before long, we had developed a cadre of key people who were “getting it” and they were beginning to influence the whole company from top to bottom, increasing the bond among us, the T&B Mystique.

Following are excerpts from letters written on this subject by some former T&B employees, in response to a
request from Bill Bottum that they write about their experiences at T&B.

**From Kenneth Sharpe**

I have two durable memories from my 18 years (1973-1991) of working for T&B/T&B Computing/TSM Computing:

1. How important and valuable Servant-Leadership is to everyone involved. It creates a climate that, for the individual, cultivates well-being and development; and, for the group, cultivates mutual respect and effectiveness.

2. That only someone living in brokenness before the Lord will pay the high and persistent personal price required to consistently practice that type of leadership that those working under it experience to be so enabling.

**From Roger H. Kappler**

The most important thing to me was the stress on higher values..."Honesty, integrity and responsibility, and the greatest of these is integrity" will forever be etched into me. No other contractor I have known has come close to the integrity of T&B.

**From Donald R. McKenzie, Retired Employee**

What was special about T&B from my perspective? Certainly, the desire to do what is right by the client and fellow employees was the best in the industry. Bill Bottum was one of the most spiritually evolved people I have ever had the pleasure of knowing.
From Dale E. Brisboe, Former Employee of Townsend and Bottum, Inc.

I was hired in June 1973 at the DE Karn 3&4 construction. After about five years, I was transferred to the JH Campbell 3 construction. Then after about three years, I spent time on contract to Consumers (about a year) and Detroit Edison (Fermi—about three years). I can’t say that there were any particular incidents or people that stood out. I do know that for a small company competing with the “big guys” T&B held their own. There were a lot of good quality people such as Bob Shilander, who went the extra mile to insure that the various projects were completed as much as possible within budget and schedule. There were no hidden agendas. Everyone did what they needed to do, working through issues when they surfaced. People took interest in each other’s work and in each other’s families. Unfortunately, time and memory have faded faces and names.

It certainly was a different experience for a young man less than a year out of college to be hired into a massive construction site (at the time) such as the Karn 3&4 site. I enjoyed the learning experience of scheduling and cost which followed me through my professional life to date. Additionally, the other outside experiences were memorable such as playing on very good softball teams, not-so-good softball teams, Christmas parties both for adults and for families, picnics and the dreaded going-away parties as members of the construction team moved on.

I guess the one person from T&B that perhaps mentored, influenced, and directed me through my T&B life in Project Controls was E.P. (Ted) Barrett. He hired me in at Karn and provided me the direction on the various assignments of almost five years spent there. My family shared time with Bob and Linda Frendt in Bay City and then got to know John
Frendt and his family when we transferred to Holland. It was both nice and fortunate that several of the people at Karn that we enjoyed company with ended up at Campbell, so the transition was a little easier.

Before I close, I must add that even as small as T&B was, I was always amazed that you [Bill Bottum] took the time to know almost all your people including bits of family info. I remember meeting you as you traveled to first Karn then later Campbell, stopping by to the various departments as time permitted to say hi to everyone. It is my belief that your influence was the major contributor in how people working for T&B acquired or honed the attribute of going the extra mile for all their clients.

I have always regarded my time with T&B with fond memories and regrets that it could not have lasted longer.

From Cindy Dames

T&B has meant many things to me. It means family, friends, personal gratification, and growth. T&B was the first major company I worked for in my career. I remember when I first interviewed I was very impressed with how I was treated and the feeling of the company. Although I did not get the original job I interviewed for (it was between another person and me), Gui asked if I would be interested in another position opened in the Marketing Department. Well, of course, I took the position and as it turned out would be the guidance that has lead me to my professional growth in Marketing today.

I found out that Marketing is a part of me as I enjoy people and have a lot of enthusiasm to project for those things I believe in. Well, T&B fit this mold well, and was the start of my career. Not only the people I worked for—Bill Parish, Ted Barrett and Nancy Cushman—taught me a lot as
I went along (and boy I needed a lot of guidance as I knew nothing about the power plant industry), they were also very instrumental in my personal life. They were always there when you needed something, as were so many others in the company. "It was family" and if anyone ever needed anything, someone was there to help! After T&B, I continued on in the Marketing field and completed my degree at Eastern Michigan. Today, I am a Marketing Manager for a communications company and will always be grateful to T&B for showing me the way to what was important. To this day, I still keep close contact with many friends I encountered at T&B, and talk about the company to my new friends at other places. There has never been another company that has matched the "family" feeling and love for its employees.

I believe the most important qualities of the company were the love, support, and respect of everyone. With this feeling passed along throughout the company — whether near or far — it made a very cohesive group that worked hard and was very dedicated. You felt that if you didn't put in your 150% you were letting down your family! However, the hard work did not prevent us having fun! That was the magic of the whole place that you never felt stressed out or over worked—you just wanted to do what needed to be done to win a job!

The one particular story that I will never forget was the proposal for a job in Baton Rouge, LA where the outfit (can't remember the name) who we worked with came in for a month to help put the proposal together. We worked very long hours every night getting that together, but always had time to have fun afterwards. As it got down to the deadline, I was asked to pull together a team of secretaries to help finish the typing and putting the proposals together. I did
not receive one negative response when I went to Charlotte, Cathy, and Melanie to help in this time of need. We made it a fun project and got the job completed after being up 24 hours the night before it was due—but we did it! Even though we did not win the project, I felt proud to be a significant part in the completion of the project. I learned what it took to pull a team together and to get the job done—T&B taught me that and whom I have to thank as I have used that experience throughout my career!

What does it mean to me to be part of the T&B family? Well, I feel proud but most of all blessed for getting the opportunity to work with such a special group of people that will never be forgotten!

Thank you, Bill Bottum, for providing such a wonderful place of work, and instilling the morals and work ethics on to many people whom will never forget what you have done for them!

From Terry Hanagan, Site Manager

I am working in TN for Hank Vaughn doing modification and maintenance work for TVA at their power plants. We have been here since 1992—doesn’t seem possible. We have quite a few of the old T&B family here, and that is how we refer to ourselves, Brian Barker, Mike Spafford, Lee Sterling, and Stan Kutay. Rodger Piehl and Tony Kelley were here but have moved on.

One of the fundamental principles I learned at T&B was to give the customer what he wants and is paying for. I have taken that principle with me and have applied it to both my personal and professional life. Hey – you know it works!

I think the qualities that were most important to us when working for T&B were honesty, integrity, and doing the
right thing. That sounds like a lot of buzz words, but I mean them sincerely.

I am very proud to be a member of the T&B Family. I consider it to be a very elite group of professional people who work hard, can accomplish anything, are very customer focused and do all this with honesty and integrity. T&B truly was a "family"; it would be nice if our projects were like that today.

I was in Start-up and interacted with the customer on a daily basis making things easier for the operators by making minor modifications such as relocating and adding valves, providing access, and giving personnel instructions to the operators.

Again, Bill, I am proud to be a member of the T&B Family, it was my first experience in the construction industry, I learned a lot and want to thank you for the opportunity to work with such a fine company. There will never be another.

From Douglas Hartwell (Senior Project Engineer/Manager of Safety, Sorenson Gross Construction Services)

When one looks at the longevity of employment of many of the employees over the years at T & B, it makes it apparent that T & B has been run like a family business. There was a bond and commitment from T & B to continue to assign employees to new projects and positions and a willingness and desire for employees to move to the new opportunities and to remain a part of the Company. Staying with the same construction company for 20 to 30 years does require many assignment changes, many of which require location changes and moving. There must be something special about a company for so many people to be willing to move around all the time and not say, "I've had enough."
My belief over the years has been that the T & B organization was second to none in expertise and commitment in building power plants and industrial projects due to the complexity of our projects, maintaining a high level of professionalism, the building of experience and maintaining a more seasoned staff year after year. Receiving promotions or new assignments in a company where you are surrounded by experts really does mean something. The corporate values of skill, responsibility, and integrity also parallel my beliefs and are very important to me. All of this adds up to a desire to be a part of "The A Team" where you are treated like family and with a high level of respect.

While traveling to different projects over the years required many moves, there were many benefits obtained from this lifestyle. One of the benefits was to become closer to the core T & B staff that you worked with in a new community where you knew no one else. I have many fond memories of working with the same staff at Avon Lake, OH; Morgantown, WV; and Tampa, FL. This really added to the T & B Family feeling.

This was escalated to a grander scale when we moved to St. Cloud, MN on a larger project where there was even more staff. Although we did make friends outside of work, we had a great time with the T & B family in Minnesota with weekly card parties, fishing excursions, fish fries, and even camping a whole week at a local park with the families of those we worked with. All of us would go to work and return to the park after work eating dinner together each night.

A similar bonding was felt at the Maine Yankee Nuclear Plant project in the State of Maine. This was the time when Hurricane "Bob" came through and President Bush lost his living room furniture into the ocean a little bit south of us.
We were sent home from work at 2:00 and congregated in one of our hotel rooms discussing hurricane survival techniques. We made it through this adventure and enjoyed many lobster parties where we would order lobster and pick it up at the wharf in Booth Bay Harbor already cooked and ready to eat. We became a pretty close-knit group.

I believe these experiences are special and add to the T & B family mystique. In a time when the average working professional will have five or more employers over their career, what T & B had was very special. More and more companies and their employees are becoming less and less committed to each other over the long haul. This is the business climate of today.

I feel fortunate currently to be working for a small company with about 40 employees that have a mission statement and core values very similar to Townsend and Bottum’s. I will be concentrating on building relationships with Owners, A/E’s, contractors, subcontractors, and fellow staff employees where the professional environment is a positive one. In a way, this is just an extension and expansion of the T & B Family way of the past.

Thank you Bill for your request and for allowing me to think through what was important to me through the T & B years.

From John Hesterman, Vice President, HDR, Inc.

Although I only worked for T&B for a short time, I did have a long association both before and after my actual employment with the company.

I go all the way back to 1971. I was a Civil engineer with Commonwealth Associates working for Ralph Robinson on the Dan E. Karn plant. T&B was the prime contractor for the project and CAI was the engineer. It was my first
introduction to T&B and the thing I remember most was the dedicated people that T&B had on the project. With people like Bill Bottum, George Porter, Ralph Robinson, and Floyd Smurr leading the project, there were unlimited opportunities for a new engineer to learn the power business. Don McKenzie was the Site Manager and John Abrams was my primary site contact and both helped me to understand the importance of coordinating the design with field needs. As a young engineer, I was amazed at the dedication of all of the T&B employees. They were all very professional, yet they were all very accessible and friendly. As opposed to previous jobs I had been on, there was an attitude that if a problem arose, we focused on how to best resolve it...there was never an emphasis on placing blame! It was truly a TEAM effort.

My next interface with T&B was as Civil/Structural supervisor for Gilbert/Commonwealth on the Campbell 3 Plant. It was during this project that I got to know the upper management of T&B and discovered that the same attitudes that I had seen at lower levels in the organization did indeed come from the top.

In 1980, T&B and G/C entered into a joint venture to build a fluidized bed boiler in Idaho Falls. I was named Project Manager about the time we discovered that we had left $4 million on the table. I believe that Foster Wheeler was the other bidder and we were actually buying the boiler from them. Our first order of business was to figure out how we were going to do the project for $26 million when the guy we were buying the equipment from had bid $30 million. Because of the close coordination required on this project I really began to feel as though I were a part of this T&B family; if not the immediate family at least a close cousin. Although we had a rocky start, this project had a
happy ending. Despite leaving that $4 million on the table at the beginning of the project, I believe that both companies ended up earning an extra million in the end. Much of the credit for that success lies with the T&B approach to projects and of course, to people such as Don McKenzie and Lou Bauman who led the T&B side of the project.

One of my favorite stories associated with the Idaho Falls project was associated with a trip I made to the Jelco Office in Salt Lake City to review design and evaluate constructability issues with Don McKenzie. We knew it was going to be a long day so we decided to go to Don’s house and spread the drawings out on a table on his deck....Big Mistake! During the course of the day, we tried all varieties of Don’s home brew...ales, pilsners, lights, darks, reds, ambers, and others. I am sure that we shocked many of his Mormon neighbors as we lined up the empty bottles around the table on his back porch. Despite the questionable setting of that particular working session, we ended up with an excellent design and minimal constructability issues.

Finally, in 1991, I had the opportunity to work directly for T&B. I was brought in as Director of Marketing and had the opportunity to work directly as part of the management team, which included Bill Bottum, Bob Shilander, and Frank MacDonald and of course Debbie Patrick who really ran the place. Those were challenging times but all personnel remained focused and true to the T&B philosophy. It was during this time that we were seeing an increasing influence from Kansas City. T&B was ultimately absorbed by the Black & Veatch organization but the influence of T&B still continues. I am now a Senior Project Manager for EPC projects at B&V and I continue to work with some of the same T&B people that I worked with in years past. I am currently working with Bob Frendt and Roger Reik on my
Construction projects. Dick Frendt, Kurt Leutheuser, Denny Webb, Virginia Smith, and Max Bennett are also here in the office helping to carry on the T&B tradition within B&V.

**From Leon Leutz, COR USN (Ret.), Chief of Quality Assurance, T&B, Inc.**

I believe what you are calling the T&B Mystique is the ONGOING LIFE OF THE T&B FAMILY even though T&B as an entity no longer exists. The party revealed the Family to be still alive.

Bill, you are the fundamental reason for the T&B Mystique, and while I did not know him well it may have started with your Dad. You’re personal and management style, to mention a few of your attributes, consists of honesty, fairness, openness, consistency, knowledge of and interest in the work, and a sense of humor. All the T&B people come to understand this early in their employment. The managers understood this mode of operation, and over the years the T&B Family was forged. Good work was done, as T&B history relates, and the Family takes much pride in it. I have worked for some good outfits, and some not so good, but none of them, save T&B, formed a Family. For my money the reason for the Family is you.

**From Mary S. Sands**

I began my career with your fine organization in June 1963 after interviewing with Bill Brown and his subsequent offer of employment—thank you, Bill Brown! Mr. Brown indicated to me that it was a slow time for T&B and I remember Ed Croy and his estimators, George Phelps and Dick Warren, putting together a lot of bids that first summer trying to get new work. Everyone’s hard work paid off and T&B was awarded the contract to build Trenton Channel #9 and then St. Clair #7 and things took off from there! From
then on the jobs increased, as did the employment – others will have to fill in the numbers. T&B expanded to Salt Lake City with Curt Allen and Saudi Arabia with Zed Kanaan and Bill Gay. A Solar Plant was built in Barstow, CA under the direction of Roger Schwing in the late 70s—and who can forget the all-night effort of so many to obtain the nuclear stamp we needed to bid the Erie Nuclear Project.

So many names and special events seem to pop into my mind. The 25-Year Watch parties for your Dad, you, Bill Brown, John and Ray Townsend, Statz and Ron Ghormley, Del Newell, George Porter, John Oliver, Tom Turner, Ray Reynolds, Reggie Troggio, Ed Croy, George Phelps, Jack Rosenberg—I’m sure I missed someone, but what a tribute to T&B to be able to recognize so many people who served for so long!

The summer picnics—Lake Fenton, and the Croys’ home—I remember at one point you were on the Croys’ deck overlooking the lake and the entire “family” and you remarked, “Look at all these wonderful families—what an awesome responsibility.” One I might add you and the Management Team accepted so completely and served with such dedication—THANK YOU! I remember when you changed the company colors from orange and black to the colors of our American Flag—Red, White, and Blue! I thought of that as our Nation mourns the loss of so many individuals on September 11.

T&B has had this special “spirit” of togetherness since its beginnings in 1938 and which is being demonstrated now throughout the United States! The T&B Gang was and still is very close and genuinely supports each other. The friendships grew over the years, as did the size of the Family! Computers were added in 1967 along with many new faces – Joe Angelcor, Larry Veasman, Mary Gannon and
eventually Ed Pauley and Nick Spewock. I do not remember dates, but everyone developed a sense of committedness and gave their best to a company that was committed to them!

In sad times everyone pulled together—the death of your dad hit everyone very hard. Your Mother and Dad, Gladys and Curt, were our mentors and we each thought the world of them. We shared the personal triumphs of each other—Olivia obtaining her pilot’s license at the age of 40—I was impressed—and now we miss her as well.

The T&B Newsletter, “The Illuminator,” was started in 1969 at the suggestion of Roger Schwing and became a way of keeping everyone informed about the company’s activities—especially as we expanded to the West Coast and Saudi Arabia.

Over the years I worked with your Dad, you, Ron Ghormley, Warren Roeger, Bob Galbreath, Curt Allen, Zed Kanaan, Bill Gay, Joanne Hawarny, Gail Knight, Janet Petkovich, Diane (Worley) Pietsko, Barbara Bell, Marlene Hubbard, Barb Hicks, Barbara (Knapp) Hunter, Roger Kappler and Ron Potter. It was indeed a pleasure to work with and for so many caring individuals and I am blessed and thankful for the opportunity to have served such an outstanding organization—THE T&B FAMILY!

**From John Bauman, Former T&B Employee, 1970-1997**

T&B—WOW—I will never ever forgot this period of my life (June 1970 – June 1997).

The People at T&B that had the most effect to my LIFE are:

George Laity—My First Mentor—He was like a father figure to me—taking time to explain and show a rookie like me what a power plant is made of. How to work with others and how to appreciate life.
Ed Croy—Chief Estimator—I still see Ed once a year—he was always an idol of mine. During my entire career (30 years) I have always been exposed to and required to develop pricing/estimates. I remember one of Ed’s phrases. When someone questioned his estimates, he would say, “If you don’t like the numbers—then do it yourself.” He knew his stuff and is a good engineer.

Gordon Lamb—I cannot find the words to describe this man—to have reported directly to Gordon and watch this guy at work—I was awed.

Bill Bottum, Jr—I referred to him as the ‘Bunny Rabbit’—Kind and Gentle......You never want to hurt one and you will do everything you can to make him happy.

My professional life after T&B: I am prouder than ever to have worked for T&B – the enjoyment of remembering with past T&B’ers is great.

The Construction Industry to this day still recognizes the T&B name—clients, competitors, subcontractors, and suppliers all say such positive things about the company: One-of-Kind Outfit, The Best they have worked with. A great compliment for me to hear and wish I could share with those made it so. Especially Bill Bottum.

At Barton Malow I always use the T&B coffee mug and tell anyone who asks who’s T&B?—They were the best company I had ever worked for—and there will never be another like her.....
The Story

This is the story of how Rudolph Steiner’s Threefold Economic Theory was put to use in the Townsend and Bottum Company of Ann Arbor, Michigan, power plant builders.

In Scene 1 of Steiner’s Fourth Mystery Drama, Hilary reveals that anything of value embodied once on earth as an example will work its way in spirit and eventually lead to the uniting of spiritual goals and earthly deeds. If our building and using a model of a spiritual principle in our business makes such an attempt easier for even one person in the future, I will feel that our experiment and this report of it were well worthwhile.
I write this account especially for Anthroposophists. It is from you, I believe, that the next embodiment of Steiner’s economic theory will most surely come.

This story begins in 1949 and covers dual paths. One path was a career in the business world building power plants. The other was the study and implementation of Christ’s Sermon on the Mount as a model of behavior for the real world. For 15 years, I agonized over which path to take, and which to abandon. Finally, the question was resolved for me by a dream wherein I was looking down on the path from Walden Pond to Thoreau’s cabin. Right in the middle of the path was planted a large orange sign with the logo of our company on it. In that moment, it was clear to me that I had to take both paths, finding ways to put the Sermon on the Mount to work in the business world.

During the period 1949 to the present, I read any books I could get my hands on that would help me with this quest—books about the Sermon on the Mount and books that covered the small beginning and flowering of the counter-conventional emphasis on team-building and collaborative effort in business. The conventional wisdom for business favored the Adam Smith theory of the survival of the fittest, greed, and intense competition. Amazingly, the new books on management reflected the values of the Sermon on the Mount. In my reading, the two paths were coming together.

Then in 1969, Ernst Katz, president of the Great Lakes Branch of the Anthroposophical Society in America, called my attention to books on economics written by Rudolf Steiner between 1917 and 1925. What a find! I practically wore out three or four of these. This was a real breakthrough. I found that Steiner not only promoted collaborative effort and teamwork but also described a new
way of viewing capital and ownership, which might be called neutralized or dedicated capital. This was what I had long been looking for as a way of providing reward and justice for employees while also assuring continuity of management and preventing hostile takeovers.

The other books that I had been reading on economics advocated, as did Steiner, collaboration, working together, dialoguing, problem solving, and brotherhood, but none spoke of this new view of capital. We had already worked toward these community-building goals in the company. T&B employees had indeed become a community under my father’s leadership – actually a family. Still, those problems of reward and justice for employees, continuity, and avoidance of hostile takeover had not yet been solved. It seemed time to experiment with Steiner’s fresh approach, which appeared to have within it solutions to these difficult issues.

To get started using Steiner’s economic principles in the company was not as easy as it may sound. In the mid-70s, I began talking to lawyers and CPA-accountants. They said it could not be done because, as far as they knew, it had not been done before. Finally, a CPA-accountant who was also a lawyer called to say that while working on another client’s taxes he had discovered a method that would work. T&B could use the non-profit enterprise form if in their By-Laws was included a clause which called for lobbying for this type of organization before any particular political body. Such a clause would destroy the tax-deductible nature of the organization. The bonding company and the bank both approved this action. The way was clear for us to begin implementing Steiner’s theories in our company, which we did January 1, 1983.
At least five new ideas are encompassed by Steiner’s economic theory.

1. The economic sphere needs to be characterized by teamwork, brotherhood, collaborative effort, and community. Steiner’s great social law: the more people are able to help others, the less they take for themselves, and the healthier it is.

2. When leadership roles change, there should be members of the company embracing these goals who pass them on with spirit and creativity.

3. Capital is enthusiasm, creativity, spirit, and entrepreneurship to make the business go, rather than something that is owned and valued in terms of money.

4. Wages are not sold as a commodity but come out of profits prearranged to give part to the workers and part to the managers.

5. Land should not be privately owned.

How We Implemented or Modified Steiner’s Economic Principles In Our Company

1. Teamwork, Brotherhood, Collaborative Effort, and Community

My father, C.E. Bottum, Sr., who joined the company in 1925, set a precedent for this. He was the first to call T&B a
family. He always treated employees as individuals of worth and got to know their spouses, families, and life stories. It was his custom to have parties for everyone in the company at which he shared details of what was going on in the business so that all felt part of it. People were pulled together by a common vision and shared in company profits (cf. “Wages” below).

In the winter of 1974, I began talking with some people who had expertise in team-building and conflict resolution. They had heard that I was interested in using the Beatitude principles in business and thought they had some training techniques that could help. I met with them for many weeks in order to get an understanding of what they had in mind and to be able to interpret their ideas to others in our company. Then in 1975 with the leadership of these human resources experts, we began a program of formal team-building and conflict resolution for company employees. The result of this was creation of an even stronger sense of community in the company.

A good example of the team-building method and result is this exercise we used. It involved the top 20 or so project people from each of the key organizations, that is, owner, designer, constructor, etc., together with the facilitators. Each group put down on newsprint what pleased them and displeased them about the other participants’ behavior on the project on which they were currently working. Pride items were hard to come by but complaints were easily identified. Suddenly each group began recognizing that the others had problems too and were just as interested in making the project a success.

Groups, each a composite of people from all the original groups, then each chose to work on a problem that had been identified in the first part of the exercise. By the end of the
workshop, there was common commitment to the success of the project and to working together on any additional problems, which might come up. Weekly problem-solving meetings were held from then on. The common pledge became “Whenever anyone has a problem, we all have a problem. We’re going to make it, and we’ll make it together.”

Even now, though the company has been sold, former employees keep strong ties and hold reunions. Each in his or her new job touts community-building as a real plus for any company. Our only regret is our inability to extend this training to craft labor, which we could not do because of limitations in labor contracts. The work with craftspeople on conflict-resolution and team-building would have to be left for a future time and major industry changes.

Still, the community idea embodied by the T&B Family often affected in unexpected ways those contracting with us. The construction management of the first solar power plant in the United States, for example, was awarded to our company. We were selected by the Department of Energy out of 52 applicants because we were the only ones who had actual experience with formal team-building on power plants.

2. Changing of the Guard

When there was a leadership change, trustees and current managers worked together to select replacements. They then became mentors for those in new positions. This technique of having the management team make the decision is a slight modification of Steiner’s belief that a retiring person should choose his/her own replacement. In
order that we did not become a company soft on discipline, our people were taught to be fair but firm.

3. Capital as Spirit, Creativity, Entrepreneurship

Conventionally businesses are structured so that the ownership is represented by the money value of the common voting stock. It has nothing to do with the creativity or talent of the owner of the common stock, but only reflects the money that has been put in. Steiner, by calling capital spirit, creativity, and the ability to transmit enthusiasm, says this kind of capital is more important than the tangible money. When it is shared by a community of employees, it has more power to motivate, particularly for an altruistic mission, than just personal ownership in monetary terms. The ownership is thus transferred to the community of employees.

I had always been concerned about how to leave the company in the hands of employees in such a way that the business could continue to be successful. Steiner’s “neutralized capital” came to be the answer. In our company, we called it the Continuity Plan, adapting it so that it could work in the real world of the 20th century.

All common stock was called in and reimbursed to old shareholders at the book value of the company on January 1, 1983. Control of the company passed to 10 trustees who represented the new owners, the 400 employees of the company as a total community dedicated to pursuing the mission of the company. The trustees as a group selected future trustees, worked with managers to choose management personnel, and gave final approval to annual bonuses. Total bonuses could not exceed 25% of operating
profit with the other 75% of surplus accumulating for growth.

The trustees were responsible for making certain that the Mission Statement was honored.

**Mission Statement**

Townsend and Bottum’s Family of Companies’ mission is to develop and maintain clients by a commitment to serving clients’ real needs and values with integrity, team effort, and innovative management which results in:

- Lowest cost for required quality
- On-time projects
- Non-adversarial relationships
- Excellence in client communications
- Objective problem solving
- Mutual economic gain
- Mutual professional growth
- Creating a better business world

And thereby creating a better global society.

4. Wages

In our company, we already had a bonus program initiated by my father in the late 40s. Generally, some 25% of the profit in any given year was distributed among non-union workers as a bonus.

Under Steiner’s model, people were not paid wages or salaries as such. The bonus distribution made up their entire pay. When a company suffered financial losses, those losses were also shared by the employees.

Since we could not depart from the payment of wages roughly in line with what others in the industry were
getting, we modified Steiner’s plan by making bonus amounts additions to salaries. Steiner himself said that payment for labor had to be modified to fit the times. He recommended his own adjustments, such as paying Waldorf School teachers and also handicapped people on the basis of need. He did recognize, though, that general wages would have to reflect existing levels and be roughly on the basis of economic justice and parity with the outside world.

In this spirit, we have continued my father’s bonus system, which was working very well and was way ahead of its time. Monetary reward for employees was by a pre-arranged bonus system based upon their contribution to the earnings of the enterprise. Of course, the percentages have had to be kept continually revised and modified as employees’ contributions changed. We still used my father’s formula of total bonuses not to exceed 25% of a year’s profits. Yearly, 75% of the profits were returned for growth of the business.

5. Land not privately owned

This part of Steiner’s theory we had no way to address. Efforts to create land trusts may be making some headway in this direction.

The strange thing is that though Steiner’s teachings are often 180 degrees from conventional theories of economics, when we tried his ideas they always worked and made a good situation out of a bad one. Several times, we had projects headed for disaster. When we used formal team-building, which fits hand in glove with Steiner’s theories, these failing projects were turned around and became successful. Still, conventional ideas are so strong that each
time we had to get into dire straits before people were desperate enough to try new ones. One time the difference this made was a $5 million bonus that we received for finishing a project ahead of schedule. Another time when we entered a new market, that of design/construct, a team-building approach was substituted for the confrontational blame-placing that was going on and dragging the project down. This led to our being awarded other similar projects.

Under this new organization, T&B operated quite profitably for several years.

For 20 years beginning in 1974, there was no significant increase in the use of electricity in this country because of the successful U.S. Energy Conservation Program. Certain government officials began thinking that there was no longer need for additional electricity-generating capacity.

At this writing in 2001, it has become clear that this was a bad decision, not only for T&B but also for the country as a whole. Since the mid-90s, usage of electricity has increased dramatically with new technology and computers. Meanwhile existing operating power plants were being decommissioned because they were 30 years old and obsolete. The present number of power plants is not capable of meeting the current demand for electricity. It is estimated by one governmental official that there is now a need for a new power plant to be built every week for the next 20 years.

T&B could not hold out, but the Steiner economic theory, which had been put into practice in this company, continued to work in the crisis, so that bankruptcy was avoided. When the company could not meet the payroll without help from the bank and bonding companies, we proposed the ultimate team-building form, a three-way agreement. Based on our past reputation and the high trust level they had in our
people, they went along with our proposal. With a great deal of struggle and determination from our people, it worked, and T&B survived. We could pay our creditors all that we owed them, and the bank and bonding companies each saved two to three million dollars.

Although one of our original major objectives was to make it impossible to have a hostile takeover, by eliminating the common stock, the By-Laws always allowed for the Trustees, if it were in the best interests of the company and its employees, to sell the company to another company. Black and Veatch, designers of water-treatment plants, power plants, and other industrial projects, with 6000 employees world-wide and access to markets not available to us, was willing to buy our company and make it a division of Black and Veatch. This sale went through June 30, 1997. Black and Veatch at the time of the sale was a partnership with no publicly owned stock. Since the sale, they have been changed to a corporation, but with no publicly owned stock.

Clopper Almon of the University of Maryland, distinguished expert on world economics, notes that not only did the new organization of T&B, built on Steiner’s economic theory, eliminate the possibility of hostile takeover but it actually made possible a final positive step.

Professor Almon writes,

“Curiously, it was then the ability of the new organization to arrange a friendly merger without a stock transfer with another company which then held the key to a way out of the difficulties which had put out of business all of the other independent companies in that line of work. This example shows that the non-stock corporation can manage and arrange financing every bit as effectively as stock corporations. Further, it avoids the pressure to
myopic decisions and offers the possibility of intra-firm industrial relations based on trust and mutual interest rather than antagonism.”

Though our company no longer exists as such, I believe the steps that created it are still valid. The Scott-Bader company in England, which makes paints and coverings for wood, is the only other company based on Steiner’s theory, and they have been in business for 50 years. When, in 1986, I visited Scott-Bader for a week to get to know them and compare notes, I found in their library a copy of *The Threefold Commonwealth* written by Steiner. Their book looked as used and weather-beaten as my own copy.

The only thing I wish I had done differently in the formation of the new company was to have informal meetings with 20 or so employees at a time at which question and answer, speculation, and brainstorming could be used to get input and involvement from employees. We did this later when we got into financial difficulty, but it would have been better to do it at the outset.

As I look back over the dual pathways I had contemplated for so long, I realize that in T&B’s experiment with Steiner’s economic theory the two paths have indeed become one. Everything from both paths worked back and forth to make a logical whole.

Chapter 7
Ethics in Business

“Ethics in Business” needs to begin with two fundamental postulates which are “givens” and not debatable—much like the Ten Commandments of the Old Testament. These basic assumptions are that the product or service is beneficial to humankind, and that the business will be conducted with absolute integrity.

The business ethics we will explore today go beyond these fundamental postulates much as the Sermon on the Mount goes beyond the Ten Commandments. The Ten Commandments deal with outward actions, but the Sermon on the Mount deals with the inner attitudes, motives, desires, and relationships, which are the cause of action.

Our organization is engaged in an experiment that conceives the business world to be a huge laboratory in which to try to live out the pattern of the Sermon on the

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45 Speech given at Ecumenical Men’s Breakfast
Mount. There are many difficult value conflicts with which to struggle and many pitfalls to be avoided.

The first dangerous pitfall is the exclusionism and intolerance that would result if we were to give the impression that you have to subscribe to a particular theological position to make it in our company. We try to avoid this by recognizing the commonality of human values to be found in all of the world’s great religions. We don’t preach, but if asked will answer about the specific religious faith that motivates each of us personally. We have a great diversity in theological beliefs, but do seem to attract people to the organization with some kind of commitment to a spiritual ideal beyond self.

A basic premise is that people come before profit. This causes some agonizing value conflicts such as productivity versus compassion; how much can you jeopardize the welfare of all the people in order to help those with disabilities or those who are under-achievers. What is the best way for everybody concerned to deal with incompetence? The “outplacement procedure” whereby you help that individual to find a job somewhere else has become popular in management science recently. But how can you humanely “outplace” someone if you have not taught him or her to succeed and he or she just goes from place to place continuing to fail?

Most the time we feel our experiment motivates productivity and generates trust and confidence with both clients and employees, but we’ve been through some trying times. One was when a client wondered if we were mean and tough enough to deal with organized labor in the manner he wanted to see. Another was when a competitor told us he’d destroy us because we were handicapped by our concern for people whereas he could use them as he saw
fit and junk them like a piece of machinery when he had no further use for them. In these times, we had to recognize that our experiment might have the potential of failure in a worldly sense, but have faith that we would be given the strength that was needed. We hope that, whatever the outcome, we will be able to create a model which others of like mind will find helpful.

One of the best tools we have found for implementing our experiment has been to hire the services of Human Resources Development Associates over the past four years. We have learned that communication skills and therefore management skills can be learned—a person does not have to depend on being born with them. Communication skills can’t be learned from a book, but, more like an athletic skill, are developed by the right kind of skills, thinking and practice.

Over 140 of us have been through a week of communication skill training. We have reorganized in ways to get more participation in decision-making and more responsibility spread out to more parts of the organization. This gives each individual more of an opportunity for fulfillment and self-actualization, and gives the organization the benefit of a lot more brainpower applied to our problems. More openness and mutual trust have developed.

We are living in times that are increasingly conducive to our experiment. Admittedly, there are some scary things about our times:

- There is worldwide economic uncertainty and instability, with some leaders predicting collapse.
- We can see the end of the supply of certain critical natural resources that we always took for granted.
- Our great cities are dying and generally crime-infested.
• The Middle East is a powder keg. Last summer we were overwhelmed by the intensity of the spiritual power that still permeates the air on the Mount of Beatitudes overlooking the clear blue Sea of Galilee. An hour later, we were on the fortified border along the River Jordan with triple-barriers of barbed wire, bunkers, M-1 automatic rifles, and Phantom jets patrolling overhead every 20 minutes.

Yet, there are many positive trends as we move towards the 21st century.

• There is an increasing concern about integrity and ethics in business and government.
• We have learned from the kids of the 60’s to be more open and honest with each other, and to emphasize justice and human values above materialistic values.
• After the materialism and cold rationalism of the first 2/3 of this century, we are witnessing an increasing spiritual awareness that is such a startling characteristic of our present time. It comes out in diverse and sometimes bizarre forms, but the overall impression one gets is that of the welling up of a great spiritual pressure within the collective soul of humanity—a portent of great things to come.

There is one phenomenon characteristic of our time which many view with alarm—a worldwide leadership void. I believe that this void exists only because we are at the still-point of time between the old kind and a new kind of leader.
I believe that the new kind of leader is going to be so significant that I would like to spend a little time exploring the subject with you.

In the latter part of the 1960s when it seemed that the very fabric of our society was coming apart at the seams, I began to keep a file drawer full of clippings and data called “Current Problems.” As you can imagine, it was soon full of files on poverty, the Vietnam War, racial injustice and strife, youth rebellion and generation gap, drugs, alcohol, crime, etc.

In the next drawer, I also began to collect data called “Current Solutions.” Here were files on the organized Christian church, a file for each of the Beatitudes, United Nations and world government, the Human Potential movement including growth groups and sensitivity training, systems technology, human behavioral research, inner city mission work such as my brother’s church in Grand Rapids. Some of these file sections didn’t grow much. It is a very curious thing, but a file that started out small and has grown fatter and more significant year by year in the decade or so intervening is one called “The New Kind of Leader,” subtitled “The Servant as Leader.”

The pattern for the new kind of leader began a couple of thousand years ago in Galilee and Judea, and is recorded like this:


“A dispute rose among them, which of them was to be regarded as the greatest. And he said to them, ‘The kings of the gentiles exercise lordship over them; and those in authority over them are called benefactors. But not so with you; rather let the greatest among you become as the
youngest, and the leader as one who serves. For which is the greater, one who sits at the table, or one who serves? Is it not the one who sits at the table? But I am among you as one who serves.’”

And John 13:12-17 (RSV)

“Jesus, fully aware that the Father had put everything into his hands, and that he had come from God and was going back to God, rose from the table, took off his outer clothing, and fastened a towel about his waist. Then he poured water into the basin and began to wash the disciples’ feet, wiping them with the towel that was about his waist. When he had washed their feet, and taken his garments, and resumed his place, he said to them, “Do you know what I have done to you? You call me Teacher and Lord; and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have given you an example, that you also should do as I have done to you. Truly, truly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, blessed are you if you do them.’”

And Mark 9:35 (RSV)

“And he sat down and called the twelve; and he said to them, ‘If any one would be first, he must be last of all and servant of all.’”
This has been largely ignored over the past two millennia. A couple of sparks were lit about midway in this time period. But these two early Servant-Leaders abdicated rather than exercise power—St. Francis of Assisi and Pope Celestine V of the 13th century. Interestingly enough, both of them were followed by bad leaders.

The new kind of leader is only really beginning to manifest in the latter half of this century. In our time, the two forerunners of the new servant-leader have been Gandhi and Dag Hammerskjold. The new servant-leader generally operates from some kind of spiritual base and is committed first to serving his fellow humans before he agrees to leadership.

This new kind of leader is presented by Herman Hesse in *Journey to the East* as Leo who carries the bags and is servant for the Brotherhood in their quest. When he leaves, the Brotherhood breaks apart, and abandons the quest in a morass of bickering. Just the presence of the servant Leo seemed to have been what held them together. We meet Leo later as the author returns to the Brotherhood and finds that Leo has been its exalted leader all along.

I have had the privilege of knowing personally a representative of the new kind of leader. Twelve years ago, he lived in our neighborhood. He always welcomed by our stopping by his study to discuss the ultimate questions of life. He volunteered to go to Tuskegee to help develop an engineering curriculum. Many felt that by being gone he sacrificed a chance to become chair of his department in the University. This, in order to help develop engineering educational opportunities for African-Americans.

A year or so later Georgia Tech was looking for a new Dean of its College of Engineering who would get it through
the difficult times of integration. My friend’s experience at Tuskegee was a factor in his being selected. In another year or so, he was President of Georgia Tech. At a large Vietnam protest gathering, he quieted the crowd by reading a Psalm from the Old Testament. Today he is President of Purdue University. He is a personal embodiment of the servant-leader.

I believe that humans have now reached a stage in our evolutionary development where we are at last ready for the servant-leader. No longer will the crown, rank, or office be symbols of power and authority. The only symbols appropriate to the new kind of leader are the towel and basin with which the Master washed the disciples’ feet.
Chapter 8
Building an Ethical Business Climate
* D. Joseph Fisher and Curtis E. Bottum, Jr.

Historically the public has generally had a mistrust of businessmen. Even Plato put us at the bottom level of his utopian society in "The Republic". Our belief is that business cannot be done successfully over time without working within a climate of trust.

Building and maintaining this climate of trust with and among all the people the business entity touches is the central theme of this article and is the essence of the experiment in business ethics with which we are engaged.

Our thesis is that an ethical culture in a business entity must build upon two fundamental underlying postulates. The first is that the product or service is needed by and will benefit humankind. Otherwise, the business entity itself *D. Joseph Fisher, Ph.D. is President, Orion International, LLC
would have no meaning or purpose. The second postulate is that the business is to be run with absolute integrity. The public, clients, employees, suppliers, even competitors must be able to trust the business entity if it is to claim the right to exist.

Our experiment in business ethics is primarily concerned with how to build this climate of trust—what tools to use, how people can best grow and develop in this climate, and the tough dilemmas and value conflicts that we must face in the process.

Whereas we believe that historically all business has been based on trust or no transactions could ever have occurred, we find ourselves in a field where it is unusually significant: the constructing of large power plants where utilities must commit billions of dollars to a single project. One utility client once told us during a long bid evaluation, when we were anxious to learn if we had received the job, “I'm sorry this decision is taking so long, but this is the largest financial commitment our Company has ever made in its history, and we don't take it lightly.”

Over the first half century of T&B’s history, we consisted of 40 to 50 staff employees supervising several hundred local union craftsmen on two or three projects.

A corporate climate of integrity and trust is relatively easy to maintain where there is almost daily contact among everyone in the organization. But how do you maintain this climate when the organization grows to ten times this size as it has in the past decade?

Although written policies are necessary, we do not believe they are the answer.

We have a published policy, which sets forth our code of ethical conduct. This is necessary to notify everyone what will result from particular transgressions, and provide a
legal basis for discipline or discharge. It sets limits to behavior, but we have discovered it is very ineffective in changing behavior and building the necessary climate of trust, which is so essential. Our observations agree with the researchers who have found that exhortation is the least effective means of changing behavior.

We suspect the same limitation to be true with our corporate objective, which heads the list of all objectives at the beginning of each annual business plan developed by each of our divisions and subsidiaries:

"T&B's Mission or Purpose: A witness, example of human and spiritual values to employees, clients, business, and community."

We believe that to build a corporate climate and change behavior in a positive direction we must look for tools other than policy statements and rules.

Our objective was to create a climate of openness, sincerity, integrity, and trust which would permeate the organization, resulting in a network of trust relationships among fellow employees, clients, suppliers, subcontractors, and all that touch the organization.

Our first step was to deal with some seemingly superficial things such as status symbols, which could be obstacles to the attitudes we wanted to foster. We have no reserved parking spaces in the parking lot. We use round conference tables because the symbolism promotes more participation: there is no head of the table, and everyone can see each other face-to-face, promoting openness.

We encourage dialogue about some of the tough dilemmas that result from the tension between what is good for the individual employee and what is in the best interest of the whole group. What is the proper balance between giving employment to handicapped or under-achieving
people who are really trying versus threatening the economic health of the whole organization. Here is the age-old ethical question of mercy and justice—individual versus group welfare. There are no pat answers to these questions. When times are tough, some people may have to be laid off, even after a massive effort to re-shuffle duties and acceptance of reduced profit levels. The survival of the entire enterprise is crucial to the welfare of all the other families depending on the company. But the way in which people are laid off, and efforts to help them find other jobs can make a lot of difference not only to the individuals involved, but to those left in the organization and the way they view their company.

These things are not enough. Trust building also requires the learning and application of certain skills. These skills, like athletic skills, can be learned by and must be maintained by practice.

The first step, eight years ago, was to hire a consulting firm, to train us in communication skills. To begin with, 144 of us in our company took a week of communication skill training, including empathetic listening, checking for understanding, conflict resolution, and team-building. Communication began to flow more freely in the organization, problems surfaced and were solved, and we reorganized the structure of our enlarged organization to be more effective. This had a by-product effect of allowing us to de-centralize and diversify so that we could better adapt to our changing market. We continued the communication skill training, but were suddenly faced with a new challenge which became the opportunity for the next major step in the building of the climate of trust.

We had a contract to design and build an 800 MW coal-fired power plant with a subcontractor for design. This put
us, the constructor, and the designer in a new kind of relationship with lots of potential for misunderstanding and mistrust, since each of us normally has a separate contract directly with the client.

Using consultants, we had a 2-day team-building session between the top 20 people in each organization. As each group began to understand better the problems of the other, the trust level grew remarkably, and joint problem solving took the place of motive questioning. The results were so positive that the client’s project manager proposed a revolutionary idea: why not do it again and include 20 people from the client’s organization? This worked so well that another team-building session was held adding a fourth group, the client’s operating people. The project became operational ahead of schedule, exceeded the target availability (a measure of quality) during the first year of operation, the project being viewed by all parties as one of the most successful we had done.

Another example of using the team-building approach was when our people in the field and the client’s people in the field seemed to be having disagreements counter-productive to successful completion of a project from the standpoint of both parties. A team-building session revealed that each group needed to practice listening to and understanding the other’s problems and needs so that solutions could be devised that took both into account. Arguments then evolved into problem-solving sessions.

At first, it may seem presumptuous to promote the idea that team-building is either helpful or needed between the client who is the user of a service or product and the supplier or producer. Yet, we believe that we are entering an era wherein more and more fields of business will find that dialogue and more in-depth understanding of
client/consumer needs by producer/suppliers will result in greatly improved satisfaction and performance, plus improved productivity as the motivating power of clearly focused objectives is brought to bear. This kind of dialogue is much more conducive to ethical business dealings than a climate of mistrust, and suspicion, which results when communication is not free and open.

The next major area of concern is leadership development. Here we find the concepts of Robert K. Greenleaf, former Director of Management Research for AT&T, most helpful. In his book, Servant-Leadership—A Journey into the Nature of Legitimate Power and Greatness (Paulist Press, 1977), he states the premise that leaders of the future must be motivated by a desire to serve rather than a drive for power and status. As he says, the test of whether the people development program is working is whether people “grow taller, and become healthier, stronger, more autonomous.”

We have found that a most effective tool for this kind of development of people is the Life Styles Inventory developed by Human Synergistics in Michigan. Working with the Life Styles Inventory, both in workshops and individually, has produced many positive behavioral changes in our managers. As they become aware of self-defeating characteristics or lack of balance between or deficiencies in achievement and humanistic-helpful life styles, recognizable changes are made. The Life Styles Inventory instrument provides a means for measuring progress.

An exciting aspect of the Life Styles Inventory instrument has been its correlation with the world’s great ethical systems, including the major religions and humanism that turn out to be extrapolations of the Ideal Profile, found
to be the most effective, not only in managers, but in all relationships and life situations, including the ability to cope with stress. The Ideal Profile has resulted from data gathered on over 200,000 people, and has been statistically validated by the University of Michigan’s Institute for Social Research.

The Life Styles Inventory instrument is effective in changing behavior and organizational climate whereas policy statements are not, because it gets behind the external act to the motives, attitudes, thought patterns, and life styles, which are the cause of the external action. It deals with the spirit, rather than the letter of the law.

The Life Styles Inventory is the first level of a four level diagnostic system. It was originally designed as a learning tool to help managers see themselves; how their thinking pattern compared to other managers and non-managers from various walks of life. With the 240 descriptions provided, an individual is able to construct a self-image portrait of how he sees himself. Data validation studies have shown that 50% of the population is able to describe themselves accurately while the other 50% doesn't, either because they are not honest with themselves or are unaware as to whom or how they really are. 25% tend to overestimate themselves while the remainder do just the opposite.

The real significance of the process has to do with “discovering” things about oneself and coming to “own” what is discovered. Through a process of discussion and debriefing more and more willing disclosure occurs and with that individual disclosure more openness in the group and ultimately more trust. Once able to see and accept oneself in an atmosphere where others are doing the same, the desire is to use that new information for greater personal and professional effectiveness rather than going back to the old ways. It is at this point that support and reinforcement
are needed from one’s work environment. Since growth towards new and more effective behavior takes time, effort, and patience, the blending of internal with external resources is essential.

One reason for failure of the old “sensitivity” movement as applied to the business world was a lack of “fit”. Managers were sent off for a week or more of "laying it all out" only to return to a work environment, which squelched that kind of behavior. Unless the leadership in an organization is willing to commit itself to acting on its philosophy and code of ethics, the probability of having it successfully promulgated throughout is virtually nil.

One of the largest and most successful Texas-based utilities is headed up by a CEO who “is what he seems to be”. His image of himself as measured by the Level I Life Styles Inventory is a larger than usual “ideal” and he has a behavior pattern to match it. His leadership has taken the company to levels of success and effectiveness never thought possible. The respect and admiration by the individuals who populate the organization is such as to create a “Pygmalion effect” where others attempt to use it as level of expectation. The results are self-evident.

Julian Rotter’s research on trust suggests that high trusters generate more trust in return whereas low trusters are often themselves not trusted. The message is simple. If business and industrial leaders fully intend to develop their organizations toward a high-trust, team-oriented and highly productive entity, the leadership must lead by its example, not by exhortation, either verbal or written. Empty words carry no meaning. Behavior that emanates from one’s basic value system and that is consistent and reliable does.

To recapitulate our thesis: we believe that ethics in business means permeation of the entire organization by a
culture of trust and openness. Communication is necessary for trust-building, so empathetic listening, conflict resolution, and team-building skills need to be taught and practiced. Personal growth and development based on knowing ourselves and our motivations must go on continuously with the use of tools like the Life Styles Inventory. We believe that business ethics will flower out of a total organizational climate of openness, trust, and integrity, and that ethical decisions will follow only from the development and nurturing of this kind of climate.
In 1949, I began a life-long study of the Sermon on the Mount and how it applies to real life situations, especially in the business world. I found it helpful to translate the eight Beatitudes, which summarize the Sermon on the Mount into non-religious Guiding Principles to make clear how they are applicable to the world of business. Here is the chart of Guiding Principles for business. *(Appendix E)*

For the past 47 years, I have been continually scanning management theories and psychological research findings to seek correlations between them and these Guiding Principles.

Note, for example, that Deming’s 14 Points for Total Quality Management, and Peters and Waterman’s 8 attributes of successful companies from their book *In Search of Excellence* echo the Guiding Principles and may be shown on the chart. There is also a correlation with Steven Covey’s work. This next chart shows the characteristics of Servant-
Leadership in the same format. (Appendix H) There is another chart, which we will try to cover at the end of our time together, which shows the resisting or entropy forces working against these principles (Appendix C). These resisting forces must be overcome if we are to follow the Guiding Principles.

The first major breakthrough in my study came in 1960, when Douglas McGregor wrote *The Human Side of Enterprise* (McGraw Hill Higher Education, 1960), describing what he calls "Theory X" and "Theory Y." McGregor says the theory in which workers are supervised depends on what managers believe about people. Theory X describes the management style of managers who believe that people are basically lazy and have to be coerced or manipulated into working; Theory Y is the style of managers who believe that people want to work and accomplish things and need only to have the obstacles cleared out of their way.

Meanwhile, Abraham Maslow had been studying motivation, and came up with his Hierarchy of Needs, which helped explain McGregor's theories. From 1965 until his death in 1970, Maslow went around the country studying the people who had made the greatest contribution to the world and found them to be self-transcenders (See First Guiding Principle) and inspired by spiritual "Being Values" (*Toward a Psychology of Being*).

In 1970, Bob Greenleaf came up with the idea of Servant-Leadership, a perfect complement to McGregor's work. It is the other side of the coin from "Theories X and Y." Servant-Leadership looks at what is motivating the leader, rather than the workers, and concludes that the most effective leaders are those motivated, not by power and greed, but by a desire to serve. I did not find out about Bob Greenleaf's work until almost 10 years later.
In 1974, Ron Lippitt, a clinical psychologist, and Ken Cowing, a Methodist minister, came to me and said they would like to help in our quest to apply Sermon on the Mount values to business. Ron had started The University of Michigan’s Institute for Social Research, and had helped set up the National Training Lab in Bethel, Maine. Ken had joined the business world as an organizational development consultant. They demonstrated and taught our people some techniques and tools that they had developed in the areas of team-building, communication skills, and conflict resolution.

In 1979, I discovered Bob Greenleaf’s work. It pulled together all of the values with which we had been working. It also gave them a name which did not have religious overtones that might exclude and offend some people. The Jack Lowes, father and son mechanical contractors in Dallas, also had been working with Biblical principles for many years, and had the same experience.

Servant-Leadership, somewhat of an oxymoron, is an old concept, which has been around for millennia, but has gathered enthusiastic popularity only in the past five years. When Bob Greenleaf created Servant-Leadership in 1970, he merged the essence of his 40 years of being management idea man for AT&T’s top management, with ideas from Herman Hesse’s novel, *Journey To The East*. The man who was the servant in the mystical pilgrimage described in Hesse’s novel turned out to be the man who had been the spiritual leader all along.

The immediate situation that provided the catalyst for this merging was Bob’s serving on the M.I.T. Commission to deal with a student uprising. Bob took time out from those tense meetings at M.I.T. to go to the student bookstore to see what the students were reading. He hoped this would help
him understand where they were coming from. The most popular books were by Herman Hesse, so Bob read them. Bob recommended that police be used at M.I.T. to maintain order rather than the National Guard, because he said the police were trained to react by saving lives rather than taking them. (Bob's wisdom was borne out shortly thereafter by the events at Kent State.)

Bob was a Quaker and told me at our first meeting in 1980 that he got a lot of inspiration from Jesus' washing the feet of the disciples. Yet you will look in vain in his prolific writings to find reference to this. Bob wanted his message to apply inclusively to all religions and cultures, and did not want anyone to feel excluded.

The Sisters of St. Joseph Health System of 18,000 employees have Servant-Leadership as one of their guiding values and they have institutionalized it. Everyone in the organization is to hold everyone else accountable for living out Servant-Leadership principles. In the office of John Lore, the CEO of the Sisters of St. Joseph Health System is a statue of Jesus with the towel and basin.

The desire to serve, which initiates Servant-Leadership, almost always comes from deep transcendent spiritual impulses that see Servant-Leadership as the appropriate means to the achievement of objectives and goals that benefit all of humanity. Bob Greenleaf said the test of Servant-Leadership is the effect it has on its followers. If it truly is Servant-Leadership, Bob said it will cause the followers to “grow as persons, (and) ... while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants”. And, he adds, “What is the effect on the least privileged in society; will (they) benefit, or, at least .... not be further deprived?”
In the second chapter of his book, *Servant-Leadership*, titled “The Institution as Servant” Bob Greenleaf describes an organizational form appropriate to Servant-Leadership. It is the Council of Equals, with a *primus inter pares*, that is a “first among equals.” There is a growing library of learnings and case studies about this concept. Our construction company experimented with this form ten years ago, and today several other for-profit and not-for-profit organizations are working with it.

There is a particular set of skills, which need to be learned to enhance the environment for Servant-Leadership, such as communication skills including empathetic listening, conflict resolution, problem solving, consensus decision making, and community building.

It is great to be alive in this time that is more conducive to Servant-Leadership. To appreciate this fully you have to have lived through what it was like out there on the dry spiritual desert of 30 and 40 years ago, especially in the business world. Then, to get anybody interested in team-building or conflict resolution by problem-solving or any other collaborative effort reflecting Servant-Leadership values, you had to have tried everything else and be facing certain disaster. In our experience, the Guiding Principles of Servant-Leadership always saved the day, but still we had to fight the battle for acceptance of these principles all over again the next time. Nowadays, teaming, partnering, collaboration, mutual trust, strategic alliances, and Total Quality Management are more likely to be watchwords that produce better results and are at least espoused, if not always lived up to totally.

Most of you who have been a part of Bob Greenleaf’s Servant-Leader Movement remember clearly and can swap
stories about the first time we read the original essay. Family members are often the most difficult to win over. Bob’s son, Newcomb Greenleaf, is now a professor and board member of the Greenleaf Center. He remembers getting the original essay mailed from home when he was about 30 years old. He pitched it in the corner of his closet with the other "way out" things he had received from his father. He remembers thinking, "It’s just too embarrassing to have your father write this kind of stuff. Why doesn’t he stick with something he knows about like repairing porch furniture?"

I was 53 years old when I first got the original essay. Though it had been out for 10 years, I had never heard of it. I had a strange reaction when I read it. I told my secretary that all of my great heroes, like Gandhi, had died before I had a chance to meet and talk with them. I asked her to please track down Bob Greenleaf so I could meet him before it was too late. It was not easy, but she finally found him in a Quaker retirement center at Kennett Square, Pennsylvania not too far from Philadelphia.

I called Bob immediately and he agreed to see me if I would come there to visit him. We talked for five hours straight that first visit and kept up frequent communications for the last ten years of his life.

The Servant-Leader movement that he began has really taken off since Bob’s death in 1990. 450 people came to the annual conference last October. Many books have been written about Servant-Leadership. Many institutions are experimenting with it, aided by funding from groups like the W.K. Kellogg Foundation and Lilly Endowment. Speakers at the Servant-Leadership Annual Conferences have included Peter Block, Max DePree, Ann McGee Cooper, Scott Peck, and Peter Senge.
Bob Greenleaf had a diverse international spectrum of friends like Aldous Huxley and Gerald Heard, but the Servant-Leader movement aspect of his work started slowly and unobtrusively. For many years, the movement had existed pretty much in the hearts and minds of Bob and a heterogeneous handful of us who were his friends and kindred spirits. Among them was Sister Joel Read, who started and ran Alverno College in Milwaukee. There were the Jack Lowes, father and son in the construction business in Dallas. There was Jim Tatum from Missouri, who got community colleges going and nurtured them. There were theologians Bob Lynn from the Lilly Foundation, Dick Broholm, of Andover-Newton seminary and Jitsuo Morikawa, head of the American Baptist Convention and minister at Riverside Church in New York, who worked between the seminaries and urban renewal projects like one in Philadelphia. Fred Meyers and Diane Cory rediscovered Bob for AT&T, publishing and distributing books and videos not previously available.

I believe one of the reasons for this new interest in Servant-Leadership is that the world has evolved to greater receptivity to such ideas. Larry Spears, Executive Director of the Greenleaf Center for Servant-Leadership, Richard Smith, and the other members of their excellent staff should get a good share of the credit, too, for the outstanding job they have done in promoting Servant-Leadership.

Bob was sometimes referred to as AT&T's "kept revolutionary". Bob felt that AT&T would not have had to be broken up had they listened more to him. We wonder if they would have to be laying off 40,000 employees now.

Although Bob Greenleaf coined the term "Servant-Leadership" in 1970, the basic idea has popped up in
unlikely places throughout human history. Out of the injustice and brutality of the feudal Age came the call of "Noblesse Oblige," the obligation of nobility, reminding chivalrous young knights that the more gifts, resources, and abilities that they had been given, the more responsibility they had to serve and share with those less fortunate.

The ancient Greeks raised the cry of "Arete" (virtue, moral goodness) to lift the human spirit to the heights of valor and virtue. Their athletic games were administered with the arête of fairness and excellence.

In the 6th century B.C., II Isaiah prophesied the "Suffering Servant" of Israel. About the same time Lao Tzu and Buddha were saying similar things. And Bob Greenleaf always included Confucius as a Servant-Leadership supporter, John Woolman who persuaded people against slavery one by one, and Pope John XXIII.

Let us take a look at Servant-Leadership as it's being developed today. In all but the last few years of the 20th century, the world out there was pretty hostile to Servant-Leadership. As noted before, 20 years ago when our company began to experiment with team-building and forms of collaborative effort, it was a tough sell unless we had tried almost everything else. Time and again, it saved our construction projects, but not until the last 5 to 10 years has it become a generally popular way to operate. I still remember a comment typical of that time. 25 years ago a competitor said to me, "I'm going to destroy you, because you are handicapped by a concern for people. I'm free to use them up as I see fit, and throw them away when they are no longer of any use to me."

Today experiential learning is an integral part of college programs. An important part of the educational process, it is
also an excellent means of encouraging people to be volunteers or make careers in such programs. The National Society for Experiential Education has been linking with Servant-Leadership for the past 15 years. This is an important aspect of Servant-Leadership’s advancement.

The W.K. Kellogg Foundation is funding research on Servant-Leadership as it relates to the leaders of educational institutions. This is a bold new approach, which I believe is going to have a tremendously positive impact. In the past, Kellogg has funded Servant-Leader Workshops, which have been most helpful in spreading the message.

The Lilly Endowment has funded a great deal of research on Servant-Leadership aspects of the work of trustees for non-profit organizations.

A valuable tool for implementing Servant-Leadership is communication skill training in empathetic listening, paraphrasing, and conflict resolution. One of the most helpful programs our company did was to put 145 of our people through a week of communication skill training. As with athletic skills, you lose it if you do not use it, so the training needs to be repeated and constantly reinforced.

The Council of Equals form of organization with a *prinus inter pares* is another tool that is helpful to Servant-Leadership. Bob Greenleaf describes it extensively in his essay, “The Institution As Servant.” When our company was experimenting with this 10 years ago, I called Bob for a list of those who had tried it so we could compare notes. He said that at that time there weren’t any others experimenting with his complete idea. Bob Greenleaf himself helped us with lots of free telephone advice during that period.

The Council of Equals framework was extremely important to Bob, but was the riskiest most unexplored territory in those days. Consensus, for instance, is a Servant-
Leadership tool, which has had lots of research and development, yet we are now entering a period when the Council of Equals concept is about to become more accepted and used. There is still, however, much work to be done.

Today there are several organizations experimenting with the primus inter pares/Council of Equals framework. There is a growing body of case histories available. Two engineering firms in Indiana are using it. One of them, Schneider Engineering of Indianapolis, for example, has been operating with the Council of Equals and primus inter pares for 6 years, and their business has more than doubled in this time.

Richard Smith has been the consultant helping these two organizations to implement the Council of Equals/ primus concept. He also is working with a group of forensic engineers doing expert testimony on disaster situations, and with a group of cardiovascular surgeons. He says these professional groups start with a feeling of equality among colleagues, which is a help to begin with. Richard is in the forefront of developing this application of Servant-Leadership as it emerges out of Bob’s theory and into the real world.

You know about the 250-person Housing Facilities Group at the University of Michigan which is implementing the Council of Equals complete with Council Handbooks and documentation on what happens in difficult instances in which trust has been broken among members. George SanFacon, the primus inter pares for the Council says their growing edge is the need for each member of the Council to have an inner journey and quest, perhaps even a contemplative practice, leading toward authenticity and mutual understanding.
In our company, we even got benefits from somewhat superficial aspects of Servant-Leadership like eliminating status symbols such as reserved parking spaces, and using round tables at which there is no head and communication is enhanced because everybody is able to see everyone else eye-ball to eye-ball. However, the real benefits came during the times of tough downsizing and necessary layoffs. Trust that had been built up and goodwill from past operations and concerned outplacement programs were what assured survival rather than "melt-down."

We found the services of an outplacement specialist to be most helpful. We established the ground rule that each supervisor was responsible to try to find a job for each of that supervisor’s people being laid off. It makes a lot of difference when a manager intercedes for a person with another manager, rather than just filling out applications to a personnel department. We also had a ground rule that, if there is a choice, the one who finds it the most painful to break the bad news is the one who should do it, You can't fake compassion.

When our company was doing operating and maintenance work on power plants and refineries in Saudi Arabia, our people there provided one of the best examples of Servant-Leadership. We did not even know about it in the home office until we noticed that our profits took a temporary sudden dip. We had up to 1,000 employees there from 20 different countries. Most of them were third country nationals, there on single status. We ran a camp to house them and provided meals. When our people took over running the camp for us, they found terrible conditions. The previous contractor had been shutting off the air conditioning at night to save on electric bills. It gets to be 110 to 120 degrees F there. They had been skimping on meat
to save money. There were not enough toilets and the men had to stand in long lines to get to them. Our people had done what they knew was right, and had corrected these conditions. You can imagine what happened to morale and productivity.

Conflict Resolution is a vital Servant-Leadership tool. The Thomas-Kilman Conflict Resolution Instrument plots “Cooperativeness” on one axis and “Assertiveness” on the other, demonstrating that there are five methods of Conflict Resolution depending on what the situation calls for. The best resolution for us proved to be “Collaboration,” which maximizes Cooperation and Assertiveness. This was a key element on the team-building which we began on our major projects 20 years ago. We found that tremendous savings could be gained in cost and schedule by team-building rather than the traditional adversary relationship between owner, designer, and constructor.

The method was to get the top 20 or so project people from each of the key organizations, i.e. owner, designer, constructor, etc. together with facilitators. Each group was asked to list on newsprint the "prouds" and "sorrays" about the project and the other participants’ behaviors in it. The "prouds" were usually hard to come by, and the "sorrays" were voluminous. As each group reported out to the others, a lot of "Aha's" usually came forth as each group recognized that the others had real problems, were just as interested in a successful project as they, and that the others’ dastardly deeds were not just attempts to undermine them.

One basic example is that power plants are designed by system and constructed by area. For instance, the boiler feed pipe system design parameters must be considered from one end to the other, but when it is constructed, it is more efficient to work on the other systems in a particular area at
the same time. So no wonder scheduling is difficult and requires trade-offs. The next step was to sort out the newsprint by common problems and then get everyone from all groups to gather around each problem on which they wanted to work. Each group now had a composite of people from all original groups. By the end of the first workshop, there was common commitment to the success of the project, and to working through any additional problems as they came up! Weekly problem-solving meetings were held thereafter with representation from all original groups of project participants. The common pledge was, "Whenever anyone has a problem, WE have a problem. We're going to make it, and we'll make it together!"

Our team-building experience was key in getting us selected by the Department of Energy (DOE) to construct out on the desert in Barstow, California, Solar One, the first solar power plant in this country. Solar One utilized 1,800 16-foot-square mirrors, each individually programmed to track the sun with its own computer. We had been selected on the basis of team-building experience as well as power plant experience. The DOE selection team had substantial team-building training, and watched carefully how we interrelated during our presentations to them.

The video tapes and books about Texas Distributors Industries’ (TDI)’s experience with Servant-Leadership over decades are a great resource. Jack Lowe (CEO) and his father have run the company by Servant-Leader principles for over 40 years. They got Bob Greenleaf’s attention by ordering so many copies (one for each employee) of the original essay in the early 70's. Today each new employee still gets his own personal copy of Bob’s original essay. TDI, which is a mechanical contractor in Dallas, was just listed as one of the 100 best companies to work for in the U.S.
Richard Marcinko, who wrote the *Rogue Warrior* books and trains the Navy Seals, told me that he wants to study Servant-Leadership. Actually, he and his teammates use it on every mission. Each is ready to die for the others, if necessary. They call it "Team Integrity."

The old model had an organization that looked like a pyramid and was run in a top-down, coercive manner. The new organization looks more like an inter-locking group of circles, and stresses empowerment and seeing things whole. Decisions are more likely to be made by consensus in the new model, and include intuition, compassion, and understanding, rather than just rational, linear thinking.

The new model is characterized by accountability without total control. An example of this principle being used effectively in our industry is more forward-thinking utilities structuring alliances with engineers, vendors, suppliers, and contractors wherein all share in the rewards and risks of the utility’s success or failure as measured by certain critical operating ratios. No one firm has total control over all the factors but each participant influences and impacts the result. This method of lining up everyone’s motivations and keeping everyone on the same team is the way of the future. In the old conventional system, there were always a number of conflicting incentives and motivations, resulting in adversarial relationships.

We have discovered that our joint venture projects are more successful where each partner shares and shares alike in the profits or losses.

There is a growing body of evidence that shows that the Emerging Territory of Servant-Leadership is not only the most effective in work and family-life situations, but has a dramatic positive impact on stress reduction and on our immune systems.
Human potential takes on new creativity as we get rid of the old restraints and find the productive power of self-directed work teams, councils of equals and alliances in which everyone is serving and accountable to the others. That is Servant-Leadership!
High moral values and excellence must dominate the 21st century if progress is to have positive meaning. Through ideas like those of Robert Greenleaf’s Servant-Leadership, such a way of life is now well within our reach.

Outside of my family, the highest priority in my life work since 1949 has been a continuing study of Jesus’ Sermon on the Mount and how it applies to all aspects of life, particularly the world of business.

Until about 10 years ago, there was outright hostility to such an idea, as well as to practices consistent with it, such as team-building, collaborative effort, and caring and

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compassion in the workplace. Psychologists tended to scoff at the Sermon as impractical, especially in its emphasis on control of anger. Team-building was called "Love and Kisses" and was disdainfully rejected by our client when we were building the Detroit Resource Recovery Power Plant. In our industry, conflicts were more typically resolved by spud wrenches to the head.

For the past 47 years, I have been continually monitoring management theories and psychological research seeking correlation between them and the guiding principles of the Sermon. To facilitate study, I translated the eight Beatitudes, which summarize the Sermon, into non-religious language, which could be applicable as Guiding Principles in the world of business.

GUIDING PRINCIPLES FOR BUSINESS BASED ON THE BEATITUDES

1. Self-transcendence.
2. Service-sensitivity to needs of others.
3. Commitment to values.
4. Achievement, productivity.
5. Nurturing positive in people.
6. Integrity.
7. Team-building, peace-making.
8. Growth through adversity, endurance.

I have watched with amazement as these ideas that were scoffed at 30 and 40 years ago are now beginning to be accepted as the most practical way to do business. Today they are called team-building, partnering, strategic alliances, and Total Quality Management.

Scientifically validated surveys are reporting that not only are the Guiding Principles most effective in family and
work situations, but they have a dramatic positive impact on stress reduction and the immune system. Some say that they even retard the aging process. All of our amazing automatic bodily and mental control systems respond to these Principles with healing and enhancing impulses.

In the world of business, Deming’s 14 Points for Total Quality Management and Peters’ and Waterman’s eight attributes of successful companies (from their book, In Search of Excellence) echo the Guiding Principles. Stephen Covey’s work abounds in compatible concepts.

The first breakthrough for me in my study came from the work of Dr. Ernest Ligon and his Character Research Project in the 40’s, 50’s, and 60’s. Ligon was a research psychologist as well as a Methodist minister. He developed a church school program for pre-school children to mature adults, based on the teachings of Jesus and built around the Beatitudes, and he did extensive psychological research, statistically validated, on the application of these principles in daily life. Included was a great deal of research on anger, its causes, consequences and control, which counter-acted conventional psychological beliefs of the time. Ligon’s dream was to raise a generation of Christians. Our family participated in Ligon’s program, finding it interesting and helpful and Ligon himself inspirational.

The first major breakthrough from management theory came through Chester Barnard of AT&T. In 1938 Barnard, inspired by the Western Electric experiments in the late 20’s on the influence of human factors in productivity, wrote, The Functions of the Executive. In the face of the then contemporary theories of scientific management and mechanistic behavioral ideas, he believed that the survival of an organization depends on willingness to cooperate, ability to communicate, and integrity of purpose. (Bob Greenleaf
was a ghostwriter of speeches and articles for Barnard in later years.)


McGregor says that the way in which workers are supervised depends on what managers believe about people—Theory X describing the management style of managers who believe that people are basically lazy and have to be coerced or manipulated into working; Theory Y describing the style of managers who believe that people want to work and to accomplish, needing only to have obstacles cleared out of their way.

I got new insight into McGregor’s theories from Abraham Maslow who had been studying motivation and had come up with his "Hierarchy of Needs." From 1965 until his death in 1970, Maslow went around the country studying people who had made the greatest contribution to the world. He found them to be self-transcenders (the first Guiding Principle) and inspired by spiritual "Being Values." His last three books were all on this subject—*Toward a Psychology of Being; Religions, Values, and Peak Experiences;* and, *The Farther Reaches of Human Nature.*

In 1974, Ron Lippitt, a clinical psychologist, and Ken Cowing, a Methodist minister, came to me to say that they would like to help in our quest to apply Sermon on the Mount values to business. Ron had started The University of Michigan’s Institute for Social Research and had helped set up the National Training Lab in Bethel, Maine. Ken had joined the business world as an organizational development consultant. They demonstrated and taught our people some
techniques and tools that they had developed in the areas of team-building, communication skills, and conflict resolution—all aspects of the Guiding Principles.

The next pivotal point for me was discovering an assessment tool called the Life Styles Inventory, developed by Dr. Clayton Lafferty, clinical psychologist, through an organization called Human Synergistics. Life Style information has been gathered on about a million people and the resulting data processed and validated by the University of Michigan’s Institute for Social Research. In 5% of the people, a pattern was found which characterizes those people most effective in all life situations such as marriage, family, work, and play. People having such a Life Style pattern are able to cope with stress without physical or psychological damage. This pattern is called the Ideal Profile.

When giving a Beatitude talk in 1981 at the First Baptist Church in Ann Arbor, Michigan, I met Dr. Joe Fisher who had done a lot of work on this research while he was president of Human Synergistics. He and I decided to plot the personality traits found in the Sermon on the Mount (which we called the Beatitude Profile) on the same chart as the Ideal Profile to see how they compared. We found that the Beatitude Profile is the Ideal Profile extrapolated out almost to the limits of the four positive life styles the Ideal Profile describes, and a dramatic shrinking back of the self-defeating Life Styles.

We were excited to find this evidence that the message Jesus taught 2,000 years ago represents the most effective way to live in our world today, and, we believe, in all times and places.

From this Beatitude-Profile project came a most exciting by-product. I had included Bob Greenleaf among a number
of theological experts I had asked to fill out a Profile on the Beatitudes using the Life Styles Inventory. He misunderstood and filled out the Life Styles Inventory on himself rather than on the Beatitudes. So, I have in my archives a priceless treasure in the form of the original Profile of Bob Greenleaf in a self-appraisal. And to top it off, it turns out to be a modest and unassuming version of the Ideal Profile.

It was not until 1979, that I read Robert Greenleaf’s 1970 treatise, *The Servant as Leader*, and realized that the Servant-Leadership he described fit perfectly the value scheme of the Guiding Principles. Servant-Leadership looks at what is motivating the leader, rather than the workers, and concludes that the most effective leaders are those motivated, not by power and greed, but by a desire to serve. This desire to serve almost always comes from deep transcendent spiritual impulses, which see Servant-Leadership as the appropriate means toward the achievement of objectives, and goals that benefit all of humanity.

Bob Greenleaf said the test of Servant-Leadership is the effect it has on its followers. If it truly is Servant-Leadership, Bob said, it will cause the followers to "grow as persons, (and) while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants." He adds, "What is the effect on the least privileged in society; will (they) benefit, or, at least...not be further deprived?"

Not only was there this correlation, but Greenleaf had also come up with a name for his idea that does not have religious overtones which might exclude some people. Bob was a Quaker and told me at our first meeting in 1980 that he got a lot of inspiration from the story of Jesus' washing the
feet of his Disciples. Still, you will look in vain in his message to find reference to this. Bob believed his message applied inclusively to all religions and cultures, and he did not want anyone to feel excluded.

When he created Servant-Leadership in 1970, Bob Greenleaf merged the essence of his 40 years of being management idea man for AT&T's top management with ideas from Herman Hesse's novel, *Journey to the East*. The man who was the servant in the mystical pilgrimage described in Hesse's novel turned out to be the man who had been spiritual leader all along.

The immediate situation which provided the catalyst for this merging of ideas was Bob's serving on the Massachusetts Institute of Technology (M.I.T.) Commission which was to deal with a student uprising. Bob took time out from those tense meetings at M.I.T. to go down to the bookstore to see what the students were reading. He hoped that this would help him understand where the students were coming from. When he found that the most popular books were by Herman Hesse, he read them. Bob then recommended that police rather than the National Guard be used at M.I.T. to maintain order, because he said that the police were trained to react by saving lives rather than taking them. Bob's wisdom was borne out shortly thereafter by the events at Kent State, Ohio, where the National Guard was used and students were killed.

Most of us who have come to be part of Bob Greenleaf's Servant-Leadership Movement remember clearly and can swap stories about the first time we read that original essay. Family members are often the most difficult to win over. Bob's son, Newcomb Greenleaf, is as this writing a teacher and board member of the Greenleaf Center for Servant Leadership that promotes the ideas of Bob Greenleaf.
Newcomb remembers getting the original essay mailed from home when he was about 30 years old and at college. He pitched it into the corner of his closet with the other "way-out" things he had received from his father. He remembers thinking, "It's just too embarrassing to have your father write this kind of stuff. Why doesn't he stick with something he knows about like repairing porch furniture?"

When I read that original essay, I was considerably older. I told my secretary that all of my great heroes like Gandhi had died before I got to meet them and talk with them. I asked her please to track down Bob Greenleaf wherever he was so I could meet him before it was too late. It was not easy, but she finally found him in a Quaker retirement center at Kennett Square, Pennsylvania, not too far from Philadelphia.

I called Bob immediately and he agreed to see me if I would come there to visit him. We talked for five hours straight that first visit, and kept up frequent communication for the last ten years of his life.

Although Bob Greenleaf coined the term Servant-Leadership in 1970, the basic idea has popped up in unlikely places throughout human history. Out of the injustice and brutality of the Feudal Age came the call of "Noblesse Oblige"—the obligation of nobility, reminding chivalrous young knights that the more gifts, resources, and abilities that they had been given, the more responsibility they had to serve and to share with those less fortunate.

The ancient Greeks raised the cry of "Arete" (virtue, moral goodness) to lift the human spirit to the heights of valor and virtue. Their athletic games were administered with the "arete" of fairness and excellence.

In the 6th century B.C., the prophet, now called Second Isaiah, foretold the "Suffering Servant" of Israel. About the
same time Lao Tzu and Buddha were saying similar things; and Bob Greenleaf always added Confucius as a Servant-Leadership supporter, as well as John Woolman who persuaded people against slavery one by one, and Pope John XXIII.

In our company, we had started to work with team-building, an application of the Guiding Principles, in 1974, and have used it on almost all of our major projects since then. One of the most helpful programs for implementing Servant-Leadership was putting 145 of our people through a week of communication skill training.

We also benefitted from somewhat superficial aspects of Servant-Leadership—like eliminating status symbols such as reserved parking spaces, and by using round tables at which there is no head of the table and communication is enhanced because everybody is able to see everyone else eyeball-to-eyeball.

The real benefits, though, came during the times of tough downsizing and layoffs made necessary by the dramatic drop in the demand for energy when the energy conservation program in the United States became so successful. From the turn of the century until the Arab Oil Embargo of 1974, use of electricity had steadily increased by 7% per year, doubling every ten years. Since 1974, it has increased barely 1 or 2% per year. The downsizing trend continues today.

Trust and goodwill, which had been built up during past operations, and concerned outplacement programs were what assured survival rather than organizational "melt-down" for us. There was very little trouble or legal action during our downsizing. I believe this was true because of the attempts we had been making to follow Bob Greenleaf’s principles.
One time, due to a combination of circumstances, we had a cash flow crisis and could not meet payroll without help from the bank and bonding company. Normally this would throw a company into bankruptcy. We proposed as an alternative to this scenario, the ultimate team-building form: a three-way agreement between the bank, the bonding company, and ourselves. It was far riskier for the bank and the bonding company, but if it worked, it would save not only our company and pay our creditors all we owed them, but would save the bank and bonding company two to three million dollars each. They ran background checks on each of our employees to see if there were any potential integrity leaks. Then, based on our past reputation and the high trust level they had in our people, they went along with our proposal. With a great deal of struggle and determination from our people, it worked and we survived.

During those difficult times, the services of an outplacement specialist proved most helpful. We established the ground rule that each supervisor is responsible to try to find a job for each of that supervisor’s people who are being laid off. It makes a lot of difference when a manager intercedes for a person with another manager. We also established a ground rule that if there is a choice, the one who finds it the most painful to break the bad news is the one who should do it.

When our company was doing operating and maintenance work on power plants and refineries in Saudi Arabia, our people there led by our manager, Bill Gay, provided a good example of Servant-Leadership. We did not even know about the problem in the home office until we noticed that our profits took a temporary sudden dip. We had up to 1,000 employees there from 20 different countries. Most of them were third country nationals, there
on single status. We ran a camp to house them and provided meals.

When our people took over the running of the camp, they found terrible conditions. The previous contractor had been shutting off the air conditioning at night to save on electric bills. It gets to be 110 to 120 degrees F. there. They had also been skimping on meat to save money. There were not enough toilets and the workers had to stand in long lines to get to them. Our people did what they knew was right and corrected these conditions. You can imagine what happened to morale and productivity.

We found that there is a particular set of skills that needs to be learned to enhance the environment for Servant-Leadership. These include communication skills and empathetic listening, conflict-resolution, problem solving, consensus decision making, and community building. We found these to be especially vital to the creation of Servant-Leadership and the key element in team-building. We discovered that tremendous savings could be gained in cost and schedule by team-building rather than the traditional adversary relationship among owner, designer, and constructor. Because power plants are designed by system and constructed by area, there are built-in conflicts between designer and constructor. For instance, design parameters of the boiler feed pipe system must be considered from one end to the other, but when the pipe system is being constructed, it is more efficient to work on the other systems in a particular area at the same time. No wonder scheduling is difficult and requires trade-offs.

One of our team-building methods was to get the top 20 or so project people from each of the key organizations, i.e. owner, designer, constructor, etc., together with facilitators. Each group was asked to list on newsprint the "prouds" and
the "sorries" about the project and the other participants' behaviors in it. The "prouds" were usually hard to come by, but the "sorries" were voluminous. As each group reported out to the others, a lot of "aha's" usually come forth as each group recognized that the others had real problems too, were just as interested in a successful project as they, and that the others' "dastardly deeds" were not just attempts to undermine them.

The next step was to sort out the newsprint by common problems and then get everyone from all groups to gather around each problem on which they wanted to work. Each group now was a composite of people from all original groups. By the end of the first workshop, there was common commitment to the success of the project and to working through any additional problems as they came up. Weekly problem-solving meetings were held thereafter with representation from all original groups of project participants. The common pledge was, "Whenever anyone has a problem, We have a problem. We're going to make it, and we'll make it together!"

Our team-building experience was key in getting us selected by the Department of Energy (DOE) to construct out on the desert in Barstow, California, Solar One, the first solar power plant in this country. Solar One utilized 1800 sixteen-foot square mirrors, each individually programmed to track the sun with its own computer. We had been selected on the basis of team-building experience as well as power plant experience. The DOE selection team had had substantial team-building training and watched carefully how we interrelated during our presentations to them. Usually being too much ahead of one's time gets one a bloody nose, but this time we benefitted because not many of the 52 other companies bidding were into team-building yet.
Bob Greenleaf had a diverse international spectrum of friends like Aldous Huxley and Gerald Heard, but the Servant-Leader movement aspect of his work started slowly and unobtrusively. For many years, the movement had existed pretty much in the hearts and minds of Bob and a heterogeneous handful of us who were his friends and kindred spirits. Among them was Sister Joel Read who ran Alverno College in Milwaukee. There were the Jack Lowes, father and son, in the construction business in Dallas. Their company, incidentally, is listed as one of the top 100 best companies for which to work. They got Bob Greenleaf’s attention because they ordered so many copies of *The Servant as Leader*—one for each of their employees. (They are still giving out copies to each employee.) They also used Bible principles in their business. There was Jim Tatum from Missouri who got community colleges going and nurtured them. There was Bob Lynn from the Lilly Foundation, and a theologian. Dick Broholm, of Andover-Newton Seminary and Jitsuo Morikawa, head of the American Baptist Convention and minister at Riverside Church in New York, worked between the seminars and urban renewal projects like one in Philadelphia. Fred Meyers and Diane Cory rediscovered Bob for AT&T, publishing and distributing books and videos pertaining to Bob’s work not previously available.

The Servant-Leader Movement has really taken off since Bob’s death in 1990. I believe that this new interest in Servant-Leadership is the result of a world evolved to greater receptivity to the ideas inherent in Servant-Leadership and of the outstanding job of promoting Servant-Leadership which is being done by Larry Spears, Executive Director of the Greenleaf Center for Servant-Leadership, and
by Richard Smith and the other excellent members of the Center’s staff.

Many books have been written about Servant-Leadership and The National Society for Experiential Education has been linking with Servant-Leadership for the past 15 years.

Experiential learning is an integral part of college programs. An important part of the educational process, it is also an excellent means of encouraging people to be volunteers or make careers in such programs.

The W.K. Kellogg Foundation has funded Servant-Leadership workshops and is now funding research on Servant-Leadership as it relates to the leaders of educational institutions. The Lilly Endowment has funded a great deal of research on Servant-Leadership aspects of the work of trustees in non-profit organizations. Because of funding like this, many more institutions are now experimenting with Servant-Leadership.

The Michigan-based Sisters of St. Joseph Health System with 18,000 employees has Servant-Leadership as one of its guiding values and has institutionalized it. Everyone in the organization is to hold everyone else accountable for living out Servant-Leadership principles. In the office of John Lore, the CEO of this Health System is a statue of Jesus with towel and basin.

Last October 450 people came to the annual conference on Servant-Leadership held in Indianapolis, Indiana. Speakers at the annual conferences have included Peter Block, Max DePree, Ann McGee Cooper, Scott Peck, and Peter Senge.

In the second chapter of his book, Servant-Leadership, entitled, "The Institution As Servant," Bob Greenleaf describes an organizational form appropriate to Servant-Leadership. It is the Council of Equals, with a primus inter
pares, that is, a “first among equals.” This Council of Equals framework was extremely important to Bob, but was the riskiest, most unexplored territory. We began to experiment with it in the mid-80’s. When I called Bob for a list of those who had tried it so we could compare notes, he said that at that time there were not any others experimenting with his complete idea. Bob himself helped us with lots of free telephone advice during that period.

When Bob wrote about the first-among-equals concept, he did have in mind some examples of companies that had used some aspects of the idea. He told me that the only models he knew for primus inter pares were the big European companies in international competition, Unilever, Royal Dutch Shell, and Phillips, all of which have inside boards each having a managing director who is a creature of the board. Such a manager is really a primus inter pares. In any case, Bob said he saw all three of those in action before he wrote his piece on the "Institution as Servant". He said, "In other words, I knew about the governing board of inside directors who are working directors, which these companies do very successfully. The only company in this country that I know about which did this was Exxon, when it was Jersey Standard. They had an inside board and later they abandoned that. I do not know why. They were very successful when they operated that way, with a chief who was really responsible to his peers."

Today there are several organizations in the United States experimenting with this Primus inter pares/Council of Equals framework, and there is a growing body of case histories available. Two engineering firms in Indiana, for example, are using it. One of them, Schneider Engineering of Indianapolis, has been operating with the Council of
Equals and primus inter pares for six years, and their business has more than doubled in that time.

Richard Smith, Greenleaf staff member and OD Facilitator, has been the consultant helping these two organizations to implement the concept. Smith is also working with a group of forensic engineers doing expert testimony on disaster situations, and with a group of cardiovascular surgeons. He says that the fact that these professional groups start out with a feeling of equality among colleagues is a help to begin with. Richard is at the forefront of developing this application of Servant-Leadership as it emerges from Bob’s theory out into the real world.

At the University of Michigan, the 250-person Housing Facilities Group is implementing the Council of Equals, complete with Council Handbooks and documentation on what happens in difficult instances in which trust has been broken among members. George SanFacon, the Primus inter Pares for that Council says their growing edge is the need for each member of their Council to have an inner journey and quest, perhaps even a contemplative practice, leading toward authenticity and mutual understanding.

Over the years, there have been four categories of Leadership Tools, which I have watched evolve from conceptualization through implementation:

1. In the first, which includes team-building, conflict resolution, strategic alliances, collaboration, and communication skills, conceptualization was complete about 1970, but it was not in popular general practice until 1985.
2. Servant-Leadership, the second category, was conceptualized by Bob Greenleaf in 1970, but implementation did not begin to take off until his death in 1990. It is now generally popular.

3. Greenleaf’s organizational form, Council of Equals, First Among Equals, and Consensus, conceptualized in 1970, began to be used in 1984, and is only now being implemented in a number of organizations.

4. The fourth category, New Economic Forms, especially ownership alternatives, has been conceptualized since the middle of the 19th century, but is still in the experimental phases of implementation. (Our company has experimented with a new ownership form consistent with the Guiding Principles, wherein the company owned itself for the benefit of employees.)

The old model for business was an organization that looked like a pyramid and was run in a top-down, coercive manner. The new organization, characterized by Servant-Leadership, looks more like an inter-locking group of circles and stresses empowerment and seeing things as a whole. Decisions are more likely to be made by consensus in the new model, and include intuition, compassion, and understanding, rather than just rational, linear thinking.

The new model is characterized by accountability without total control. An example of how this principle is being used effectively in our industry is seen in more forward-thinking utilities. These use strategic alliances with engineers, vendors, suppliers, and contractors in which all
share in the rewards and risks of the utility's success or failure, as measured by certain critical operating ratios. No one firm has total control over all the factors, but each participant influences and impacts on the results. This method of lining up everyone's motivations and keeping everyone on the same team is the way of the future. In the old conventional system, there were always a number of conflicting incentives and motivations resulting in adversarial relationships.

Though twenty-five years ago such concern for people would be considered a handicap in the business world, today there is evidence that the times are ripe for a dramatic change in leadership—one for which many of us have been struggling for decades. A recent study done by Paul Ray for the Fetzer Institute and Institute of Noetic Sciences, entitled "The Integral Culture Survey," indicates that a new cultural group has emerged in the U.S. Twenty five percent of the adult population now in their middle years, or about 45 million people Ray calls "cultural creatives," are generating new ideas that are on the leading edge of cultural change. These people are more idealistic and spiritual, and are concerned about relationships and personal development. They are more open to an alternative future. Sixty per cent of them are women. Most of them have a high concern for ecology, and have compassion for people. They epitomize the soul of Servant-Leadership. A generation ago, such a large group with such an approach to life did not exist. The fact that people of this potential are now in their most productive years gives great promise for rapid progress toward more effective leadership in the 21st century.

This, along with the growing body of evidence that shows Servant-Leadership/the Beatitudes most effective in both work and family-life situations, bodes well for the
future. Human potential takes on new creativity as we get rid of the old restraints and find the productive power of self-directed work teams, councils of equals, and alliances in which everyone is serving and accountable to the others. Such a way of life is no longer just a dream but is well within our reach.
Chapter 11
The Sermon on the Mount as It Relates to the Moral and Spiritual Nature of Money
(Seminar for Waldorf School Administrators)

First, we will cover a basic understanding of the Beatitudes.
Second, we will study how the Beatitude principles relate to business world situations over 40 years of my own experience. Then we will explore your own experiences along this line with special emphasis on Waldorf School experiences.
Third, we will learn how these principles apply to Waldorf Administration and the special challenges and opportunities presented.
Fourth, we will examine the evolution of human consciousness over the past few thousand years relative to these spiritual principles—where we have been and where we seem to be going. We need a perspective.

The Beatitudes are attitudes, motivations, intents, desires, and thinking, feeling, and willing patterns that are conducive to spiritual growth as well as being the most effective way to live in the world. They comprise a way of being. We need to become more aware or open to the Divine Presence, which is already alive within us and expressing itself through us. The Beatitudes remove the blockages and barriers to the Divine Presence, which is continually revealing itself in each one of us. Our task is to learn how to step out of our own way. The ego must not be the driver, but the servant for the Self.

The natural state is for us to continuously feel this Presence, be receptive to it, and abandon ourselves to its constant Guidance. Once we do, we notice all the serendipities, seeming coincidences, surprises, and events moving things along a certain pathway.

These states of being are necessary to recapture the original clairvoyance, which had to be dimmed in order for individual ego development to take place. These states of being have been expressed by many different religions in many different ways. Here is a chart showing the correspondence between the Beatitudes summarizing the Sermon on the Mount and the meditation exercises taught by Rudolf Steiner, especially as outlined in “Knowledge of Higher Worlds.” (Appendix H: Meditation on the Beatitudes)
Introduction

One of the most moving experiences of my life was going to the Holy Land and visiting the Mount of Beatitudes. On that day which I will never forget, June 10, 1977, I stood on the mountain looking out over the Sea of Galilee, and thinking of Jesus preaching the Sermon on the Mount to his disciples, those in his inner circle.

This inner circle, many of them women, understood him better than the throngs who gathered around him for healing and to be in his charismatic presence. Jesus had brought them here because of his growing concern over increasing opposition building up from some religious leaders who were scandalized by his message. He knew his time was becoming limited and that he must somehow seal his message into the hearts and minds of those in this inner circle. Looking at them on that day, it would not have seemed likely that they would preserve the message for future generations. Most could not read or write. Jesus would have to use the method the ancient rabbis had used of compressing truth into short passages striking enough to be remembered. As they were later recited, these passages we call the Beatitudes would recall the larger body of related truth. So here, with this humble little band, Jesus began the Sermon on the Mount, or more likely, a series of Sermons on the Mount.

At the beginning of any study of the Sermon on the Mount, we immediately notice something unusual about Jesus’ teachings. I imagine they seemed peculiar to his contemporaries. He did not talk about rules or commandments, but about inner attitudes, thought patterns, motives, desires, and meanings. Where the Sixth of the Ten Commandments in the Biblical Book of Exodus says “No
killing," Jesus says “No anger”. Where the Commandment says, “No adultery,” Jesus says “No lust”. He always went behind the outward action to get at the seed, the thought, and attitude that causes the action.

He understood and applied the principle now known as such a powerful tool, that of cognitive therapy. Thoughts, which we can control, and, therefore, are responsible for, are the cause of our feelings, our moods, and our motivations and actions. Research in recent years on stress tells us that our thinking patterns are what determine what, if any, damage and strain to our bodies and minds will result from the stress. Our immune system is very vulnerable to how we think about and interpret the stress that is coming our way.

In the Beatitudes Jesus gave us an ingeniously constructed series of thought patterns, which are prescriptions for infinite growth and development into the kind of people we want to be. As Jesus put it, the Kingdom of God (right here on earth as well as in the next world) is within us, and as in later translations it is “within your reach”. The thinking tools we need for infinite inner growth in mind and spirit are now available to us.

Over the past 20 years, research has been underway that has a great deal of relevance for us as Christians trying to live out the message of Jesus. Data has been gathered by Dr. Clayton Lafferty through an organization called Human Synergistics on about a million people throughout the country. This data has been processed and validated by the University of Michigan’s Institute for Social Research. In 5% of the people, a pattern was found which characterized those people most effective in all life situations such as marriage, family, work, and play, and which allows the one having it
to cope with stress without physical or psychological damage. This pattern is called the Ideal Profile.

When giving a Beatitude talk at the First Baptist Church in Ann Arbor, Michigan, I met Dr. Joe Fisher who had done a lot of work on this research while he was with Human Synergistics. He and I decided to plot the personality traits found in the Sermon on the Mount (which we called the Beatitude Profile) on the same chart as the Ideal Profile to see how they compared. We found that the Beatitude Profile is the Ideal Profile extrapolated out almost to the limits of the four Positive life styles the Ideal Profile describes. In the Beatitude Profile, the eight self-defeating life styles described in the Human Synergistics Chart are shrunken back dramatically, to zero in some cases.

We were excited to find this evidence that the message Jesus taught 2,000 years ago represents the most effective way to live in our world today, and, we believe, in all times and places.

The Beatitudes are so archetypal that almost any significant body of truth can be translated into their form. They can be secularized so as not to offend the principle of freedom of religion in the business world. Here they become “Guiding Principles” and are parallel to the eight characteristics or successful companies cited by Peters and Waterman in their book *In Search of Excellence*.

**Some Observations**

Observation One:

We are living in a time of rapid change and transformation. Although there are many evidences of painful readjustment and negativities, nevertheless, there is
an increasing spiritual awareness taking place. This increasing spiritual awareness is underway wherever we see evidences of cooperation, collaboration, team-building, participative management, social justice, global perspectives and world peace, compassion, initiatives for lessening world hunger and homelessness, ecological concerns, universal health care, equal opportunity relative to race and gender, integrity, acceptance, tolerance, worthiness of the individual, coaching and mentoring, outplacement policies that are caring and supportive, ending of status symbols, recognition of employee rights, and democracy.

Observation Two:
There slumbers within us a Higher Self, in touch with the abiding Presence of Christ, but awaiting our awakening. Here is our true image as a child of God. Here is the source of all of our spiritual powers: the intuitions, the inspirations, the ethical, humanitarian, and heroic impulses, the higher feeling of altruistic love, the higher states of contemplation, illumination, and ecstasy.

Observation Three:
Dialogue involves a flow of meaning between human beings, address and response, at the deepest level a spirit-to-spirit communication, which might be called communion. There is a high level of mutual empathy present in dialogue. A spirit to spirit dialogue always doubles genuine dialogue with God or Christ. We might then refer to the whole process as trialogue. The fulfillment of human destiny will be when trialogue has spread all over the earth: the Kingdom of God on earth.
In this course, we will be sharing our lifetimes of discoveries as they relate to the Beatitude principles. We will analyze the meanings of each of the Beatitudes, probing both their spirituality and the psychological theories underlying them.

We will focus on what Jesus called the Kingdom of God on earth, a state of being characterized by peace, love, joy and a recognition of the interconnectedness, kinship, and interdependency of all beings, that special spiritual peace, joy, and love which is independent of worldly events and conditions. We will note how the Beatitude Principles practiced by individuals lead to personality traits evidenced in Jesus himself.

Let us summarize the Beatitude principles now by describing the personality traits of a person practicing them in Beatitude order. These traits also, of course, describe the personality traits of Jesus himself. The person he describes is open, selfless; aware, sensitive, and loving of others; receptive and responsive to the will of God; full of enthusiasm, creative desire, and vision; above revenge, most kinds of anger and retribution; pure and genuine in innermost thought; filled with peace and equanimity and spreading peace and transformation to all around; and filled with courage and determination not to be disheartened and defeated by obstacles, but able to grow by flexing muscles against them with the knowledge that the joy of the presence of God transcends all earthly adversity.

Going back to the Beatitudes as a summary of Jesus’ teachings, here is a chart constructed by organizing the teachings of Jesus under the Beatitude headings. This gives us a way of studying them by subject as well as of interpreting the Beatitudes using Jesus’ own words. *(Appendix A)*
The first three Beatitudes describe what our thoughts and attitudes are to be toward our self, other people, and toward God, in that order. The second three Beatitudes recapitulate this order, but carry the thoughts and attitudes toward self, other people, and God to a deeper and more profound level. Jesus used the term “neighbor” for “other people,” meaning all people on earth.

There is a powerful relationship at a soul level between the self, neighbor, and God, where all three are interconnected in a continuous relationship shown by this triangle. The sides of the triangle each represent these relationships and each one has an effect on and magnifies the others. “Dialogue” describes a relationship wherein there is an address and response and a deep flow of meaning and love between the parties. Martin Buber called the dialogue between people “I and Thou” In his book by that name. Paul Tournier told us that real human dialogue is always doubled by an inner dialogue with God. So we will coin a new word “Trialogue” to describe this I-Thou-God triangle of depth relationships. Jesus referred to this as the two great commandments of love toward God and loving your neighbor as yourself. Is this not what Jesus meant when he said that wherever two or three are gathered together in his name, he will be there in the midst of them?

Here are the first three Beatitudes, the first Trialogue. The first Beatitude, describing an attitude we are to have about self, is the prerequisite of all the rest. “Blessed are the poor in spirit, for theirs is the kingdom of heaven.” Unless we are humble and open to new truth, we will be unable to learn anything new. Here we are feeling and recognizing our spiritual need. We must be open and teachable. We must get rid of any excess baggage that is a handicap to us on our pathway to progress.
The core value of Poorness in Spirit is humility. Jesus ended many of his teachings on this one with, “Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.” Some powerful examples are Francis of Assisi and Gandhi.

Robert Greenleaf of AT&T, in 1970, came up with the idea of Servant-Leadership, which is gaining momentum in recent years. The idea is that the leaders of the future will be those motivated by a desire to serve, rather than by a need for power, prestige, or status. Jesus illustrated this to the disciples when he washed their feet at the Last Supper.

The highest aspect of this First Beatitude is what Jesus called losing oneself. This is completely breaking out of the ego-shell in what Abraham Maslow called self-transcendence. Maslow found the self-transcenders to be the ones who have made the most contribution to humanity. Having broken out of the ego-shell, we can now notice the needs of our fellows. We are ready to consider the Second Beatitude. “Blessed are those who mourn, for they shall be comforted.” Free to look into the eyes of another human being, we may be allowed to see there the being of God. Awareness leads to sensitivity, empathy, love, and dialogue. 

In the synagogue at Nazareth Jesus proclaimed his mission to be that of compassionate service. Later he was to say that this kind of self-giving, unconditional love is the distinguishing mark by which one can tell his disciples.

The Third Beatitude Is “Blessed are the meek, for they shall inherit the earth.” Here we are at the God-point of the I-Thou-God triangle. The New Testament Greek word that was translated “meek” is “praos”. In those days, it was used to describe animals that had been tamed and trained to work with people, submission to the will of a higher being. Another interpretation would be “God-molded”.
Receptivity is another word which describes the relationship to God and implies the flow back and forth of dialogue, a relationship where there is giving and receiving. God needs and longs for a relationship with us just as we need and long for companionship with Him.

The second trilogy of Beatitudes takes the attitudes toward self, neighbor, and God to a deeper level where living them out becomes more difficult. In the Fourth Beatitude, the attitude toward self swings from being poor in spirit to being filled with spirit. “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.”

With the safeguards of the first three Beatitudes, it is now time to pour out the fires of desire toward our Life purpose and mission. Viktor Frankl found that those who survived the Nazi death camps were those who saw meaning and purpose in life and had a clear vision of a goal to live for in the future.

The Fifth Beatitude takes the relationship with others beyond the love and compassion of the Second Beatitude to the inevitable situation where our neighbor has done something that injures us. Here Jesus tells us to break the age-old cycle of vengeance and hate by saying, “Blessed are the merciful, for they shall obtain mercy.” Here the control of our thoughts, feelings, and attitudes is really put to the test.

Seeking first to understand the other and why he or she might have said or done the hurtful thing, Jesus tells us to return good for evil, love our enemies, and do good for those who despitefully use us. Here is the only transforming power that can really change and save the world. In our time, there is a growing recognition of this truth, and we have examples of people like Gandhi and Martin Luther
King who have used it successfully. But it will not work if it is just an external strategy. The inner attitude must be one of peace and love or it fails. Gandhi was uncompromising in excluding any who still harbored hate in their hearts from his group about to take part in non-violent action.

From our fiery friend, the Apostle Paul, we remember, “When reviled, we bless; when persecuted, we endure; when slandered, we try to conciliate.” (I Corinthians 4:12b-13a, RSV)

“Blessed are the pure in heart, for they shall see God.” Here the relationship with God is taken beyond the Third Beatitude to where we actually see and experience the being of God in a true dialogue and companionship producing the unique quality of joy. Teresa of Avila called it “spiritual delights.” Carl Jung said that the desire or libido motivating us on to spiritual growth and union with God is much more powerful than the sex drive.

As we become more aware, we see God increasingly in the inter-connected, inter-dependent, delicately balanced universe of which we humans are an integral part. The detailed beauty of each flower maintains its perfection no matter how many times you magnify it. Purpose and intent is woven into the very fabric of our universe. The sky, which gives us such ever-changing beauty, was constructed with an intricate, delicate balance that makes it possible for us to live on this earth. It is a vast membrane that lets in just enough light for photosynthesis to produce life, but screens out the kind of ultraviolet rays that would kill us in an instant. Even our atmosphere is made with just enough friction-producing capability to burn up most all of the millions of meteorites that daily fall into our atmosphere, and would pulverize everything on earth. Plants breathe in
Now come the last two Beatitudes, which tell us what to do with what we have learned in the two triologies of the first six. There are two aspects to the Seventh Beatitude: the inner aspect, and the in-the-world, outer aspect. “Blessed are the peacemakers, for they shall be called the children of God.”

Prayer, meditation, and their hoped-for result, spiritual growth, are only possible in an atmosphere of calm, equanimity, serenity, and inner peace. How then do we accomplish this in the midst of life’s crises? Does Jesus mean we wait until life is placid before we can work on our spiritual growth? Navy Captain David Carey achieved tremendous spiritual growth during the five years he was imprisoned, beaten, and tortured in Vietnam. How did he do it? He says, “You must take it. You have no choice about that. The only choice you have is how. You do what you have to do, do your best, a day at a time. Keep your sense of humor. Most important, you must learn and continue to grow every day. The little band of prisoners pooled their knowledge and taught each other every day.” And most important he says, “Keep the Faith--in yourself, in each other, in your country, in God.”

God responded to his prayer and saved his mind when he was about to lose it in the midst of being tortured.

Now, how can we say we do not have time or wait until things calm down a little before we attend to our spiritual growth? We can control our thoughts, and thus our feelings and behavior. When Jesus says, “Be not anxious ... Consider the lilies of the field,” he is asking us to use our minds to

47 Dave Carey, The Ways We Choose: Lessons for Life from a POW’s Experience (Arnica Publications, 2000)
calm our worries and anxieties. He would not ask it if it were not possible. All of the eternal things are secure. We must get on with our spiritual growth every day, just as David Carey did in Vietnam.

The second aspect of the Seventh Beatitude is transforming the world. Beethoven prophesies the resulting Joy of this in the chorus of his Ninth Symphony, based on Schiller’s “Ode to Joy.”

The unrest of our time could be transmuted into the greatest opportunity in the history of the human race. Social and political upheaval could be transformed into the reality of love and compassion by the application of the Second Beatitude. An understanding and practice of the Fifth Beatitude could transform hostility into dialogue. With meekness toward the will of God unlocking the action of the Holy Spirit, our vast, newly acquired knowledge about our world and ourselves could conquer starvation and disease, and resolve conflicts creatively and peacefully.

Having achieved that vision of what our world and we might become if we follow the teachings of Jesus, why would he throw in this final negative note? “Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.” Could it be that he was stating the reality to them of what would happen as soon as they went out into the world to save it? Notice that the second half of this Beatitude is the same as that in the First, “…for theirs is the kingdom of heaven (God).” A perfect symmetry. In fact, you will notice that the second half of each Beatitude is the spiritual consequence of practicing the first half.

This Eighth Beatitude principle of growth through adversity and challenge is archetypal in our universe. All of evolution depends on it. Muscles only develop by meeting resistance. Arnold Toynbee spent a lifetime studying history
for its lessons and meaning. He concluded that all of the 21
great civilizations as well as all individual people grow in
response to challenge and that within certain limits, the
greater the challenge, the greater the response. Four years
ago, our construction business was almost destroyed by a
changing market. A principal factor in our survival was the
trust built up over the years with employees, customers,
suppliers and financial institutions. Although I wouldn’t
choose it, I thank God for the strengths that this time of
troubles has given us. I hope that others can benefit from
sharing of our learning’s.

Chart 1 shows Rudolf Steiner’s observations on the
Beatitudes. *(Appendix D)* He assigns one of the nine members
of the human being to each Beatitude and describes how the
Kingdom of Heaven (or God) state of being which, with the
advent of Christ, is now available to humans in ordinary,
waking, ego-consciousness, relates to each Beatitude. Then
he relates each member of the human being shown with
each Beatitude to the historic epoch shown at the bottom of
the chart that indicates in which epoch each human member
matures. This will give us helpful information on the times
in which we live for tomorrow’s consideration of the risks
and opportunities for living out the Beatitudes today.

Steiner also tells us which Gospels emphasize which
Beatitudes and the corresponding member of the human
being. He explains, therefore, why Matthew’s Gospel is so
helpful in daily human living in this final paragraph in his
“Lectures on the Gospel of St. Matthew”:

“If we understand the human aspect of Christ Jesus as
presented in the Matthew Gospel—and that is why it is closer
to us than the other Gospels—there will stream from it
courage in life, strength, hope in all our labors.” Steiner says,
“.... The Beatitudes apply to the Christ-filled Ego.” He also
says of the Beatitudes, “This is a picture of something that has come to pass in the living, spiritual relationship between Christ and His disciples.” 48

As we look at this chart showing the growth and unfolding to higher and higher states of being, we can visualize Steiner's meditation exercises as the process by which we progress in our increasing awareness. There slumbers within us a higher self, in touch with the abiding Presence of Christ, but awaiting our awakening. The Presence becomes more of a relationship described as the Kingdom of Heaven (or God). We notice increasingly how serendipitous events and ideas happen. We feel more secure about living in this complex world as we see things evolving toward ends and purposes that fill us with wonder. (Appendices D and H)

In “Awakening to Community,” Rudolf Steiner says, “… the Christ not only spoke to human souls at the beginning of the Christian era but has carried out the promise that he made when he said, ‘I will be with you always, unto the very end of the earth.’ This means that he can always be heard whenever a soul desires it, that a continuing Christ revelation is taking place. There had to be an ongoing evolution from the written Gospels to immediately living revelation of the Christ impulse.” 49

Steiner goes on to explain how this happens in his lecture, “Faith, Hope, and Love”:

“Hence anyone who thoroughly understands the meaning of human evolution understands also that the coming appearance of Christ during the next 3,000 years

49 Rudolph Steiner, Awakening to Community (Anthroposophical Press, 1974)
does not entail Christ being restricted to a body bound by space, nor limited to a certain territory. Neither will His appearance be limited by an inability to appear in more than one place at a time. His help will be forthcoming at the same moment here, there, and everywhere. And as a spiritual being is not subject to the laws of space, anyone who can be helped by Christ’s direct presence is able to receive that help at one end of the earth just as well as another person at the opposite end. Only those unwilling to recognize the progress of mankind towards spirituality, and what gradually transforms all the most important events into the spiritual, only those persons can declare that what is implied by the Christ-being is limited to a physical body.”

**Beatitudes and Guiding Principles**

Now let us look at the chart of Guiding Principles, which translates the Beatitudes into secular terms. *(Appendix E)* Thus, it does not violate the religious freedom of all the diverse people in a business organization. You will note that each Guiding Principle relates directly to the corresponding Beatitude.

The First Guiding Principle is Self-Transcendence, and reflects the First Beatitude, “Blessed are the Poor in Spirit.” The business world, especially now, requires openness to new discoveries and new ideas, traceableness, adaptability, ability to change quickly and grow. The next aspect of this one is humility, unselfishness, and self-transcendence, the highest aspect of self-actualization. Robert Greenleaf’s concept of the Servant-leader belongs here—the effective leader of the future is motivated by a desire to serve, rather

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50 Rudolph Steiner, *Faith, Hope and Love* (Steiner Books, 1989)
than by the lower needs on Maslow’s Hierarchy of prestige, status, and power. We have found that practical ways to implement this one are to eliminate status symbols like reserved parking spaces for other than handicapped and visitors, and to have round conference tables where there is no head. Also, communication is much better around a round table where you can see everybody eyeball-to-eyeball.

Next comes “Service-Sensitivity to the Needs of Others,” both customers and fellow workers. We should listen empathetically to the real needs of customers rather than manipulating people into a demand for things that somebody might want to profit by producing.

Understanding and compassion are essential in dealing with fellow workers. Deming says, “Drive out fear.” The old autocratic fear and brutality mode of motivation has no place in today’s work environment. I remember one time a competitor saying, “I’m going to destroy you because you’re handicapped by a concern for people. I use them up and throw them away when they are no longer of any use to me.”

In the past decade many layers of middle management and employees at all levels have had to be out-placed because of downsizing. If managers realize they have a responsibility to try to find jobs for any of their people being laid off, it makes a world of difference. The chances of finding another job are greatly enhanced by the intercession of a person’s boss, rather than a person just applying to a personnel department. In such cases, we believe that if there is a choice the person who finds it the most heart-rending should be the one to give the bad news to an employee. You cannot fake compassion.

Empathetic listening is a skill which is invaluable both in relating to customers and co-workers. Fortunately, it is a
skill that can be taught and learned. We put 125 of our employees through a week of communication skill training, including empathetic listening, paraphrasing, checking for understanding, team-building and conflict resolution. These skills need to be part of everyone’s training from grade school through college, but are sadly neglected in our society. In addition, we instituted formal team-building programs between owner, designer, and constructor on all of our major projects.

Next comes “Commitment to Values”—to ideals beyond self; toward making the world better. The business entity must stand for something worthwhile—have a corporate culture that gives meaning and purpose to its endeavors. Corporate goals and values must permeate all operations. Stephen Covey’s work, which has been so popular in recent years, centers on this. His work grows out of a Christian spiritual background. A decade before he started his business writing I received from a friend a copy of his 

The Fourth Guiding Principle Is “Achievement, Productivity”. The seminal work which Douglas McGregor did in 1960 in his book The Human Side of Enterprise is very consonant with the Beatitudes and is just now being accepted universally. His thesis is that the way a person leads and manages is determined by his or her view of what motivates the human being. Those that subscribe to Theory X believe that people are naturally lazy and have to be forced or induced to work. Theory Y assumes that people naturally want to work, be productive and creative, that all they need is encouragement and removal of blocks and barriers to their fulfillment. It becomes a self-fulfilling prophecy. Total Quality Management essentially is based on these principles.
The Fifth Guiding Principle is “Nurturing the Positive in People,” and requires discipline in the way we see and deal with others. This principle is a corrective to the natural tendency to criticize and find flaws in people. It grows out of the Fifth Beatitude, “Blessed are the Merciful,” and the Bible verses apply almost directly to business life. Just as ego problems waste a lot of time and energy, so are prejudice, antipathy, judgmentalness, and vengefulness wasteful and ineffective, burning up time and resources in organizational friction. Control of anger, forgiveness, and seeing the positive in people releases energy for recognizing and utilizing the talents and capacities of fellow workers. Steiner’s positivity exercise applies directly to this one.

The Sixth Guiding Principle, “Integrity,” to which might be added “mutual trust,” is the essential foundation stone of the business world. Without it, no business transactions could take place, nor could contracts be undertaken. The attitudes that support this one are openness, authenticity, genuineness, and sincerity. There is a new emphasis on quality and continuous improvement in recent years.

Over the years, we have received feedback from clients that there is something distinctive about our people. They told us our people were practically alike in certain ways such as openness and trustworthiness, integrity and sincerity. Example setting by our key people seemed to convey a sort or “no-gamey,” problem-solving attitude.

The Seventh Guiding Principle “Team-building/Peace Making” has a two-fold meaning. Individually it stresses equanimity, overcoming of anxieties that sap one’s strength, plus the importance of sureness and serenity in the face of turbulence. Stress management has undergone a lot of research in recent years. In one experiment over three years, there was an improvement of up to 50% in the group’s stress
symptoms and physical illnesses when healthy thinking styles and attitudes were taught to the group of managers.

Organizationally it deals with conflict resolution and team-building. The Thomas-Kilman Instrument plots “Cooperativeness” on one axis and “Assertiveness” on the other, demonstrating that there are five methods of conflict resolution depending on what the situation calls for. We found collaboration to be the most effective. So this was the key element in team-building that we began on our major projects 20 years ago. It was a tough sell in those days, but now the times have changed so that team-building and partnering have become a watchword. Tremendous savings can be gained in cost and schedule by team-building rather than the traditional adversary relationship between owner, designer, and constructor.

The method was to get the top 20 or so project people from each of the key organizations, i.e. owner, designer, constructor, etc. together with facilitators. Each group was asked to list the prouds and sorries about the project and the other participants’ behaviors in it. The prouds were usually hard to come by, and the sorries were voluminous. As each group reported out to the others, a lot of “Aha’s” usually came forth as each group recognized that the others had real problems, were just as interested in a successful project as they, and that the others’ dastardly deeds were not just attempts to undermine them. One basic example is that power plants are designed by system and constructed by area. The boiler feed pipe system parameters must be considered from one end to the other, but when it is constructed, it is more efficient to work on the other systems in a particular area. So no wonder scheduling is difficult and requires trade-offs.
The next step was to sort out the newsprint by common problems and then get everyone from all groups to gather around each problem they wanted to work on. Each group now had a composite of people from all original groups. By the end of the first workshop, there was common commitment to the success of the project, and to working through any additional problems as they came up. Weekly problem-solving meetings were held thereafter with representation from all original groups of project participants. The common pledge was, “Whenever anyone has a problem, WE have a problem. We are going to make it, and we’ll make it together!”

Our team-building experience was key in getting us selected by the Department of Energy (DOE) to construct Solar One, the first solar power plant in this country out on the desert in Barstow, California. Solar One utilized 1800 16-foot square mirrors, each individually programmed to track the sun with its own computer. We were selected out of 52 contractors on the basis of team-building experience as well as power plant experience. The DOE selection team had had substantial team-building training, and watched carefully how we inter-related during our presentations to them.

In the early 80’s we had a great time diversifying in Saudi Arabia. Our team-building experience was a big asset over there as we reached a peak of 1,000 people from 20 different countries. Bill Gay, later to become president of our company, was in charge of our operations in Saudi. He exemplifies values, integrity, and genuine concern for people. Not only the Saudis, but all nationalities responded to him positively. He had gotten off on the right foot by deciding that conditions in the man camp which we took over were not humane and correcting them. It gets over 110 degrees over there and the previous employer had been
shutting off air conditioning at night to save money. Meat had been reduced too low in the diet. There were not enough toilets and people had to stand in long lines to get to them. Correction of these conditions had a great effect on morale and productivity. Our people learned the particular strengths of each nationality so as to put together the best team for each bid.

One time, due to a combination of circumstances, we had a cash flow crisis such that we could not meet payroll without help from the bank and bonding company. Normally they would throw the company into bankruptcy and go from there. We proposed as an alternative to this scenario, the ultimate team-building form: a three-way agreement between the bank, the bonding company, and ourselves. It was far riskier for the bank and the bonding company, but if it worked, it would save not only our company and pay our creditors all we owed them, but would save the bank and bonding company two to three million dollars each. They ran background checks on each of our employees to see if there were any potential integrity leaks. Then based on our past reputation, and the high trust level they had in our people, they went along with our proposal. With a great deal of struggle and determination from our people, it worked and we survived. Back on our feet again, the last five years have been profitable. We have an association with Black & Veatch to do design and construct turnkey projects together as a team. Eventually we will become a wholly owned, but separate subsidiary of Black & Veatch, with whom we have an amazing value congruence. This situation comes under the heading of the Seventh Guiding Principle, Team-Building, plus the Eighth Guiding Principle, Endure to the End.
The last Guiding Principle is “Growth Through Adversity, Endurance.” Challenge and response is the mechanism for learning and development. Courage, steadfastness, and dedication are the qualities called for here. The successful business and the people in it must persevere and endure to the end. During some of our toughest times, our people would quote to each other from Nietzsche, “Whatever doesn’t kill us will strengthen us.”

One of our experiments was to build a model of Rudolf Steiner’s principle of neutralization of capital.

In 1986, Chris Schaeffer asked me to give a talk here in Spring Valley on our efforts to neutralize and dedicate capital in line with Steiner’s three-fold social concepts. Essentially, we eliminated common stock ownership and created a company that owned itself for the benefit of employees. Clopper Almon had helped us with setting this up in 1983. Clopper, as you know, is an Anthroposophist and Economics Professor at the University of Maryland. In the Spring, 1992 Issue No. 54 of the Journal For Anthroposophy he wrote an article entitled “Ideas That Destroyed Russia and Ideas That Can Rebuild”. In it, he said:

“There is an alternative very simple form of ownership—the non-stock corporation. There are countless examples in the United States. They run schools, universities, hospitals, churches, research institutions, and some industrial and commercial firms. These organizations are often run with efficiency not exceeded in stock companies. They are not afflicted with the myopia or with the defenses against takeovers endemic among stock companies.

“One very interesting example of such a company is Townsend and Botum and involved the innovative solution of creating a non-stock company whose bonds were exchanged for the common stock of the previous company ... This move completely
solved the problem of hostile takeovers. It also subtly changed the relations within the firm. The firm operated quite profitably under the new organization for several years until the whole electrical construction industry collapsed. Curiously, it was then the ability of the new organization to arrange a friendly merger without a stock transfer with another company which then held the key to a way out of the difficulties which had put out of business all of the other independent companies in that line of work.

“This example shows that the non-stock corporation can manage and arrange financing every bit as effectively as stock corporations. Further, it avoids the pressure to make myopic decisions and offers the possibility of intra-firm industrial relations based on trust and mutual interest rather than antagonism. It is a form to which the Soviet state-owned industries could easily migrate and through which they might then achieve the fraternity in the economic sphere which has so far eluded the Western countries.”

I would like to end with a quote from The Soul’s Awakening by Rudolf Steiner, which I have found helpful to bear in mind over the years when things looked especially tough and challenging:

“A dreamer, it would seem, thou thinkest me,
Who thoughtlessly denies experience
That life hath brought him. Thus should I appear
Unto myself if, for one moment’s space,
I held this view thou hast about success.
The cause that I hold dear may fail indeed,
Yet even if, despised by all mankind
It crumbles into dust and disappears,
Yet was it once conceived by human souls
And set up as a pattern on this earth.
In spirit it will work its way in life
Although it stay not in the world of sense.
It will contribute part of that great power
Which in the end will make it come to pass
That earthly deeds are wed to spirit aims;
This in the spirit-wisdom is foretold.”

Beatuities and Waldorf Schools

In “A Context for a Renewed Economics,” Michael Spence said this:

“Now what is a school? In a school, how does one look on a child? How does the teacher meet the child? What is it in Waldorf Education that encourages the parents to send their children there? In the first place, the teacher recognizes in the child a supersensible nature, a spiritual being that has been born, that has come into this earth condition through birth, that existed pre-birth, that comes from the spiritual world. It always reminds me of that poem by Wordsworth, ‘Intimations of Immortality in Early Childhood’, and that beautiful line talking about the young child, that says they come “trailing clouds of glory from God who is our Father.”

I would like to discuss with you the question of the separation of church and state in Waldorf Education. My understanding is that, consonant with the above quote, spirituality is the very foundation of Waldorf Education. Yet, it is to serve all people, and thus must be equally adaptable to people committed to all the religions. The

teachers speak out of an Anthroposophical Christian background, and still avoid religiosity and doctrinal issues. This is not unlike the business world where I always have had to be careful not to encroach on anyone’s religious beliefs (and we always had a great diversity among our employees), while at the same time trying to live out my own spiritual beliefs.

Given the strong values and spirituality underlying Waldorf Education, there is a great need for a maximum of loving interaction, understanding, tolerance, and even friendship between all members who make up the community that is the Waldorf School, including teachers, parents, students, administrators, and trustees. And this needs to be extended into the town community manifesting in mutual support, which benefits society as a whole. In a sense, the organization of the Waldorf School should be a model of new three-fold social forms, which have been first made to work in the School. The Beatitudes and Steiner’s three-fold social concepts are archetypal in bringing about these transformations.

I hope we can explore together experiments with needs based salaries, neutralized capital, collaborative versus competitive forms, etc.

Bernhard Lievegoed did a lot of work on how groups of people can work together to bring Waldorf Schools and other three-fold entities to reality in the world, especially this world of the eve of the 21st Century. In Towards the 21st Century, he says:

“The new way of initiation is that of Intuition. Intuition can be found in a group of people who are working together ... It can be a school, it can be an institute, it can be a farm .... When such an Intuition springs up in a group of people working out of
anthroposophy in the world, they must bring their good qualities and positive possibilities into the work; withdrawing their negative side from the group work ... They must make the sacrifice of not bringing the negative, personal things into the group work. This is a very difficult thing. The working group that is able to do this, even if only for a short time, is able to live out of Intuition; it brings into the world those forces of germinating will which go into the future.... In this next last part of the century, we must be able to do that which is good. We can know the truth and what is right. But knowing what is right is not the same as doing what is good.”

In Man on the Threshold, Lievegoed says:

“Taking action out of intuition ... is not something that can be mastered at the drop of a hat. If one is not prepared to suffer through this and to have sleepless nights while being tormented by this question, one cannot develop the ability to take the bull by the horns when it becomes apparent what one really has to do.

“Intuition speaks to us out of the 'opportunity'. He who is unprepared lets the opportunity slip past, possibly unnoticed; he who is prepared, grasps the opportunity because it is the answer he has been waiting for....

“The path of development that leads to intuition requires that you prepare yourself to recognize questions, for they are mostly asked not in words, but out of situations. Only a few times in life it may happen that on awakening in the morning intuition, appearing to come out of sleep, stands before you, worked out to the

last detail. You are then shaking like a leaf, permeated by a will that far exceeds your own will, and in dismay you wonder: 'Why must I do this? It interferes with all my plans and wishes; it is too much for me.'

The highest intuition is described in the Bible as the episode in Gethsemane, when Christ becomes aware that He has to face the crucifixion and exclaims in desperation: 'Take this cup away from me'. This cry can sound in everyone’s life, to a much lesser degree, but for oneself as real: 'Take this cup away'. If one drinks it anyway, one becomes aware that taking action out of such a situation also generates powers that far exceed one’s own abilities.

“In intuitive action, people know themselves to be the instruments for higher powers. Personal destiny has to be put aside. One makes oneself available for that which has to be done at that particular moment in cultural history.”

Hope for the Future

We are living in an exciting turning point in the evolution of consciousness, which has been called the Second Axial Period, when there is an upsurge of spiritual awareness, collaboration, and global consciousness, marking a leveling off of the era of individual ego development characterized by the enlightenment, scientific age, and

industrial age, wherein materialism reached its full flower and begins to fade. The First Axial Period was 800-200 B.C. when the ancient tribal spirituality had to be suppressed in order for the development of the individual ego. Great religious and intellectual leaders emerged around the world, almost at the same time, to give the basic thrust and value set to this individual development. (Lao-Tzu, Confucius, Zoroaster, II Isaiah, Buddha, Socrates, Plato, Aristotle.) At the turning point of time, Jesus brought compassion into the world and the tools necessary for further development and the later return of spirituality.

History began with a pagan tribal Spirituality, typified by the early Native Americans and ancient Hebrews of Abraham’s day. However, within that framework the individual was lost in the sense of the tribal spirit that was connected to and a part of nature and all other manifestations of the Great Universal Spirit. In order that human beings might develop individual self-awareness and intellectual capacities, that original sense of community and spirituality had to be sacrificed (at least for a time). Room had to be made for the fragile development of individual self-awareness and individual intellectual capacities.

From the death of the tribal spirit, grew the Age of Materialism and Reason. This continued through the Age of Enlightenment and the Renaissance, marked by the maturing of the human mind with the printing press spreading the fruits and making them available in all times and places. Human perceptions broadening to encompass the globe in the Age of Exploration, and the Industrial Age and Scientific Age were the expression and consequence in the material world of the Enlightenment in the mind. The Industrial Age brought to material reality the inventions of the Scientific Age and unlocked the secrets and wisdom of
the natural world. So the age of ego development has been expressed in creative material devices and systems, such as telephones, automobiles, airplanes and air travel systems, electric energy systems, computers, and television.

Now this era is beginning to fade and die. In the last decade or two, we have seen the fullest flowering and then fading of the Industrial Age. As it fades, it takes with it the superficial hope that material progress can bring Utopia, a Great Society, and a Good Life. At best, it can be little more than a tool.

The maturing of the human ego, once so important to the flowering of individual self-actualization, begins to look fierce and destructive. We are seeing in America and much of the world intense competition, drastic layoffs and downsizing, almost unprecedented bankruptcies, the break-up or families with a 50% divorce rate, crime, drugs, gangs, a crisis in education, and a revolution in health care.

But often unnoticed, at the same time as this fading of the marks of ego development, there has been an amazing rise in spirituality. Those of us who have lived through the past few decades can compare with 30 years ago, and see and experience the recent years of upsurge in spiritual awareness, collaboration, and global consciousness. This increasing spiritual awareness is underway wherever we see evidences of cooperation, collaboration, team-building, participative management, social justice, global perspectives and world peace, compassion, initiatives for lessening world hunger and homelessness, ecological concerns, access to health care, equal opportunity relative to race and gender, integrity, acceptance, tolerance, worthiness of the individual, coaching and mentoring. Outplacement policies that are caring and supportive, ending of status symbols, recognition of employee rights, democracy, and three-fold social forms.
The attached time chart shows this and relates to the following quote from Rudolf Steiner’s, “The Michael Mystery”: (Appendix G)

Guidelines

1. In the age of natural science that began about the middle of the nineteenth century, men’s cultural activities slid gradually, not only into the lowest depths of nature, but beneath nature. Technology led into a sub-natural realm.

2. This makes it necessary for humans to cultivate experience of spiritual insight in which they are elevated as far above nature as they sink below it when they occupy themselves with the sub-natural realm of technology. To do this enables them to create sufficient strength to keep them from being submerged.

Perhaps rather than showing just the rapid rise at the end of this century of the Spirituality indicator, there should be another spirituality indicator that drops down into sub-human spheres as described above by Steiner in his guidelines. We can see evidences of movement in both directions by differing segments of humanity.

But let us look into the future for the positive signs. The seeds for the Sixth Epoch must be nurtured now. Think how the Sixth Epoch characteristic described here fulfills the essence of the Beatitudes, especially the Second Beatitude:

From “Preparing for the Sixth Epoch” by Rudolf Steiner, p.4 and 8.

“In the Sixth Epoch, the most highly cultured will not only feel pain such as is caused today by the sight of poverty, suffering, and misery in the world, but such individuals will experience the suffering of another human being as their own suffering ...the well-
being of the individual will depend entirely upon the well-being of the whole... by uniting in brotherliness in working groups, something hovers invisibly over our work, something that is like the child of the forces of the spirit self.”  

These are the times for introduction of new social forms of brotherhood/sisterhood, collaboration, and deep community between souls.

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56 Steiner, Rudolph. Preparing for the Sixth Epoch. (Anthroposophic Press, 1979.)
Chapter 12

The Kingdom is Within Our Reach

(Seminar for Canadian Anthroposophists)

Outside of my family, the highest priority in my lifework has been a continuing 47-year-old study of the Sermon on the Mount as summarized by the Beatitudes and how they apply to all aspects of life, including the same 47 years I have been working in the business world.

The world out there until about 10 years ago was pretty hostile to the Beatitudes, as well as to practices consistent with the Beatitudes such as team-building, collaborative effort, and caring and compassion in the workplace. The psychologists scoffed at the Beatitudes, especially at control of anger. Team-building was called "Love and Kisses," and was disdainfully rejected
by our client when we were building the Detroit Resource Recovery Power Plant. In our industry, conflicts were more typically resolved by spud wrenches to the head.

We had started to work with team-building, an application of the Beatitude principles, in 1974, and have used it on almost all of our major projects since then. Each time was a success, but each time we had to start all over again convincing people that it should be used. We put 145 supervisors through a week of communication skill training in empathetic listening, paraphrasing, and conflict resolution. You should have heard some of the comments by our hard hats. Yet, team-building was the intervening variable that most all recognized changed a potential disaster into a five million dollar bonus for completing a project 4 1/2 months early and 11% under budget on construction of a coal-fired power plant. Still there always was resistance.

So, throughout this 47-year period I have been monitoring research results and theories coming out of psychological research, management theories, and case studies of organizations on a similar path. We need every scrap of evidence we can get, not because our faith is weak, but because the world at this stage of its evolution demands scientific proof.

The first breakthrough came in the work of Dr. Ernest Ligon and his Character Research Project in the 40’s, 50’s, and 60’s. He was a research psychologist as well as a Methodist minister. He developed a church school program from preschool to mature adults, based on the teachings of Christ and built around the Beatitudes. He did extensive psychological research, statistically validated, on the application of these principles in daily life. He did a lot of research on anger, its causes, consequences and control,
which counter-acted a lot of the conventional psychological wisdom of the time. Ligon’s dream was to raise a generation of Christians. Our two daughters were enrolled in his program for many years, and we were much inspired by meeting and talking to him.

The first major breakthrough in management theory was by Chester Barnard of AT&T who, inspired by the Western Electric experiments in the late 20’s on the influence of human factors in productivity, wrote, “The Functions of the Executive” in 1938. In the face of the then contemporary theories of scientific management and mechanistic behavioral ideas, he believed that survival of an organization depends on willingness to cooperate, ability to communicate, and integrity of purpose.

Another turning point was in 1960 when Douglas McGregor wrote, The Human Side Of Enterprise, a major, if unknowing, support for the Beatitudes. Describing what he calls management “Theory X” and “Theory Y,” McGregor says that the way in which workers are supervised depends on what managers believe about people. “Theory X” describes the management style of managers who believe that people are basically lazy, and have to be coerced or manipulated into working; “Theory Y” is the style of managers who believe that people want to work and accomplish things and need only to have the obstacles cleared out of their way.

Meanwhile, Abraham Maslow had been studying motivation, and came up with his Hierarchy of Needs, which helped explain McGregor’s theories. From 1965 until his death in 1970, Maslow went around the country studying the people who had made the greatest contribution to the world and found them to be self-transcenders (see First Beatitude) and inspired by spiritual “Being Values” (Toward
In 1970, Bob Greenleaf came up with the idea of Servant-Leadership, a perfect complement to McGregor’s work. It is the other side of the coin from "Theories X and Y". Servant-Leadership looks at what is motivating the leader, rather than the workers, and concludes that the most effective leaders are those motivated, not by power and greed, but by a desire to serve. I did not find out about Bob Greenleaf’s work until almost 10 years later in 1979.

In 1974, Ron Lippitt, a clinical psychologist, and Ken Cowing, a Methodist minister, came to me and said they would like to help in our quest to apply Sermon on the Mount values to business. Ron had started The University of Michigan’s Institute for Social Research, and had helped set up the National Training Lab in Bethel, Maine. Ken had joined the business world as an organizational development consultant. They demonstrated and taught our people some techniques and tools that they had developed in the areas of team-building, communication skills, and conflict resolution— all aspects of the Beatitudes. Peters’ and Waterman’s eight Attributes of a Successful Company as written in In Search of Excellence echo the Beatitudes, as do Deming’s 14 Points for Total Quality Management.

Now back to the Beatitudes. The teachings in the Beatitude summary are in a completely different world from the rules and prohibitions of outward actions as listed in the Mosaic Law and Ten Commandments, reflecting a readiness in humankind for a much more profound level of soul development. The Beatitudes are inner states of being, life styles, impulses, motivations, attitudes. In recent years, a great deal of research has been done which indicates that
these Beatitudinous inner states of being produce the healthiest and most effective ways to live in our time.

Not only are they the most effective in family and work situations, but they have a dramatic positive impact on stress reduction, the immune system, and even retard the aging process. All of our amazing automatic bodily and mental control systems respond to them with healing and enhancing impulses. Mindfulness meditation that correlates closely with the Beatitudes is now a regular part of the programs for health care institutions all over the country. I participated in a program recently, which our hospital put on for employees and board members.

I have watched with amazement as Beatitudinous ideas, which were scoffed at 30 and 40 years ago, are now accepted as the most practical way to do business, and are called team-building, partnering, strategic alliances and Total Quality Management.

Over the past 20 years, research has been underway which uses an assessment tool called the Life Styles Inventory. It has a great deal of relevance for us as Christians trying to live out the Beatitudes even though its creators did not have this in mind. Data has been gathered by Dr. Clayton Lafferty, through an organization called Human Synergistics on about a million people throughout the country. This data has been processed and validated by the University of Michigan’s Institute for Social Research. In 5% of the people, a pattern was found which characterized those people most effective in all life situations such as marriage, family, work, and play, and which allows the one having it to cope with stress without physical or psychological damage. This pattern is called the Ideal Profile.
When giving a Beatitude talk in 1981 at the First Baptist Church in Ann Arbor, Michigan, I met Dr. Joe Fisher who had done a lot of work on this research while he was president of Human Synergistics. He and I decided to plot the personality traits found in the Sermon on the Mount (which we called the Beatitude Profile) on the same chart as the Ideal Profile to see how they compared. We found that the Beatitude Profile is the Ideal Profile extrapolated out almost to the limits of the four positive life styles the Ideal Profile describes (Achievement, Self-Actualization, Humanistic-Helpful, and Affiliative). In the Beatitude Profile, the eight self-defeating life styles (Need for Approval, Conventional, Dependency, Avoidance, Oppositional, Power, Competitive, and Competence/Perfectionist) are shrunken back dramatically, to zero in some cases.

We were excited to find this evidence that the message Jesus taught 2,000 years ago represents the most effective way to live in our world today, and, we believe, in all times and places.

You cannot imagine what this did for my embattled Beatitude Study. After this discovery in 1981, I had a whole new level of confidence in promoting the Beatitudes. Two years later we experimented with a new ownership form more consistent with the Beatitudes, wherein the company owned itself for the benefit of employees. This will be described later. The Beatitudes as found in the Gospel of Matthew are ingeniously constructed to address three-fold relationships in what we will call the Triangle of Life. All of our scripture and most of the teachings of the world's great religions are related to one or the other of the points and sides of this triangle. The points or angles of the Triangle
refer to you, God, and me. Or in Martin Buber's terms "I and Thou" and God.

The sides of the Triangle represent the inter-connected relationships between these points. It is natural for humans to feel a Divine Presence and relationship, which is always there, but is often blocked out by our preoccupations. This relationship with God is enhanced and reinforced by the depth and quality of our relationships with one another. In turn, our relationships with one another are enhanced and reinforced by the depth and quality of our relationship with God.

The first three Beatitudes describe what ought to characterize our relationship with ourselves, one another, and God in that order. The next three Beatitudes describe these three relationships at a deeper, more profound level where the problems are not so simple. The last two Beatitudes describe what we are to do about what we have learned in the first six. The Beatitudes begin with openness and teachability.

The whole concept of Servant-Leadership is an exciting oxymoron, which says that a person must be a servant first before leading. The motivation for leadership by power and greed does not work anymore nor did it ever, really. Sensitivity, compassion, and empathetic listening to those around us merge our beings in ways helpful to one another's growth. The Divine Presence is always there to guide us with plans, serendipities, and seeming coincidences, but we often drown it out with our own static. Value-based purpose and meaning integrate each other and us.

At deeper levels, we need to develop the detachment that is slow to judge, but observes and helps to overcome obstacles, both in ourselves and others (Fifth Beatitude).
Looking for and nurturing the positive is so much more powerful than anger and retribution.

Sincerity and pureness of heart (Sixth Beatitude) allow us to see God and the Christ within the eyes of those around us. We must find that inner immovable place inside us which observes the ever-changing flow of earthly events from the eternal perspective and sees it all as part of the Plan. Then adversity and problems become stepping-stones to continuous growth and learning. When we look at the Anti-Beatitudes or resisting forces, we see that our failures begin with attempts to avoid difficulties and suffering (Appendix C).

Even the new science of quantum physics helps us see that the more deeply we understand the universe, the more it looks like a Great Living, Loving, Caring, Presence, and the less it looks like an impersonal machine as was thought in earlier Newtonian science. Margaret Wheatley has fascinating ideas on this in her book, Leadership and the New Science.

So, each day becomes an exciting opportunity to live, serve, and grow with Him who said He would be with us always.

Now let us look at the Beatitude Charts in more detail. On the first chart are the original Bible verses grouped by Beatitude. (Appendix A: The Kingdom’s Pathway) Appendix H is a chart of Steiner’s meditations to help us develop these ways of being. Appendix E is the translation of the Beatitudes into business world Guiding Principles. The first three Beatitudes comprise the first Trialogue. The First Beatitude, describing an attitude we are to have about self, is the prerequisite for all the rest. “Blessed are the poor in spirit, for theirs is the kingdom of heaven.” Unless we are humble and open to new truth, we will be unable to learn
anything new. Here we are feeling and recognizing our spiritual need. We must be open and teachable. We must get rid of any excess baggage that is a handicap to us on our pathway to progress.

The core value of Poorness in Spirit is humility. Jesus ended many of his teachings on this one with, “Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.” Some powerful examples are Francis of Assisi and Gandhi. The highest aspect of this First Beatitude is what Jesus called losing oneself. This is completely breaking out of the ego-shell in what Abraham Maslow called self-transcendence. Maslow found the self-transcenders to be the ones who have made the most contribution to humanity. Having broken out of the ego-shell, we can now notice the needs of our fellows. We are ready to consider the Second Beatitude.

“Blessed are those who mourn, for they shall be comforted.” Free to look into the eyes of another human being, we may be allowed to see there the being of God. Awareness leads to sensitivity, empathy, love, and dialogue. In the synagogue at Nazareth Jesus proclaimed his mission to be that of compassionate service. Later he was to say that this kind of self-giving, unconditional love is the distinguishing mark by which one can tell his disciples.

The Third Beatitude is “Blessed are the meek, for they shall inherit the earth.” Here we are at the God-point of the I-Thou-God triangle. The New Testament Greek word that was translated “meek” is “praos.” In those days, it was used to describe animals that had been tamed and trained to work with people, submission to the will of a higher being. Another interpretation would be “God-molded.” Receptivity is another word which describes the relationship to God and implies the flow back and forth of dialogue—a relationship
where there is giving and receiving. God needs and longs for a relationship with us just as we need and long for companionship with God. The second trilogy of Beatitudes takes the attitudes toward self, neighbor, and God to a deeper level where living them out becomes more difficult.

In the Fourth Beatitude, the attitude toward self swings from being poor in spirit to being filled with spirit. “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.” With the safeguards of the first three Beatitudes, it is now time to pour out the fires of desire toward our life purpose and mission. Viktor Frankl found that those who survived the Nazi death camps were those who saw meaning and purpose in life and had a clear vision of a goal to live for in the future.

The Fifth Beatitude takes the relationship with others beyond the love and compassion of the Second Beatitude to the inevitable situation where our neighbor has done something that injures us. Here Jesus tells us to break the age-old cycle of vengeance and hate by saying, “Blessed are the merciful, for they shall obtain mercy.” Here the control of our thoughts, feelings, and attitudes is really put to the test.

Seeking first to understand the other and why he or she might have said or done the hurtful thing, Jesus tells us to return good for evil, love our enemies, and do good for those who spitefully use us.

Here is the only transforming power that can really change and save the world. In our time, there is a growing recognition of this truth, and we have examples of people like Gandhi and Martin Luther King who have used it successfully. But it will not work if it is just an external strategy. The inner attitude must be one of peace and love or it fails. Gandhi was uncompromising in excluding from
his group any who still harbored hate in their hearts about to take part in non-violent action.

From our fiery friend, the Apostle Paul, we remember, “When reviled, we bless; when persecuted, we endure; when slandered, we try to conciliate.” (I Corinthians 4:12b-13a, RSV)

“Blessed are the pure in heart, for they shall see God.” Here the relationship with God is taken beyond the Third Beatitude to where we actually see and experience the being of God in a true dialogue and companionship producing the unique quality of joy. Teresa of Avila called it “spiritual delights.” Carl Jung said that the desire or libido motivating us on to spiritual growth and union with God is much more powerful than the sex drive.

As we become more aware, we see God increasingly in the inter-connected, inter-dependent, delicately balanced universe of which we humans are an integral part. The detailed beauty of each flower maintains its perfection no matter how many times you magnify it. Purpose and intent is woven into the very fabric of our universe.

The sky, which gives us such ever-changing beauty, was constructed with an intricate, delicate balance that makes it possible for us to live on this earth. It is a vast membrane that lets in just enough light for photosynthesis to produce life, but screens out the kind of ultraviolet rays that would kill us in an instant. Even our atmosphere is made with just enough friction-producing capability to burn up most all of the millions of meteorites that daily fall into our atmosphere, and would pulverize everything on earth. Plants breathe in carbon dioxide and exhale oxygen while animals and people do just the opposite in a mutual, symbiotic process.

Now come the last two Beatitudes, which tell us what to do with what we have learned in the two trilogies of the first
six. There are two aspects to the Seventh Beatitude: the inner aspect, and the in-the-world, outer aspect. “Blessed are the peacemakers, for they shall be called the children of God.”

Prayer and meditation and their hoped for result, spiritual growth and transformation of our inner being, are only possible in an atmosphere of calm, equanimity, serenity and inner peace. How then do we accomplish this in the midst of life’s crises? Does this mean we wait until life is placid before we can work on our spiritual growth?

Navy Captain David Carey achieved tremendous spiritual growth during the five years he was imprisoned, beaten, and tortured in Vietnam. How did he do it? He says (Dave Carey, The Ways We Choose, Arnica Publishing, 2000), “You must take it. You have no choice about that. The only choice you have is how. You do what you have to do, do your best, a day at a time. Keep your sense of humor. Most important, you must learn and continue to grow every day.” The little band of prisoners pooled their knowledge and taught each other every day. And most important he says, “Keep the Faith—in yourself, in each other, in your country, in God.” God responded to his prayer and saved his mind when he was about to lose it in the midst of being tortured.

I always think of David Carey whenever I get almost overwhelmed by the rat race and think I may not have time for meditation and prayer. We can control our thoughts, and thus our feelings and behavior. When Jesus says, “Be not anxious... Consider the lilies of the field,” he is asking us to use our minds to calm our worries and anxieties. He would not ask it, if it were not possible. All of the eternal things are secure. We must get on with our spiritual growth every day, just as David Carey did in Vietnam.
Stress management has undergone a lot of research in recent years. In one experiment over three years there was an improvement of up to 50% in the group’s stress symptoms and physical illnesses when healthy thinking styles and attitudes (as in the Beatitudes) were taught to a group of managers.

Organizationally the Seventh Beatitude deals with conflict resolution and team-building. The Thomas-Kilman Instrument plots “Cooperativeness” on one axis and “Assertiveness” on the other, demonstrating that there are five methods of conflict resolution depending on what the situation calls for. This is the key element in teambuilding which we have used for over 20 years. Tremendous savings can be gained in cost and schedule by team-building rather than the traditional adversary relationship between owner, designer, and constructor. The best resolution we found is “collaboration,” which maximizes both cooperation and assertiveness.

The method we have used is to get the top 20 or so project people from each of the key organizations, i.e. owner, designer, constructor, etc. together with facilitators. Each group was asked to list the prouds and sorries about the project and the other participants’ behaviors in it. The prouds were usually hard to come by, and the sorries were voluminous. As each group reported out to the others, a lot of “Aha’s” usually came forth as each group recognized that the others had real problems, were just as interested in a successful project as they, and that the others’ dastardly deeds were not just attempts to undermine them. One basic example is that power plants are designed by system and constructed by area.

The next step was to sort out the newsprint by common problems and then get everyone from all groups to gather
around each problem they wanted to work on. Each group now had a composite of people from all original groups. By the end of the first workshop, there was common commitment to the success of the project, and to working through any additional problems as they came up. Weekly problem-solving meetings were held thereafter with representation from all original groups of project participants. The common pledge was, “Whenever anyone has a problem, WE have a problem. We’re going to make it, and we’ll make it together!”

Our team-building experience was key in getting us selected by the Department of Energy (DOE) to construct Solar One, the first solar power plant in this country out on the desert in Barstow, California. Solar One utilized 1800 16-foot square mirrors, each individually programmed to track the sun with its own computer. We were selected from over 50 contractors on the basis of team-building experience as well as power plant experience. The DOE selection team had had substantial team-building training, and watched carefully how we inter-related during our presentations to them.

In the early 1980’s, Bill Gay was in charge of our operations in Saudi Arabia. I had noticed that our profits had taken a sudden dip, and called him about it. We had up to 1000 employees there from 20 different countries. Most of them were third-country nationals there on single status. We ran a camp to house them and provided meals. When Bill took over running the camp for us, he found terrible conditions. It gets over 110 degrees over there and the previous employer had been shutting off air conditioning at night to save money. Meat had been reduced too low in the diet. There were not enough toilets and people had to stand in long lines to get to them. Bill had done what he knew was
right and corrected these conditions without even talking to anybody in the home office. He is a true Servant-Leader.

One time, due to a combination of circumstances, we had a cash flow crisis such that we could not meet payroll without help from the bank and bonding company. Normally they would throw the company into bankruptcy and go from there. We proposed as an alternative to this scenario, the ultimate team-building form: a three-way agreement between the bank, the bonding company, and ourselves. It was far riskier for the bank and the bonding company, but if it worked, it would save not only our company and pay our creditors all we owed them, but would save the bank and bonding company two to three million dollars each. They ran background checks on each of our employees to see if there were any potential integrity leaks.

Then based on our past reputation, and the high trust level they had in our people, they went along with our proposal. With a great deal of struggle and determination from our people, it worked and we survived. Back on our feet again, the last five years have been profitable. We have an association with Black & Veatch to do design and construct turnkey projects together as a team. Eventually we will become a wholly-owned, but separate subsidiary of Black & Veatch, with whom we have an amazing value congruence. This situation comes under the heading of the Seventh Guiding Principle, Team-Building, plus the Eighth Guiding Principle, Endure to the End.

The last Guiding Principle is “Growth through Adversity, Endurance.” “Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven”. Challenge and response is the mechanism for learning and development. Courage, steadfastness, and
dedication are the qualities called for here. The successful business and the people in it must persevere and endure to the end. During some of our toughest times, our people would quote to each other from Nietzsche, “Whatever doesn’t kill us will strengthen us.”

In fact, we learn best from our most difficult times. We got benefits from somewhat superficial aspects of Beatitudeousness/Servant-Leadership like eliminating status symbols such as reserved parking spaces and using round tables for meetings where there is no head and communication is enhanced because everybody is able to see everyone else eyeball-to-eyeball. However, the real benefits came during the times of tough downsizing and necessary layoffs. The trust that had been built up from past operations and concerned outplacement programs were what assured survival rather than meltdown of the organization or closing of the doors by a creditor.

During downsizing, we found the services of an outplacement specialist to be most helpful. We established the ground rule that each supervisor was responsible to find another job for each of that supervisor’s people being laid off. It makes a lot of difference when a manager intercedes for a person with a manager of a potential employer. In addition, we had a ground rule that, if there is a choice, the one who finds it the most painful to break the bad news is the one who should do it. During relatively stable times, one of our experiments was to build a model of Rudolf Steiner’s principle of neutralization of capital, by forming a company that owns itself for the benefit of employees. (See A New Approach to Capital by Bottum with Lenz.)

In 1986, Chris Schaeffer asked me to give a talk in Spring Valley on our efforts to neutralize and dedicate capital in line with Steiner's three-fold social concepts. Essentially, we
eliminated common stock ownership, and appointed trustees to oversee the company with a fiduciary responsibility to employees and the values stated in the By-Laws. Clopper Almon had helped us with setting this up in 1983. Clopper, as you know, is an Anthroposophist and Economics Professor at the University of Maryland. In the Spring, 1992 Issue No. 54 of the *Journal For Anthroposophy* he wrote an article entitled “Ideas That Destroyed Russia and Ideas That Can Rebuild.”

In it, he said:

“There is an alternative, very simple form of ownership—he non-stock corporation. There are countless examples in the United States. They run schools, universities, hospitals, churches, research institutions, and some industrial and commercial firms. These organizations are often run with efficiency not exceeded in stock companies. They are not afflicted with the myopia or with the defenses against takeovers endemic among stock companies.

“One very interesting example of such a company is Townsend and Bottum [and involved]...the innovative solution of creating a non-stock company whose bonds were exchanged for the common stock of the previous company...This move completely solved the problem of hostile takeovers. It also subtly changed the relations within the firm. The firm operated quite profitably under the new organization for several years until the whole electrical construction industry collapsed. Curiously, it was then the ability of the new organization to arrange a friendly merger without a stock transfer with another company which then held the key to a way out of the difficulties which had put out of business all of the other independent companies in that line of work.
“This example shows that the non-stock corporation can manage and arrange financing every bit as effectively as stock corporations. Further, it avoids the pressure to myopic decisions and offers the possibility of intra-firm industrial relations based on trust and mutual interest rather than antagonism. It is a form to which the Soviet state-owned industries could easily migrate and through which they might then achieve the fraternity in the economic sphere which has so far eluded the Western countries.”

**Anti-Beatitudes**

A translation of the Beatitudes can be made into the concepts taught by Scott Peck in his book, *The Road Less Traveled*, which has been on the best-seller list now for about 15 years. The first line in the book is, “Life is difficult” (Eighth Beatitude principle). To begin with, we translate Peck into Anti-Beatitudes where each Beatitude is shown as its opposite. In addition, we study them in reverse order, starting with the Eighth Beatitude. Then each Anti-Beatitude takes us downhill to the next. We call these Anti-Beatitudes Entropy Forces. We learned about Entropy Forces when I was in engineering school. They are the forces that tend to cause the universe to run down into chaos. They are the counter or resisting forces to the life forces, the will to grow, and the fires of desire pushing us on to spiritual growth that Jung described. (*Appendix C.*)

The Anti-Beatitudes start with the Eighth Anti-Beatitude wherein we try to take the easy way out and avoid pain and suffering. Scott Peck quotes Jung: “Neurosis is always a substitute for legitimate suffering.” The Seventh Anti-Beatitude is “Destruction of Peace,” spread of fear and anxiety, distrust, and exclusiveness, all growing out of
unresolved conflicts. This leads downhill to the Sixth, which is lying, stealing, denial of reality, and resistance to self-knowledge. Then, in the Fifth, come vengefulness, prejudice, antipathy and intolerance. The enthusiasm, hungering, and thirsting of the Fourth Beatitude becomes stagnation. The Third becomes “Willfulness” and resistance to the will of God. The Second Anti-Beatitude is “Hate” with no listening, caring, or concern, winding up with hurtfulness and even killing. The final Anti-Beatitude is “Egotism” and selfishness, pride, and closed mindedness. Sometimes it is useful to look out on a part of the world to assess where it is on this chart in order to see what needs to be changed.

Now let us look at the future for which we may have much hope. We are living in an exciting turning point in the evolution of consciousness, which has been called the Second Axial Period, when there is an upsurge of spiritual awareness, collaboration, and global consciousness, marking a leveling off the era of individual ego development characterized by the enlightenment, scientific age, and industrial age, wherein materialism reached its full flower and begins to fade.

At the beginning of Kali Vuga, about 3,000 B.C., the ancient tribal spirituality had to be suppressed to allow for the development of the individual ego. Written history had begun with a pagan tribal spirituality, typified by the early Native Americans and ancient Hebrews of Abraham’s day. But within that framework, the individual was lost in the sense of the tribal spirit that was connected to and a part of nature and all other manifestations of the Great Universal Spirit. In order that human beings might develop individual self-awareness and intellectual capacities, that original sense of community and spirituality had to be sacrificed (at least
for a time). Room had to be made for the fragile development of individual self-awareness and individual intellectual capacities.

The First Axial Period was 800-200 B.C., about the mid-point in Kali Vuga (See Appendix G), when great intellectual leaders emerged around the world, almost at the same time, to provide the impetus to start off the 4th Epoch for development of the Intellectual Soul. (Lao-Tzu, Confucius, Zoroaster, II Isaiah, Buddha, Socrates, Plato, Aristotle.) Thinking had matured at the end of the 4th Epoch, about 1413 A.D., and we were prepared for the Enlightenment. At the turning point of time, Jesus brought compassion into the world and the tools necessary for further development and the later return of spirituality.

From the death of the tribal spirit grew the Age of Materialism and Reason. (Appendices F and G) This continued through the Age of Enlightenment and the Renaissance, marked by the maturing of the human mind with the printing press spreading the fruits and making them available in all times and places. Human perceptions broadened to encompass the globe in the Age of Exploration, and the Industrial Age and Scientific Age were the expression and consequence in the material world of the Enlightenment in the mind. The Industrial Age brought to material reality the inventions of the Scientific Age and unlocked the secrets and wisdom of the natural world. So the age of ego development has been expressed in creative material devices and systems, such as telephones, automobiles, airplanes and air travel systems, electric energy systems, computers, and television.

Now this era is beginning to fade and die. In the last decade or two, we have seen the fullest flowering and then fading of the Industrial Age. As it fades, it takes with it the
superficial hope that material progress can bring Utopia, a Great Society, and a Good Life. At best, it can be little more than a tool. The maturing of the human ego, once so important to the flowering of individual self-actualization begins to look fierce and destructive. We are seeing in America and much of the world intense competition, drastic layoffs and downsizing, almost unprecedented bankruptcies, the breakup of families with a 50% divorce rate, crime, drugs, gangs, a crisis in education, and a revolution in health care.

But often unnoticed, at the same time as this fading of the marks of ego development, there has been an amazing rise in spirituality. Those of us who have lived through the past few decades can compare with 30 years ago, and see and experience the recent years of upsurge in spiritual awareness, collaboration, and global consciousness. This increasing spiritual awareness is underway wherever we see evidences of cooperation, collaboration, team-building, participative management, social justice, global perspectives and world peace, compassion, initiatives for lessening world hunger and homelessness, ecological concerns, access to health care, equal opportunity relative to race and gender, integrity, acceptance, tolerance, worthiness of the individual, coaching and mentoring, outplacement policies that are caring and supportive, ending of status symbols, recognition of employee rights, democracy, and three-fold social forms.

It is exciting to see evidences of Steiner’s predictions for the end of the 20th Century in data being gathered now. We are now in the Second Axial Period when the formerly suppressed spirituality is surging up. In a study made in 1995 by Paul Ray for The Fetzer Institute and Institute of Noetic Sciences, entitled “The Integral Culture Survey,” he finds a whole new cultural group has arisen suddenly in this
country. Twenty-five percent of the adult population now in their middle years, or about 45 million people, whom Ray calls “cultural creatives,” are generating new ideas that are on the leading edge of cultural change. These people are more idealistic and spiritual, and are concerned about relationships and personal development. They are more open to an alternative future. Sixty percent of them are women. Most of them have a high concern for ecology, and have compassion for people. A generation ago, such a large group with such an approach to life did not exist.

The attached time chart shows this and relates to the following quote from Rudolf Steiner’s, “The Michael Mystery”: (Appendix G)

**Guidelines**

1. In the age of natural science that began about the middle of the nineteenth century, men’s cultural activities slid gradually, not only into the lowest depths of nature, but beneath nature. Technology led into a sub-natural realm.

2. This makes it necessary for people to cultivate experience of spiritual insight in which they are elevated as far above nature as he sinks below it when he occupies himself with the sub-natural realm of technology. To do this enables him to create sufficient strength to keep him from being submerged.

Perhaps rather than showing just the rapid rise at the end of this century of the spirituality indicator, there should be another spirituality indicator that drops down into sub-human spheres as described above by Steiner in his guidelines. We can see evidences of movement in both directions by differing segments of humanity.
However, let us look into the future for the positive signs. The seeds for the Sixth Epoch must be nurtured now. Think how the Sixth Epoch characteristic described here fulfills the essence of the Beatitudes, especially the Second Beatitude:

From “Preparing For the Sixth Epoch” by Rudolf Steiner, p. 4 and 8.

“In the Sixth Epoch, the most highly cultured will not only feel pain such as is caused today by the sight of poverty, suffering, and misery in the world, but such individuals will experience the suffering of another human being as their own suffering…the well-being of the individual will depend entirely upon the well-being of the whole.

“... by uniting in brotherliness in working groups, something hovers invisibly over our work, something that is like the child of the forces of the spirit self…” 57

These are the times for introduction of new social forms of brotherhood/sisterhood, collaboration, and deep community between souls.

I would like to end with a quote from The Soul’s Awakening by Rudolf Steiner, which I have found helpful to bear in mind over the years when things looked especially tough and challenging:

“A dreamer, it would seem, thou thinkest me,
Who thoughtlessly denies experience
That life hath brought him. Thus should I appear

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57 Steiner, Rudolph. Preparing for the Sixth Epoch. (Anthroposophic Press, 1979.)
Unto myself if, for one moment's space
I held this view thou hast about success.
The cause that I hold dear may fail indeed,
Yet even if, despised by all mankind
It crumbles into dust and disappears,
Yet was it once conceived by human souls
And set up as a pattern on this earth.
In spirit it will work its way in life
Although it stay not in the world of sense.
It will contribute part of that great power
Which in the end will make it come to pass
That earthly deeds are wed to spirit aims;
This in the spirit-wisdom is foretold.”  

Afterword

Returning to the Beatitude Chart based on Rudolf Steiner’s Lectures on the Gospel of St. Matthew, (Appendix D) let us note that we are now in the Fifth Epoch, the Consciousness Soul, or Spiritual Soul Epoch, relating to the Sixth Beatitude, “Blessed are the pure in heart for they shall see God”. This is why we have such a strong impulse to see the divine manifestations in all aspects of the universe and the beings in it. The maturing of the individual Ego has been reached in the Fourth Epoch or Intellectual Soul Epoch. The first nearly six centuries of the Fifth Epoch have capitalized on the maturing of the intellectual capacity to produce the Enlightenment, Scientific Age, Age of Exploration, Industrial Age, and Information Age.

58 Steiner, Rudolph, and Ruth Pusch. The Soul’s Awakening: Soul and Spiritual Events in Dramatic Scenes. (Steiner Books, 1995)
We are at the time of great increasing spiritual awareness (the Second Axial Period), signaling the early ripening signs of the Consciousness Soul. We are in the Second Axial Period for the Fifth Epoch just as the First Axial Period provided the impetus for the Fourth Epoch. These Axial Periods occur with divine proliferation, just as do the blossoms on the fruit tree.

As noted by Steiner, the thrust of Christ's message of the Beatitudes is that He and his continuing Presence brings us the ability to experience the spiritual world (The Kingdom of God) in full Ego-Consciousness, not the dimmed egohood of the ancient mysteries. What a great privilege to be alive on earth during this exciting time of great transition!
Chapter 13
Camphill and Servant-Leadership

When a friend first gave me the original essay by Bob Greenleaf entitled, *The Servant as Leader*, I had a strange reaction to reading it. I told my secretary that all of my great heroes like Gandhi had died before I got to meet them and talk to them. I asked her to please track down Bob Greenleaf wherever he was so I could meet him before it was too late. It was not easy, but she finally found him in a Quaker retirement center not too far from here at Kennett Square, Pennsylvania.

I called Bob Immediately and he agreed to see me if I would come there to visit him. We talked for five hours straight that first visit, and kept up frequent communications for the next ten years of his earthly life. The Servant-Leader movement, which he began, has really taken off since his

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59 The Camphill Movement is a worldwide system of therapeutic communities for people with special needs.
death in 1990. Four hundred and fifty people came to the annual conference last October. Many books have been written about it. Many institutions are experimenting with it, aided by funding from groups like Lilly Endowment and the W.K. Kellogg Foundation. For many years, the movement had existed pretty much in the hearts of Bob and a heterogeneous handful of us who were his friends and kindred spirits. Among them was Sister Joel Read, who set up and ran Alverno College in Milwaukee based on the assessment theory. There were the Jack Lowes, father and son, in the construction business in Dallas. There was Jim Tatum from Missouri, who got community colleges going and nurtured them. There was Bob Lynn from the Lilly Foundation, an ordained minister. Dick Broholm and Jitsuo Morikawa worked between the seminaries and urban renewal projects like one in Philadelphia. Fred Meyers and Diane Cory rediscovered Bob for AT&T.

One of the reasons for the new interest is that, I believe, the world has evolved to greater receptivity to this idea. Bob is not now so far ahead of his time. Larry Spears, Executive Director of the Greenleaf Center for Servant-Leadership, and his excellent staff should get a good share of the credit too for the outstanding job they have done. (Also, I believe we are getting a nudge from Bob from the other side.)

Bob Greenleaf coined the oxymoron, “Servant-Leadership” in 1970, after 40 years of being management idea man for AT&T’s top management, and merging the essence of that experience with the theme from Herman Hesse’s novel, Journey To The East. The servant on the mystic pilgrimage turned out to be the spiritual leader of the group all along. The basic concept is that a person must be a servant first, before leading, motivated by a desire to serve others and make the world better. The leader of the future
must no longer be motivated by power and greed. Bob wrote, "The best test is: do those served grow as persons; do they while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become Servants? And what is the effect on the least privileged in society; will they benefit, or at least, not be further deprived?"

Bob was sometimes referred to as AT&T's "kept revolutionary". Bob felt that AT&T would not have had to be broken up had they listened more to him. We wonder if they would have to be laying off 40,000 employees now.

Although Bob Greenleaf coined the term "Servant-Leadership" in 1970, the basic idea has popped up in unlikely places throughout human history. Out of the injustice and brutality of the Feudal Age came the call of "Noblesse Oblige." This reminded chivalrous young knights that the more gifts, resources, and abilities that they had meant so much more responsibility to serve and share with those less fortunate.

The ancient Greeks raised the cry of "Arete" (virtue, moral goodness) to lift the human spirit to the heights of valor and virtue. We no longer follow the arete with which they administered their athletic games, and so our sports often sink into material greed and brutality.

In the 6th century B.C., II Isaiah prophesied the "Suffering Servant" of Israel. About the same time Lao Tzu and Buddha were saying similar things. And Bob Greenleaf always added Confucius as a Servant-Leadership supporter, as well as John Woolman who persuaded people against slavery one by one, and Pope John XXIII.

In addition, of course, the ultimate example of Servant-Leadership is Christ washing the feet of his disciples. He left all his followers for all time to ponder his words that we are
serving him with whatever we do for the least of these, his sisters and brothers.

Servant-Leadership is an important forerunner of the Sixth Epoch, wherein Steiner said the most spiritually developed will feel the pain and suffering of others as if it were their own. In addition, Camphill is certainly a striking Sixth Epoch forerunner! Not only do you express compassion and caring, but also you build community by living out Steiner’s Social Law. Rather than a wage system, your extended families are based upon the maximum degree possible of each person living in benefit of the work of the others. You are the most advanced example of Servant-Leadership I know. The world can learn much from your 55 years of living with its principles.

Let us look at Servant-Leadership as it is developing today. In all but the last few years of the 20th century, the world out there was hostile to Servant-Leadership. 20 years ago when our company began to experiment with teambuilding and forms of collaborative effort, it was a tough sell unless we had tried almost everything else. Time and again, it saved our construction projects, but not until the last 5 to 10 years has it become a generally popular way to operate.

I still remember a comment typical of that time. 25 years ago a competitor said to me, “I’m going to destroy you, because you are handicapped by a concern for people. I am free to use them up as I see fit, and throw them away when they are no longer of any use to me.” The next year and a half were interesting to say the least. He wound up asking if he could work for us.

Fourteen years ago when we created a new corporate form to neutralize capital in line with Steiner’s three-fold social order, and called for promotion of Servant-Leadership
in our new bylaws, we had to overcome legal concerns that we were giving away too many rights to our employees. After operating successfully for six years with promotion of Servant-Leadership in our by-laws, the bank's legal counsel forced us to take it out when things got tough and tight. It was after that that I believe we lived it out more faithfully.

So Camphill was, and still is, far ahead of its time in operating according to the values by which you live. You have boldly set up a new model and used experiential learning to work the bugs out of it. The key has been your abiding view that the people with whom you work are spiritual beings with handicaps and that they need your help in order to live a meaningful and fulfilled life.

Yet, we are now in a time when others, such as the Servant-Leader movement, are experimenting with many of the same issues with which you have been working. Perhaps this is the time to compare notes and work together on some of them. For instance, you and those working on Servant-Leadership both recognize that consensus-building techniques are a vital tool for both. One of my friends whose organization is working with the Primus-interpares/Council of Equals aspect of Servant-Leadership was excited to hear that Carolyn Estes would be here working with us and wants to get in touch with her right away.

Experiential learning is an important aspect of both Camphill and Servant-Leadership. We need to report to each other how different techniques worked out so not everybody has to reinvent the wheel. Experiential learning with respect to college programs is an important part of the educational process, and is an excellent source of interested people entering the programs as a career. It is also an excellent source of volunteer help.
The Lilly Endowment has funded a great deal of research on Servant-Leadership aspects of the work of trustees for non-profit organizations, the results of which might be of interest to Camphill.

The Kellogg Foundation is funding research on Servant-Leadership as it relates to educational institutions, which may be relevant to Camphill.

A valuable tool for implementing Servant-Leadership is communication skill training in empathetic listening, paraphrasing, and conflict resolution. One of the most helpful programs our company did was to put 145 of our people through a week of communication skill training. As with athletic skills, you lose it if you don’t use it, so the training needs to be repeated and constantly reinforced.

The Council of Equals form of organization with a Primus-inter-pares is another tool, which we have in common. Bob Greenleaf describes it extensively in his essay, “The Institution as Servant.” When our company was experimenting with this 10 years ago, I remember calling Bob for a list of those who had tried it so we could compare notes. He said that at that time there were not any others experimenting with his complete idea. But he helped us with lots of free telephone advice during that period.

Today there are several organizations experimenting with the Primus-inter-pares/Council of Equals framework. There is a growing body of case histories available. Two engineering firms in Indiana are using it. Schneider Engineering of Indianapolis has been operating with the Council of Equals and Primus-inter-pares for 6 years, and their business has more than doubled in this time.

The 250-person Housing Facilities Group at the University of Michigan is implementing it, complete with Council Handbooks and documentation on what happens in
difficult instances where trust has been broken among members. Each Council Member is a linchpin and is also Primus-inter-pares of an Area Team.

Each member of an Area Team is Primus-inter-pares for a functional Work Team. Key to the success of each of the three levels of Councils of Equals is the fact that each Primus-inter-pares is accountable for the success of each Council or Team, even though he or she does not “control” the Council or Team. Also, each Council or Team Member is accountable to every other member. George San Facon, the Primus-inter-pares for the Council, says their growing edge is the need for each member of the Council to have an inner journey and quest, perhaps even a contemplative practice, leading toward authenticity and mutual understanding.

We have been asked for ideas on how Servant-Leadership principles can be utilized in organizing a task force to deal with gangs, violence, and drugs. The task force is a composite of social workers, counselors, and law enforcement officers from all different levels of hierarchy in their organizations, but are all equal in their concern and dedication. This is typical of community planning groups that are studying social problems and how to develop strategies for solutions. They are temporary organizations of people whose ideas need to be given equal weight. The Council of Equals model is especially appropriate for these situations.

In fact, learning out of difficult times is often the best way. In our company, we got benefits from somewhat superficial aspects of Servant-Leadership like eliminating status symbols such as reserved parking spaces, and using round tables at which there is no head and communication is enhanced because everybody is able to see everyone else. But the real benefits came during the times of tough
downsizing and necessary layoffs. Trust that had been built up and goodwill from past operations and concerned outplacement programs were what assured survival rather than “melt-down.”

The test of an organization’s values is really how they operate in tough times, particularly when many need to be outplaced for survival. We found the services of an outplacement specialist to be most helpful. Then we established the ground rule that each supervisor was responsible to try and find a job for each of that supervisor’s people being laid off. It makes a lot of difference when a manager intercedes for a person with another manager, rather than just filling out applications to a personnel department. In addition, we had a ground rule that, if there is a choice, the one who finds it the most painful to break the bad news is the one who should do it. You can’t fake compassion.

In the early 80’s our manager in Saudi Arabia, Bill Gay, provided one of our best examples of Servant-Leadership. I had noticed that our profits took a sudden dip, and called Bill Gay about it. We had up to 1,000 employees there from 20 different countries. Most of them were third-country nationals, there on single status. We ran a camp to house them and provided meals. When Bill Gay took over running the camp for us, he found terrible conditions. The previous contractor had been shutting off the air conditioning at night to save on electric bills. It gets to be 110 to 120 degrees F there. They had been skimping on meat to save money. There were not enough toilets and the men had to stand in long lines to get to them. Bill had done what he knew was right, and had corrected these conditions. He was a true Servant-Leader.
The video tapes and books about Texas Distributors Industries (TDI)'s experience with Servant-Leadership over decades would be a great resource for Camphill. Jack Lowe (CEO) and his father have run the company by Servant-Leader principles for over 40 years. They got Bob Greenleaf's attention by ordering so many copies (one for each employee) of the original essay in the early 70's. Today each new employee still gets his own personal copy of Bob's original essay. TDI, which is a mechanical contractor in Dallas, was just listed as one of the 100 best companies to work for in the U.S.

I really like the statue of Jesus with the towel and basin in the office of the CEO of the Sisters of St. Joseph Health System. That health system of 18,000 employees has Servant-Leadership as one of their guiding values and they have institutionalized it. Everyone in the organization is to hold everyone else accountable when Servant-Leadership principles are violated.

Richard Marcinko, who wrote the Rogue Warrior books and trains the Navy Seals, told me he wants to study Servant-Leadership. Actually, he and his teammates use it on every mission. Each is ready to die for the others, if necessary. They call it “Team Integrity.”

The growing edge for all of us and the place requiring the most creative work in the future is in the economic and financial sphere not only how to get things financed, but how to implement Steiner’s Social Law that each person’s efforts increasingly benefit the others. Steiner’s Social Law is a great statement of Servant-Leadership.

The economic sphere was the sphere receiving a lot of attention and experimentation in the years just preceding Steiner’s death. There was not time to make “The Coming
Day” experiment work, and it was overwhelmed in the out-of-control inflation of post-World War I Germany.

Thirteen years ago, with a lot of help from Clopper Almon, our company developed a neutralized capital model that eliminated all common stock and formed a company that owned itself for the benefit of employees and customers. Employees were entitled to shares of the profits. Gone was any possibility of ownership and control by those uninvolved with the company and its people. Gone was any possibility of a hostile takeover.

The company was governed by trustees with a fiduciary responsibility but no ownership and could not use their trustee roles for their own economic benefit. Our model operated successfully for six years. Then the market for our services evaporated, reminiscent of the economic turmoil that struck “The Coming Day” in post-World War I Germany.

We hung on by a thread for a few years, but survived, largely through the trust and good will that had been built up in past years by Servant-Leadership principles. A mountain of data has been saved to sift through for learning’s needed for the next experiments with neutralized capital that might be undertaken by someone somewhere.

We haven’t progressed very far in working with the wage concepts set forth by Steiner. Camphill has gone the farthest of anyone in this direction by eliminating wages and meeting needs out of the group efforts. This I would like to study with you in detail.

Steiner’s Social Law is stated in terms that imply that we will move toward it progressively, and that at any one time, depending on their stage of evolution, there will be those for whom the guidelines will be different. For instance, Steiner talks differently about pay practices depending on the stage
of development of the people involved. In his model of economic enterprises for the present, he recommends that workers share in the profits, and to some extent in the misfortunes of the enterprise. In Waldorf Schools, where there is a greater degree of spiritual maturity than in the ordinary business enterprise, the teachers and administrators are more appropriately paid based on need. In the Camphill Movement, you go a step further toward the Social Law by eliminating wages altogether and live together in household communities that share all provisions for needs.

Perhaps it will be in the Sixth Epoch before the Social Law can be totally realized. Then will total empathy be achieved at least in a part of the human race, when some will feel the pain of others as though it were one’s own. Yet, by keeping that Vision before us, we can know the destination and keep our efforts in line as we progress toward it.

The old model had an organization that looked like a pyramid and was run in a top-down, coercive manner. The new organization looks more like an inter-locking group of circles, and stresses empowerment and seeing things whole. The new model is characterized by what we old-timers were taught was unthinkable and impossible: order and accountability without control. Decisions are made by consensus in the new model, and include intuition, compassion, and love, rather than just rational, linear thinking. The new model sure sounds like the way you in Camphill have been operating all along. Congratulations on being Servant-Leaders before the term was invented. Let us learn and study together.

Now I would like to add a little addendum to this talk and relate Camphill to another part of my life that has
absorbed a lot of my time and interest over the past 46 years. It is a study of the Sermon on the Mount and the Beatitudes that summarize it. I began by organizing the teachings of Christ under each Beatitude heading so they could be studied by subject.

I found that this Beatitude summary contained such universal truth that it could be translated into almost all the world's great religions and many philosophical teachings. In addition, I found it helpful to translate it into business world terms called Guiding Principles. By translating them into their opposites, or Anti-Beatitudes, one can study the resisting forces and understand why we so often fall short. I've taken the liberty of translating your Camphill values into Beatitude form. (Appendix J)

In 1513, Brother Giovanni said it this way:

“*The gloom of the world is but a shadow,*
*Behind it, yet within reach, is joy.*
*There is radiance and glory in the darkness,*
*Could we but see,*
*And to see, we have only to look.*
*I beseech you to look.*
*Life is so generous a giver, but we, judging its gifts by their covering,*
*Cast them away as ugly, or heavy, or hard.*
*Remove the covering and you will find beneath it a living splendor,*
*Woven of love by wisdom, with power.*
*Everything we call a trial, a sorrow, or a duty, believe me, the gift is there,*
*And the wonder of an overshadowing presence.*”
The Beatitudes of Camphill

1. Selflessness
   Fundamental Social Law: Welfare of the group is better the less a person claims for oneself, and more of one’s proceeds are rendered to others.

2. Loving Guidance: Love
   Every person needs loving guidance and gentle care. Compassion.

3. Prayer and Meditation
   Daily openness to the Divine Presence.

4. Task: Curative Education and Meaningful Work
   Add meaning and purpose to lives by proving that handicapped children can be educated and handicapped adults can work.

5. Each Person is a Spiritual Being Equal to All Others
   Each person is our sister and our brother. Each is equal to every other human being. Each is an infinite and eternal spiritual being. We do not deal with the handicapped child; we deal with the child that is handicapped.

6. Seeing God by Daily Spiritual Nurturing
   Pureness of heart is nurtured by Bible Evenings, Sunday Services, and daily devotionals.

7. Building a Christian Community
   An isolated person is unable to develop. Dialogue and interconnectedness is essential between God, You, and I.
College Meetings focus on the special needs of each one in the community.

8. Using Suffering and Challenges to Grow and Learn

Break through the layers of inability, lameness, and uncontrolled emotions to appeal to the eternal being and recognize each one’s destiny.
Chapter 14
Human Nature and Management Theories Over the Years

Ross Perot said, “If I set the curriculum at the Harvard Business School, God forbid, the first and most important course would be human nature.” Management systems need to be based on an understanding of the nature of human beings. Leaders begin to understand human nature only by understanding themselves. Throughout history, the world’s wisest people always have recognized that self-knowledge is essential to understanding any important aspect of living in this world.

“Know thyself” was a central theme with Socrates as he wandered through the Ancient Agora in Athens with his disciple’s two and a half millennia ago. (His wife thought he was goofing off all the time he was wandering with his disciples and asking them questions, while she did all the chores at home.) And predating Socrates a few centuries,
the initiates entering the temple at Delphi were admonished in stone over the doorway which you can read today (if you know Greek) to “Know Thyself”.

**What Is the Real Nature of Human Beings?**

Is it physical, mental/psychological, spiritual? Or is it all of these things? What motivates people, and what gives meaning and purpose to their lives?

As Victor Frankl found in the Nazi concentration camps, those who see meaning and purpose in life can survive infinitely better than those who cannot. Here is a basic truth about human beings.

Trying to understand the totality of a human being is not enough, since each person goes through various significant stages of developmental growth and, in a sense, is a somewhat different person at each stage. This is why we will have a special section in this seminar on the characteristics of these various stages.

A leader’s view of human nature will determine the kind of management system he or she will use.

Douglas McGregor specifically built an entirely different set of management theories around this assumption that a person’s leadership style changes dramatically depending on his view of human nature. His “Theory X,” as we have all learned, says that if it is assumed that people are basically lazy and want to get out of work, a leader will treat them autocratically using the motivation of fear and brutally. If a leader believes that people basically want to do a good job and get their fulfillment out of doing it, “Theory Y,” the leader will provide the employee with enough tools, materials, and knowledge to do the job; then the person will
be self-motivated. In recent years, Harold Geneen ran ITT as the archetypal Theory X leader. It was successful as his intellect, total dedication of every working moment and detailed knowledge of the business were there, but when he left, it was clear that there had been no nurturing of successors, and no one to take his place.

One of my friends was a management consultant for Geneen back in the late 1970’s. He convinced Geneen that the famous meetings Geneen had with the heads of all the ITT companies would be more productive if there was more participation by the others in the meeting who usually were occupied warding off Geneen’s attacks and probing questions. At the beginning of the meeting, therefore, Geneen ordered them all in a commanding voice to speak up and participate. No one said a word. After the meeting, Geneen said to my friend, Siegfried, “See, I told you it wouldn’t work.”

Looking briefly back over time, we see that the prevailing belief about the nature of people always affected the way people were led and motivated.

Throughout much of human history the prevailing view of human nature was like that of Ramses II, the “Great Builder” in Egypt about 1300 B.C. He assumed that people were like animals and were driven to top performance by fear and brutality.

Early in the 20th century, Samuel Taylor theorized that people were like machines, most efficient doing repetitive tasks as on the assembly line. Time and motion study were the tools used for this. I have seen cameras used in this way to improve methods used in construction, which gained some efficiency, but real motivation and teamwork came from different ways of working with people. Teaching communication skills and having formal team-building and
conflict resolution programs had a much better effect on cost, schedule, and quality.

B.F. Skinner helped the Army in World War II to train carrier pigeons and found that even animals perform better and learn more quickly when rewarded for the desired behavior (positive reinforcement) than when they are punished for unwanted behavior. Skinner, however, drew a lot of criticism for extrapolating this to human beings, proposing to create a utopian society called Walden II by shaping human behavior by positive reinforcement. When adapted to education this theory was called programmed learning and is still used to teach very simple mechanical skills. I can still remember reading a textbook using this style, which posed a carefully designed series of questions, the answer to which was on the next page. It took me an awful lot of pages to learn crucial path scheduling this way.

Back in the 30’s, many employers were using the Depression to drive people to exhaustion or work in unsafe environments like the scandalous case at Hawks Nest, West Virginia, where hundreds died of silicosis. I can still remember the horror I felt as a 13-year-old looking out over the beautiful natural scene at Hawk's Nest knowing that just a few years before that field was covered with sick and dying workers coughing blood and pieces of lung hoping to get able to go back into the tunnel and run the rock drills again. And fresh unemployed workers were always walking between those lying on the ground to get to the tunnel to take their turn in order to feed their families.

It was unusual in those days to find a man like Chester Barnard saying that a person’s work must be both effective and efficient. By “effective,” he meant in the sense of achieving the organization’s cooperative purpose and objectives. By “efficient,” he meant that it must be fulfilling
for the worker and in harmony with his or her individual goals.

We have already mentioned Douglas McGregor, who about forty years ago was developing insights on how workers could be more productive and fulfilled by being more self-managing and part of the planning and decision-making process. Rensis Likert carried this a bit further by analyzing management systems as to how participative they were. He was able to relate improved performance to the degree of participation and self-management.

A few years ago, in the mid 1980's, Peters and Waterman wrote, *In Search of Excellence* in which they called for democratizing the workplace, eliminating many levels of hierarchical management. In fact, they pointed out that American auto companies typically had about 17 layers of management hierarchy, and the Japanese generally have about 5. Of course in the last few years since that book was written, many layers of middle management have been eliminated in all kinds of American companies including our own.

Japanese management has been much studied recently. William Ouchi's book *Theory Z* was one of the early classics written in 1981. Ouchi says that close relationships among co-workers, a stimulating and egalitarian work environment, and the ability to make decisions about worklife are key to maintaining a productive and high quality workforce.

Yoshida’s business philosophy is fascinating also. His company makes YKK zippers all over the world, and our next door neighbor’s son, Jonathon Smith, is working at one of their plants in Macon, Georgia, interpreting between Japanese and English. Jonathon sent me several books about YKK. Yoshida’s basic business philosophy is the Cycle of Goodness, by which he means that you cannot prosper
yourself without giving benefit to others. He sees his organization as “forest-like” wherein everyone is treated equally. Board meetings have participation by employees. The main way he differs from Matsushita is that he has no public stocks. He considers capital a loan held by employees. YKK selects from within, has no personnel department and a minimal administrative staff.

W. Edwards Deming, an expert in statistical methods in quality control during World War II, was asked in 1950 to give lectures to Japanese industry people. Originally, he was to help them overcome the Japanese reputation for poor quality goods that had plagued them prior to WWII. In 1960, he was given an award for his contribution to Japanese industry. There is a difference of opinion as to how much of what have become known as Deming management methods he taught to them, and how much he learned from the Japanese culture.

Nevertheless, in the last ten years many American industries and institutions have invested heavily in training their people in Deming/Japanese Total Quality Management. These organizations include AT&T, Proctor and Gamble, Exxon, Control Data, Ford, IBM, etc. During the past year, I have been involved as a board member in launching of a program by Organizational Dynamics, Inc. to train the 4,000 employees in the Catherine McAuley Health Systems in Ann Arbor in Total Quality management (TQM). Although we have budgeted four million dollars for this training over two years, the end result is expected to be a saving because of the 1/10/100 rule. The theory is that one dollar spent in prevention saves ten dollars of inspection costs and one hundred dollars of field failure costs. Another Deming postulate is that workers are responsible for only 15 percent of the problems and the management systems for the other
85 percent. The goal is continuous improvement and continual cost reduction as a result. A major objective is to build a team spirit among the work force by eliminating fear and competition between employees.

Just recently, we have been hearing a lot about Transformational leaders leading toward a New Vision of what we might become. James McGregor Burns in his book, *Leadership*, traces the development of Transformational leaders and how much they will be needed in the future. This requires an emphasis on the psychological and spiritual dimensions of leadership. “Spiritual” in this sense, of course, does not mean a particular religion or dogma. Let us look at what others have said about holistic management, which recognizes how crucial it is to take into account the spiritual dimension of human nature.

In the book *The Art of Japanese Management*, by Pascale and Athos, we find them writing about the contrast between American and Japanese views of human beings, and thus of the ways in which each country’s executives tend to manage them. The Japanese see each individual as having economic, social, psychological, and spiritual needs, much as we do when we step back and think about it. But Japanese executives assume it is more their task to attend to much more of the whole person and not to leave so much to other institutions (such as government, family and religious ones). We noted previously Matsushita’s emphasis on the spiritual dimension of human beings.

Peter Vaill, in his recent book, *Management Is a Performing Art*, notes that our own self-understanding as well as the understanding of our employees must include the spiritual dimension if it is to be complete: I had best think of myself in spiritual terms as well as the psychological terms that
twentieth century society has taught me so well. I think that all true leadership is indeed spiritual leadership.”

Now let’s look at human nature through the eyes of some psychologists who also take note of the spiritual dimension.

Let’s begin with Abraham Maslow since his theory of motivation has been accepted in management science for decades. You are all familiar with his Hierarchy of Needs, and how as each lower need is satisfied, it ceases to motivate and the next need in the Hierarchy becomes the motivator. In my 40 years in the business world, I have experienced every need at some time or another, and have found his theory to be true even if I have progressed all the way to the top and fallen down to the bottom again.

Now in his later years. Maslow went over the country studying the people who were the most psychologically healthy and were contributing most to the altruistic betterment of the human race. He wrote about these studies in, Toward a Psychology of Being, Religions, Values, and Human Nature, and The Farther Reaches of Human Nature. As a result, he established another rung on the Hierarchy of Human Needs above Self-Actualization, which he called Self-Transcendence. In the process, he established a list of values, which motivated and characterized these people and called these values the Being Values, or B-Values for short. These B-Values are:

1. Truth, honesty, reality
2. Goodness, benevolence—good behavior
3. Beauty
4. Wholeness—integration
4a. Dichotomy-transcendence, synergy
5. Aliveness, spontaneity
6. Uniqueness—movement toward fullest development and maturing and harmonizing of potentialities
7. Perfection, justice
7a. Necessity (it is good that it is that way)—Let it be
8. Completion
9. Justice
9a. Order, lawfulness
10. Simplicity—being what one fully is in essence
11. Richness—being all that one can be and accepting one’s deeper self in all its aspects
12. Effortlessness—easy functioning
13. Playfulness—ability to play and enjoy
14. Self sufficiency—autonomy—independence and self determination

These, Maslow said, are the far goals of psychotherapy. Evidence shows that B-Value people are more “healthy” (self-actualizing, mature, and productive), and that they characterize the most loved people, most admired people throughout history.

Moreover, Maslow said that these B-Values describe the perceptions that people have when they are having peak experiences, and are Meta-motivations. Maslow’s Theory Z was the view of the human being he got when he looked at their Metamotivations or B-values. He said that any ultimate definition of the human being must include these B-Values. Repeated B-Cognizing makes our perceptions richer. He said all mystical or peak experiences are the same and so are all religions in essence practically the same and always have been when you go back to the original peak experiences that

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revealed them. He quotes Bucke’s *Cosmic Consciousness* as saying the mystical or peak experiences are attention widening so that the whole cosmos is perceived as a unity.

Maslow had one caveat about the Meta-Motivations of the B-Values. The B-Values include a degree of serenity, peace, and detachment in the Eastern sense of looking at oneself as from an objective, outside vantage point, especially 7a. This must not become a complacency that diminishes the will to struggle and progress.

Maslow said that you could tell where an organization’s corporate culture is by the things they grumble and complain about. Most of the organizations we have known did not really have Low Grumbles about basic security and physiological needs, although that is what Gorbachev is getting in Russia. Most of our grumbles are High Grumbles involving interpersonal slights or status, or lack of communication. Even grumbles about pay are more likely to be ego problems resulting from comparisons with others. Then there are Meta-Grumbles about not having time or opportunities to satisfy the Being Value needs.

These Meta-Grumbles usually come from the best and most Self-Actualized leaders. For instance, I know one person who is a very effective management consultant who is frustrated because he cannot chuck it all and become a Buddhist monk. Another friend who is an unusually effective manager recently put managing aside to concentrate full time on developing leaders who can change the world. These are Meta-Grumbles.

These Meta-Grumble situations have been around for a long time. Back in the 13th century Pope Celestine V got sick of the petty politics and resigned, but was followed by a very bad leader. However, Francis of Assisi resigned his
position of authority, and the world is better off because of what he accomplished after resigning.

All of this leads to the conclusion that the highest human dimension is spiritual. Unless we can understand as leaders that humans have souls and spirits, we can never know and understand ourselves or those whom we are leading.

Now let us take a look at this psychological/spiritual dimension and how it can become the basis for our development both as human beings and as leaders. Freud was the first to break the materialistic 19th century view of science by bringing forth convincing evidence that we have an unconscious mind that has a tremendous impact upon our conscious mind. Adler saw human growth to be in terms of overcoming the will to power by altruistic social feeling.

Jung broke with Freud over Jung’s emphasis on the spiritual aspect of the unconscious, including the collective unconscious, which to Jung binds the whole human race together and contains the archetypes and wisdom of the race. Joseph Campbell has found and studied these universal principles and symbols in all the world’s great religions and mythologies. Jung also said that the archetypes in the unconscious appear all over the world and at different times in history, the same although in different costumes.

Jung said that almost all of our problems after mid-life are spiritual problems. Jung taught that the unconscious mind is the creative source for all that evolves into the conscious mind. It speaks to us in symbolic language in dreams or can be communicated with by a practice, which he called Active Imagination. Proper interaction between the conscious and the unconscious (which contains the blueprint for our development) results in healthy individual spiritual growth, which Jung called individuation, as well as
the evolution of human consciousness of the race. Spiritual growth and progress are viewed as a waking up process, awakening and making conscious parts of us that had been in the unconscious.

The psychologist Roberto Assagioli built upon Jung and Maslow and developed a theory, which he called “Psychosynthesis.” He stated that in addition to our conscious self, or “I,” we have a Higher Self, which connects with the collective unconscious, and that our job in order to be effective and fulfilled human beings is to progressively grow from the former to the latter.

The Lower Unconscious is where the automatic, instinctual wisdom comes from—the intelligent coordination of bodily functions—those systems that control our heartbeat, breathing, adapt our immune system, focus our eyes, etc. The Higher Unconscious is the direction from which comes our intuitions and inspirations. The Middle Unconscious is the repository of our memories and has a kind of fluid boundary with the Field of Consciousness around the Personal Self. The Collective Unconscious is what connects us all together with all beings past and present, and contains the archetypes and the wisdom of the race. The External Unifying Center is the intermediate goal from the Personal to the Higher Self. It is the Ideal Model toward which we may strive which is more understandable and doable than going directly to the Higher Self. Making progress toward the Ideal Model requires will and self-discipline, using meditation, therapy, visualization, symbols, Jung’s Active Imagination method and other techniques, which focus attention and control thoughts and feelings. To get rid of bad or unwanted traits, merely withhold attention, concentration, and focus (the opposite of how to develop them). A general mood of equanimity, calm, and serenity is
needed for spiritual progress, ridding oneself of fear and anxiety as much as possible. The Eastern attitude of detachment is helpful here. Fill the mind as much as possible with positive, optimistic thoughts and images.

Control and discipline are needed in all kinds of training. The only thing to be avoided is Repression (unconscious condemnation or fear). Suppression (conscious elimination of unwanted material from awareness) is not harmful, nor is Inhibition (temporary check of reflex actions). This is useful to know in controlling anger, for instance, so that one has thought through the consequences of the various ways one might express anger and chooses the one most desirable.

One of Assagioli’s main principles is “Every image is in itself a motor drive, and tends to produce physical conditions and external acts corresponding to them.” This is why control of thoughts and feelings is so important. Strength of will is developed by practice and exercise.

**Summary**

Our observations on human nature have taken us through an outline of management theories over time showing how they reflect the current worldview, and showing how, in turn, the view of human nature at the time profoundly influenced the way in which people led.

Next we explored how the spiritual dimension must be included if we are to lead in such a way as to nurture the growth and development of the human beings with whom we work, adding to the health and effectiveness of the organization.

Then we looked at the Psycho-spiritual theories of the great psychologists, particularly Jung and Assagioli. From
them we learn some techniques for facilitating the growth and fulfillment of human beings. Discipline, will power, and self-control in a mood of peace, calm, and serenity while doing the necessary inner work will awaken powers within us and raise our consciousness. Stress, pain, and adversity are the crucibles in which we grow into strength, courage, and wisdom.

As our awareness begins to expand, we become aware of miracles going on all around us every day. The infinite care and wisdom with which our universe was put together become more wondrous and awesome the more our scientists study it and learn about it.

We cannot really understand human nature without some understanding of the earth and the universe of which we humans are an integral part, interlocking, inter-dependent, intricately inter-connected, and living in a delicate balance. Each cell bears the same stamp as every other cell, suggesting that all things and all life descended from a single cell on this earth.

Looking beyond the physical to the unseen dimension of consciousness, we have learned that in our deepest being we all share in a collective unconscious whose wisdom is infinitely more profound than that which comes from our most brilliant conscious minds.

Purpose and intent seem to be woven into the very fabric of our universe. The sky which gives us such ever-changing beauty was constructed with an intricate, delicate balance that makes it possible for us to live on this earth. It is a vast membrane that lets in just enough light for photosynthesis to produce life, but screens out the kind of ultraviolet rays that would kill us in an instant. Even our atmosphere’s made with enough friction-producing capability to burn up most all of the millions of meteorites that dally fall into our
atmosphere, and would pulverize everything on earth. Plants breathe carbon dioxide and exhale oxygen, while animals and people do just the opposite in a mutual and symbiotic process. (See The lives of a Cell and other books by Lewis Thomas.)

All that we have talked about this afternoon is summarized in John Heider's The Tao of Leadership from which I will leave you this excerpt.—

As Brother Giovanni wrote in 1513:
The gloom of the world is but a shadow, behind it, yet within Reach, is joy.
There is radiance and glory in the darkness,
Could we but see,
And to see, we have only to look.
I beseech you to look.
Life is so generous a giver, but we,
Judging its gifts by their covering,
Cast them away as ugly, or heavy, or hard.
Remove the covering, and you will find beneath it a living Splendor,
Woven of love by wisdom, with power.
Everything we call a trial, a sorrow, or a duty, believe me,
The gift is there.
And the wonder of an overshadowing presence.
Section 3

Musings and Meditations
Chapter 15
Faith, Hope, and Love at the End of the 20th Century

The opening scene of the movie “Excalibur” is a brutal battle. The wizard Merlin is standing in the midst of this battle, but in a detached position. He is studying the scene with intense interest and you can see in his eyes a more profound wisdom than exists in any of the battle’s participants. It is as if he is seeing a deeper level of reality, which underlies and gives significance and meaning to the battle, as well as influencing the physical reality and outcome of it. What Merlin is studying so intently are the events leading up to the birth of King Arthur. Merlin is watching the battle, but all the time putting it into a larger context—seeing it in greater perspective.

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61 Sermon for First Congregational Church, Ann Arbor, Michigan.
Historian Arnold Toynbee in 1947 did a similar thing in his *Study of History*. In his mind and soul, he climbed to the top of a hill where he could view all of human history and look for the elements that caused the rise and fall of our 21 Great Civilizations. He spent his life trying to understand the common threads and learn the lessons of the evolving human soul. After an exhaustive search, he concluded that the major factor causing the rise of a civilization is response to a challenge and that, within certain limits, the greater the challenge, the greater the response. He extended this hypothesis to the individual lives of human beings and found the same thing to be true. Declines and falls come when things get too easy and when we are satisfied and pre-occupied with superficial material things, failing to see the continuing spiritual challenge calling us onward.

In 1985, a book was published by Robert Bellah, the sociologist and ethicist from the University of California at Berkeley, who looked at American culture in the same spirit of a larger perspective that we have just described in Merlin and Toynbee. The name of the book written by Bellah and his four colleagues is *Habits of the Heart – Individualism and Commitment in American Life*. Last February (1986), Bellah came to Ann Arbor and led a conference of 300 of us exploring the theme of his book as it relates to the teaching of ethics and values at the University of Michigan. Bellah traces the evolution of the American spirit and culture from the beginnings of our experiment in democracy to the present. He recognizes the achievements of our fierce individualism, but notes that this puts us on a self-destruct course at this advanced stage of development unless we can bring to bear commitment and community.

Commitment and community were an integral part of human society in the ancient tribal times, for example, in the
days of the Old Testament Patriarchs around 2,000 B.C. and in the culture of the Native Americans. But this tribal spirituality with its commitment and community had to be sacrificed to make room for the fragile development of individual self-awareness and individual intellectual capacities. Now, in the closing years of the 20th century, this individualism is not so fragile and a balance must be achieved if we are to go on to the next stage in God’s plan of human evolution.

In the spirit of Merlin, Toynbee, and Bellah, and through the eyes of our Christian faith, let us trace these two strands in the development of humanity and study their relationship to each other—these two strands being the development of individual self-awareness and intellect on the one hand and the development of commitment, community, compassion, love, and spiritual awareness on the other.

Before we begin looking at these two strands separately, let us look at a phenomenon that I find fascinating. There seem to be certain times in history when sparks are lit in people almost simultaneously throughout the earth in widely separated cultures and places isolated from each other. One of these times was the period of about 700 B.C. to about 400 B.C. During this time, there was a great welling up of the human spirit in terms of both the individual intellectual achievement and spiritual awareness in ancient Athens, especially Socrates, Plato, and Aristotle; in China, Confucius and Lao-Tzu; in India, Gautama Buddha; and, in Israel, Second Isaiah who first proclaimed the mission of the suffering servant. Although a long period of incubation followed, a seed was planted for the future evolution of the human soul.

Now let’s look back across the sweep of history from the vantage point of the 20th century twice, looking at each
strand separately. First, let’s trace the necessary development of individual self-awareness from the time when its progress begins to accelerate in about the 15th century A.D. when the maturing human intellect burst forth in the Age of Enlightenment and the Renaissance. The invention of the printing press spread these ideas out to the masses of people much as today television communicates images of events simultaneously throughout the world. The boundaries of human imagination were stretched even more by the exploration of the globe and discovery of new lands.

Next came the Scientific Age when the probing human mind searched out the secret wisdom in nature and tried to emulate it. In the 19th century, as this scientific knowledge was applied to economic venture, the Industrial Age was born.

In the 20th century, our intellect is so expanded that we have learned to imitate the wisdom of nature by travel through the air and under the sea, and by releasing the power of the sun.

The Information Age has simulated the computational, memory storage, and even the mechanical rational powers of the human. Yet, we are at one of those turning points in history when material fruits reach their zenith and are beginning to fade. We are in a Post-Industrial Age. We experience things like the explosion of the Challenger, a naked eye image I’ll never be able to erase, and the Chernobyl disaster. Ten million people were reported last month (June 1986) to be beginning to rebel at having computers monitor their job performance; including the number of milliseconds it takes a truck driver to shift gears. All this wonderful physical progress has not led to the Utopia for which we hoped and which we expected.
The maturing of the human ego, once so important to the flowering of the individual self-actualization, begins to look fierce and destructive. Intense competition and almost unprecedented bankruptcies; the break-up of families; a 50% divorce rate; the shaking of the foundations of our traditionally most stable institutions such as the banks, insurance companies, and utilities; the demise of much of our smokestack industry with resulting permanent unemployment; the crisis in education; the competitive cost pressures on health care institutions; terrorist bombings; the threat of nuclear holocaust. All these trigger pandemic fear, anxiety, and despair.

Sometimes it looks to us as if there is no hope for the future—that we will go down in a malaise of fear, anxiety, and despair. We wonder if the evolution of the human ego has advanced to this peak of individuation just so we can destroy ourselves and our world. Already in the 19th century, Matthew Arnold put words to the class agnostic position about all this:

“…We are here on a darkling plain,
swept with confused alarms of struggle
and flight,
where ignorant armies clash by night.”

All of this that I have just done in recounting all these scary things with no hope for a solution is decidedly not helpful. It leads only to being immobilized with terror and despair. The natural human tendency to find fault with things must be counteracted by a conscious looking for positive elements and nurturing them and by achieving a degree of equanimity by looking at things in a larger perspective. Psychological health and creativity required
this equanimity, which Jesus described when he said, “Consider the lilies of the field…” (Matthew 6:28b-29, RSV)

So it is essential that we put life into a larger context, to see it in greater perspective. We must not forget the eternal counterforce to all of this necessary individual development. Where is our faith that the key element in God’s plan for human evolution is the life, teachings, death and resurrection of Jesus of Nazareth? Since that turning point of time, his spirit is ever present throughout the earth, leading, guiding, even pushing. Our faith tells us that the ultimate outcome is assured, although humans in their free will may defer and delay it.

The development of human self-awareness and intellect is only one step along the way in God’s plan for human destiny. The ultimate purpose of human earthly existence is infinite spiritual progress, growth, and development so that human kind can participate in more and more aspects of divine creativity and ministrations of divine love.

With this in mind then, let’s now go back over human history with the eyes of faith and look for evidence of the strand of increasing spiritual awareness, compassion, love, commitment, and sense of community. It was easy to find self-awareness milestones, but spiritual awareness is more subtle, and you have to look harder to find it. Self-awareness comes with blaring trumpets and rockets to the moon. Spiritual growth and awareness, like caring and nurturing, come often in quiet, unsung ways.

Let’s begin our survey of the development of spiritual awareness with the appearance of Jesus of Nazareth. He appeared at a low point of history in the midst of raw Roman material power and planted a seed that we Christians believe will eventually permeate the earth. He translated the eternal blueprint for how humans are to relate
to themselves, their fellow humans, and to God in the Sermon on the Mount, summarized in the Beatitudes. Although people have puzzled over the Beatitudes for 2,000 years, we have recent evidence that this message of Jesus is the most effective way to live in the 20th century.

Human Synergistics, a management consulting firm of clinical psychologists, have compiled data on a half million people and statistically validated it at the University of Michigan’s Institute for Social Research. This data indicates the attitudes and thinking, feeling, and behavioral patterns that are the most effective in all life situations in our time. This includes family situations, husband-wife, parent and child, work situations including management effectiveness, and ability to cope with stress without medical symptoms and damage to the immune system. When the teachings of Jesus are plotted on this same chart, they turn out to be an extrapolation of the characteristics of what is termed the Ideal Profile most effective in our times. What an amazing thing to have statistically validated evidence that the teachings of Jesus are the most effective way to live out all aspects of life in the 20th century!

The Scottish theologian Barclay points out that a good share of the compassion existing in the world today is the cumulative effect of the compassion which Jesus planted in the world 2,000 years ago. Note that leaders of social change such as Thoreau, Gandhi, and Martin Luther King used the Sermon on the Mount as a model.

Now, skip across about eighteen centuries after the appearance of Jesus on earth. The rise of the Christian church to worldwide temporal power and influence, the Protestant revolution, and all the many divisions of Protestantism splitting off seem a lot more like manifestations of ego development than the strand of
spiritual development. We should note, however, some
spiritual sparks lighting up in Paul of Tarsus, Francis of
Assisi, and the medieval mystics.

Our first stop in our search for milestones of spiritual
progress will be the early to mid-1800s. Here we find
another of those times when there seems to be a welling up
of spirit in several different places at once. In England, we
find Browning and Wordsworth; in Germany, we find
Goethe and the spiritual quality in the music of Beethoven.
In America, we find a whole spectrum of new religious
impulses from the Mormon Church to Christian Science as
well as the rise of the Abolitionist Movement.

Transcendentalists in Concord led by Emerson, Thoreau,
and Bronson Alcott had a deeper vision of the mission of
America, but it seemed to be drowned out by the clamor of
the rise of the Industrial Age and the Civil War. The Center
for American Studies in Concord today believes that
American today can go back to the work of those earlier
sages of Concord to recapture the spirit of America’s mission
for the 21st century.

A notable phenomenon is the way that major
catastrophic events can also have a bright, positive side, such
as the Emancipation Proclamation that came at the end of
the Civil War. The flip side of this, of course, is that positive
events also have their shadow side. The end of World War I
brought the League of Nations, which, though ineffectual,
produced a seed for the future. The end of World War II
brought the United Nations, not as effective as we hope it
will be in the future, but a seed farther along toward the
future world federation envisioned by Tennyson in his 19th
century vision of the future. He saw the “airy navies
dropping their ghostly bales,” and then a time with “the
battle-flags are furled, in the parliament of man, the
federation of the world.” Will our growing global society lead to this in the 21st century or the 22nd?

Toward the end of the Vietnam War and at about the two-thirds point of the century, I believe there was a turning point reached and a change in spiritual consciousness. Again, it manifested in many diverse and sometimes strange ways, including the tragedies of the drug culture. Nevertheless, many religious impulses were quickened, all the way from fundamentalist charismatic groups to Eastern mystical groups. The human potential movement flourished, and we learned a lot about conflict resolution and team-building, which we have found so useful in our company. A heightened sense of compassion and justice has fostered equal opportunity programs and the women’s movement. Ecological concerns have done a lot to clean up the environment. There is a concern about world peace that springs from grass-roots people independent of governments and reaches across all boundaries. It is easy to find the flaws in these manifestations of increasing spiritual awareness and human concerns, but I believe there is a welling up of the spiritual counterforces to balance the high peak of ego development.

One objective measure of this is the New York Times List of Best-Selling Books. The Road Less Traveled by M. Scott Peck, a Christian psychiatrist, was first published in 1978. He says unabashedly that it is a book about spiritual growth—the forces that nurture it, and the entropy forces that oppose it. It had a steadily increasing popularity, and after eight years, hit the #1 best-selling paperback non-fiction mark again and right now (July, 1986) is #2.

The best-seller list also has had a surprising number of business and management books like In Search of Excellence by Peters and Waterman which point to the fact that the
organizations that make it in this tough competitive world are those with a genuine concern for the people who are customers and employees.

Part of the reason for the demise of smokestack industries in this country and reduced margins across the board in practically all business, including ours, is that we are now in a global economy. The emerging and developing countries have entered the market and their people are rising in standard of living. Ours is sinking some to adjust. Yet we are in the time that philosophers and theologians have yearned for—a time of coming together of all humanity.

And people work together more peacefully than their political leaders would think. We have a team of 800 people working together in Saudi Arabia from 15 different countries. We have learned the hard way how to put together a team utilizing in a collaborative effort the talents developed by different cultures.

The confluence of the present high stage of individual development and that of spiritual awareness and human values produces some pain, but also lights a spark that moves the human soul and spirit forward. The grain of sand in the oyster is abrasive, but produces a pearl.

This is a great truth, one of the greatest truths, it is a great truth because once we truly see this truth, and we transcend it. Once we truly know that life is difficult—once we truly understand and accept it—then life is no longer difficult. Because once it is accepted, the fact that life is difficult no longer matters.”

These are tough times. But they are also the times of greatest potential for human progress and spiritual growth that I’ve seen in my lifetime. I would not go back to the
superficial materialistic world of the 40’s and 50’s for anything.

Let us go back to the wisdom of the Apostle Paul that we started with in the scripture lesson. (I Corinthians 13:13, RSV) Faith, hope, and love are essential for today’s world:

- **Faith** in the underlying, undergirding, eternal spiritual reality and the certainty that the outcome of the divine plan for human destiny is assured;

- **Hope** which always looks for and nourishes the positive, and which is so necessary to overcome the natural human tendency to criticize and search for the flaw in things—the entropy force; and

- **Love** which will dissolve the divisive and destructive tendencies of the fully developed human ego and bind us together in community.

Emerson described it this way:

“To the poet, to the philosopher, to the saint, all things are friendly and sacred, all events profitable, all days holy, all men divine.”

But Brother Giovanni back in 1513 described the strand of spiritual reality just under the surface, but giving meaning and direction to the developing selfhood of humanity:

“The gloom of the world is but a shadow.  
Behind it, yet within each is joy.  
There is radiance and glory in the darkness,
Could we but see,
And to see, we have only to look.
I beseech you to look,
Life is so generous a giver, but we,
Judging its gifts by their covering,
Remove the covering and you will find
Beneath it a living splendor,
Woven of love, by wisdom, with power.
Everything we call a trial, a sorrow
Or a duty, believe me… the gift is
There, and the wonder of an
Overshadowing presence.”

And how then are we to live in these times that there may be faith, hope, and love at the close of the 20th century?

I would suggest that we turn to the Gospel of Matthew and start to read at the fifth chapter.
Chapter 16

Some Thoughts on Universal Principles

I. All aspects and experiences of life are valuable, are opportunities for growth, and the lessons in them should be pondered.

“To the poet, to the philosopher, to the saint, all things are friendly and sacred, all events profitable, all days holy, all men divine.” —Emerson

II. All of the world’s great religions and value systems spring from the same great archetypes or universal principles deep in the being of each of us, including the ancient myths that reach back before the dawn of history. In our day, Joseph Campbell’s forty-year-old book, The Hero with a Thousand Faces, based on this theme, suddenly appeared on the New York Times list of best-sellers in recent
months. Back in 1897, Ralph Waldo Trine wrote a book entitled *In Tune with the Infinite*, in which he said,

“There is a golden thread that runs through every religion in the world. There is a golden thread that runs through the lives and the teachings of all the prophets, seers, sages, and saviours in the world’s history, through the lives of all men and women of truly great and lasting power. All that they have ever done or attained to has been done in full accordance with law. What one has done, all may do.

“...Everything is first worked out in the unseen before it is manifested in the seen, in the ideal before it is realized in the real, in the spiritual before it shows forth in the material.”62

III. What we now know about the creation of the universe indicates the careful and intricate balance of just the right elements to sustain life, and points to a tremendous divine purposefulness in the way all of this was created.

We are in a friendly universe, designed with infinite care for our long-term best interest. This can work toward a basically secure and trusting underlying feeling about the universe, which could have a counter-acting effect on the basic anxiety of our age described by Karen Horney in Charlie’s readings.

An argument can be made that although we find ourselves in a universe permeated with infinite wisdom, it is morally neutral, leaving us to operate the task of inculcating love. Yet Teilhard de Chardin, although recognizing the drive for self-preservation in all life, also finds an “internal

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62 Trine, Ralph Waldo. *In Tune with the Infinite*. (Bobbs-Merrill, 1970).
propensity to unite” in all of natural life, which he saw as a tendency to love as a general property of all life (The Phenomenon of Man, Harper Torchbooks, 1961).

What about the design of killing and eating in the universe, necessary for its evolutionary progress? In “The Medusa and the Snail,” Lewis Thomas cites examples indicating that actual death is painless, because of chemicals released, citing examples of the dying mouse dangling peacefully from the cat’s jaw, and the near-death experiences of people.

IV. We are all inter-connected, collaborative, codependent, and part of a vast network of being. This basic collaborative inter-connectedness goes right down to the level of cells, bacteria, and viruses, as well as the macro elements of the sky, as we saw above. Teamwork and Collaborative Effort as a universal principle essential for all human endeavor has roots deep into the basic structure of the universe.

The lesson throughout the universe is the same as in our human organizations: collaborative effort and teamwork wherein the members complement one another and compensate for each other’s weaknesses is exponentially more effective and powerful than the sum of the individual members. Understanding and listening skills develop the trust, openness, and empathy needed for collaboration.

V. Yet, while we are in a basically friendly universe, with collaborate effort built into its fabric, we cannot escape the fact that progress, learning, and growth throughout all times
and places in the universe and will come to all beings come at the price of stress, difficulty, hard work, and varying degrees of suffering. Muscles will not develop without exercise. Pearls will not grow without the pain caused by a grain of sand. Toynbee says that no civilization ever developed when times were too easy, but that it took a challenge, and that the greater the challenge, the greater the response. The theme of the Parsifal legend is, “Wisened (made wise) through suffering.” This is one of the most important universal principles for people and organizations. Another universal principle found emphasized throughout the major religions is that inner peace and equanimity are necessary if spiritual and psychological growth are to result from the stress and suffering.

Gandhi, a unique leader in violent times, maintained equanimity using this philosophy:

“...you must not worry whether the desired result follows from your action or not, so long as your motive is pure, your means correct. Really it means that things will come out right in the end if you take care of the means and leave the rest to Him....But renunciation of fruit in no way means indifference to the result.”

“This attitude frees a person completely. Whatever comes—success or failure, praise or blame, victory or defeat—he can give his best with a clear, unruffled mind. Nothing can shake his courage or break his will; no setback can depress him, or make him feel ‘burned out.’”

VI. The ancient law of Karma found in the Far Eastern religions and a cornerstone of Jesus’ Sermon on the Mount (Matthew 5) is a universal principle which works in all organizations. What the leader sows is what he or she eventually will reap from his people. It is the law of cause and effect expanded to relationships and human behavior.

Emerson wrote on essay on Karma entitled “Compensation” as well as a poem entitled, “Brahma.” Biblical verses abound on the theme that “Like begets like,” and “The measure you give will be the measure you get.”

VII. SERVANT-LEADERSHIP. When Robert Greenleaf first wrote on this theme, almost twenty years ago, it struck a responsive chord that continues to expand in spite of the fact that many are put off by the suggestion that the leader should be a servant, particularly in class-conscious societies.

The idea that a leader should be motivated by a desire to serve others, rather than by a quest for power, status, prestige, and personal gain, is deep within all of us with roots back to the ancient myths from the childhood of the race. Joseph Campbell in his The Hero with a Thousand Faces points out that all people seem to have recognized that evil arises when the leader or king begins to use power and wealth for his own selfish gain rather than committing them to service of the people. The leader always was expected to dedicate himself to serving the common good of the people. When this does not happen, there is an archetypal inner revulsion, which results in the rising up of the archetypal hero (the real Servant-Leader) to right the wrong that has been done.

In medieval times, this was expressed by the cry of “Noblesse Oblige.” The one who has been given the greater
gifts has the greater responsibility to use them to serve the better.

Lao Tzu, back in the 6th century B.C., described the Servant-Leader in this way:

“He who excels as a soldier is not warlike; he who fights the best fight is not wrathful; he who best conquers an enemy is not quarrelsome; he who best employs people is obedient himself. This is the virtue of not-quarrelling, this is the secret of bringing out other men’s ability, and this is complying with heaven.”
Chapter 17

The Message of Easter

At Easter, we celebrate Christ’s resurrection from death. This great spiritual truth is a powerful symbol of completely new, different, and better life emerging out of death.

Christ’s resurrection is an archetype or model with echoes throughout the universe.

Life from death is also a great natural truth. We experience this every spring. The plant must die and be buried so that its seed may be reborn and flourish in the spring. So, thanks to the wisdom of the founders of Christian tradition, Easter is celebrated at the time each year when this is reenacted.

Life from death is also a great historical truth. History began with a pagan tribal spirituality, typified by the early American Indians and ancient Hebrews of Abraham’s day. But within that framework, the individual was lost in the sense of the tribal spirit that was connected to and a part of nature and all other manifestations of the Great Universal Spirit. In order that human beings might develop individual
awareness and intellectual capacities, that original sense of community and spirituality had to be sacrificed.

From the death of the tribal spirit, grew the Age of Materialism and Reason. This continued through the Age of Enlightenment and the Renaissance, marked by the maturing of the human mind, with the printing press spreading the fruits and making them available in all times and places. Human perceptions broadening to encompass the globe in the Age of Exploration, and the Industrial Age and the Scientific Age were the expression and consequence in the material world of the Enlightenment in the mind. The Industrial Age brought to material reality the inventions of the Scientific Age and unlocked the secrets and wisdom of the natural world. So the age of ego development has been expressed in creative material devices and systems, such as telephones, automobiles, airplanes and air travel systems, electric energy systems, computers and television.

Now this era is beginning to fade and die. In the last 15 years, we have seen the fullest flowering of the Industrial Age and as it begins to fade, it takes with it the superficial hope that material progress can bring Utopia, a Great Society, and a Good Life. At best, it can be little more than a tool.

The foundations have been shaken in most of our economic endeavors and in our institutions—the shakeout in the computer industry has been one of the latest significant signals of the vulnerability of the material, the mechanical, and the electronic. Yet from the wreckage of nationalist economics is emerging the new global economy wherein emerging and developing nations are slowly being lifted up.

Most importantly, with the fading and dying of the Age of Materialism we are entering the Springtime of the human race—that of spiritual awareness and compassion. The
archetypal symbol of the First Easter is beginning to be fulfilled. At the turning point of time, in the midst of the Roman world, the epitome of raw, material power, was born Jesus of Nazareth. His birth, His life, His death, and Resurrection were the new beginning. We celebrate Christmas at the winter solstice because the early church fathers saw the symbolism in Jesus’ entry into the world being at the time when the light is at the dimmest—the hope of new life in the Spring of humankind is like the gradual increase of light and warmth after the winter solstice. The message of Jesus brought compassion into a world in which there was practically none. Whatever compassion exists in the world today is mostly the result of the steadily increasing influence of the teachings of Jesus over two millennia.

And as Christ brought forgiveness and compassion into the world, so did he extend compassion to self-sacrifice. Christ died on the Cross and this made possible the Resurrection. Forever afterward His Spirit is an actual Presence to all who open themselves to His Guidance—as well as wherever and whenever two or three are gathered together in His name. The archetypal symbol of the First Easter is beginning to be fulfilled. Now in the self-awareness of individuation we can return to the ancient sense of spirituality and community, but this time for the whole human race and with the compassion and love from the ever-present Spirit of Christ. And yet each time that in our free will we lapse back into materialistic neglect of the spiritual and into selfishness we Crucify Him again. However, each time we show compassion and love to others we participate in the Spring tide of His Divine Creativity—the Spring tide of human history.
And what are the tools we need to live out the message of Jesus and help the spiritual progress of humankind? Jesus’ message is summarized on the following charts adapted from the Beatitudes. (Appendices A and B)
Chapter 18
The Second Innocence

In early childhood, my total security was with my parents. They were the real world to me. The relationship with them was everything. They knew everything. All I needed to do to find out about anything in the universe was to ask one of them. I remember one time asking my mother a question for which she did not know the answer. I shouted, “Tell me! Tell me!”, because she knew everything, and why was she withholding that answer.

The outside world, even school when that started, was a secondary reality, whereas the real world in focus was my mother and dad and the relationship with them. Through them, I learned about the outside world and how things worked in it, and also about the spiritual world. The spiritual world and the beauties of nature were also not the central focus, but brought a kind of vague excitement bordering on ecstasy. This was experienced almost exactly as described by Wordsworth in “Ode to Intimations of Immortality.” This feeling would be evoked when my
mother would take me to the May Festival concerts at Hill Auditorium. Eugene Ormandy and the Philadelphia Orchestra were a part of this. This feeling slowly expanded to include the University and the academic and intellectual world where I thought they taught everything there was to know in the universe. I also began to merge “spiritual” and “intellectual” in my mind and idealize everyone who taught at the University. (You can imagine some time later how disillusioning it was to find that all teachers did not embody spiritual ideals.)

When the teen age years brought the need for independence the focus shifted to the outside world where all the answers seemed to lie somewhere in a huge library like in Shangri La, which contained “all the scientific knowledge of the world as well as all of the great literature of the past and present.” There was a great worldly wisdom out there, sort of a collective unconscious containing all knowledge and the customs and forms by which human interactions can best be guided. This quest reached a culmination when at 19 I returned to Ann Arbor from two years in the Navy to complete college. (The Navy is a great initiation for a 17-year-old.) Over the door to my study, I put the Navy signal flags spelling out, “Get The Word!” an old Navy expression for knowledge and wisdom. After five years of engineering and starting to work, I was saturated with technology and starved for all the humanities I had missed in engineering school. I began to devour all the books I could find on liberal arts, humanities, history, philosophy, and especially theology focusing on Jesus’ Sermon on the Mount. (Matthew 5)

Then I met Olivia. We were married and had two daughters, Lynn and Carolyn. Although the other studies and work world continued, the focus shifted to the world of
our family. I wanted to create a little loving, safe, and friendly world for them. (My daughters taught me that this is not feasible or even helpful for them.) Later, this feeling extended to all of the families in our company. I wanted to create a utopian island in the business world where employees were secure and could actualize themselves in a democratic and caring community. I remember thinking when it was necessary to downsize our organization, “How I wish we could be like IBM who never had to lay anyone off and who can offer permanent employment!”

Over 40 years of material world experience, especially in the business world, have been a magnificent reality-check for me! (And the last few years for IBM as well.) I have learned that the material world has no ultimate security. Human wisdom is very superficial, and we are all at risk along with our institutions, which once seemed so stable. All we have done is to recapitulate the Garden of Eden story.

However, we have not been left alone. The Kingdom of God is still within our reach, and the Presence is still with us always, even unto the end of the world! Any moment that we want to open ourselves to the Presence that is always dwelling within us, we are in Communion. Those childhood intimations of ecstasy and immortality were true and are still waiting there just below the surface. Only this time we have the real security and Presence transcending all things in the material world. The ultimate love, knowledge, wisdom, and peace, which our parents mirrored for us, many years ago is there today in our personal relationship with God. The mystics of all the ages have pioneered this relationship with the Ultimate Reality. And God needs to work through us in order to reach others. This Second Innocence wherein the pure in heart see God is what we have been seeking all along in so many ways. The Presence is always there deep within
us—the only real safety and security—the love that is alive and growing.

And once we enter into Communion with the Presence for its own sake, and not in order to get something, we begin to notice that nothing happens by chance. Amazing serendipities and seeming coincidences all show us that there is a plan and things are moving toward exciting and loving ends, as long as we with our free will do not stand in the way. There is a growing network of kindred souls seeking each other in Communion with the Presence, all interdependent and interconnected with all that is. Prayer and meditation are the means to this Communion.

Addendum written by Olivia Bottum—

The Second Innocence began for Bill about eight years ago as he discovered that his dream of providing security and the opportunity for self-actualization for both his employees and extended family was in jeopardy. Despite his working twelve hour days and seven-day weeks, each day brought the company closer and closer to bankruptcy. Gradually, through his physical, mental, and emotional exhaustion he “let go and let God”. Miracles occurred. Bill began his Second Innocence.
Chapter 19
The Mountain by the River

The last few months everything I have been studying, thinking, and meditating over my lifetime has been coming together. I am now able to see how it all was necessary, and what it all really means.

The basic way we were intended to live in this physical world was, is, and always will be to be in constant awareness of the Presence of God and Christ. We are to be co-creators in the formation of His Plan. This is the only way a loving and compassionate God could leave His children in this world of contingency and risk with so much a mystery. Feeling the Presence and knowing that things are "almost determined" down to the smallest detail of everyday, and with all that the "coincidences" and serendipities can give us, there comes a great sense of security and confidence. Sure, there is free will for us, and we can and do mess it up. That is why it is "almost" determined. We are meant to be in our Second Innocence, relying on the Presence to guide us, just as in the beginning
of our life on earth we relied on our parents being all-knowing and all-powerful.

As I re-read the works of Fr. Adrian van Kaam and Susan Muto again after three years, it all seems to be saying this same thing, and is clear and understandable. Even with the special language, it now makes so much sense to me. The Beatitudes are more than ever proving to be the way to live in this world. In 1980, the Beatitude Profile proved to be an extrapolation of the Ideal Profile of Human Synergistics, found to be the most effective way to live in our time in all aspects of life. Since then stress research has discovered that the Beatitude personality is able to withstand all kinds of stress with very little physical or psychological damage. The attitudes, thinking styles, and dispositions Jesus taught are now proving to be essential to the proper functioning of the immune system.

Quantum physics and bio-chemistry are now proving a lot of what Teilhard taught 40 years ago about the intentionality, complexification, tendency to unite and collaborate (and even love) to be found in the evolutionary upsurge of life. The Presence of God not only creates, but continues creation in constant formation. Lewis Thomas in Lives of a Cell and his other books shows from the viewpoint of a physician how he had observed this evidence of a loving God still acting.

Eight million people in this country have had Near-Death Experiences that have convinced most of them of the continuance of life of the soul and spirit beyond physical existence.

For me, the Presence seems most real in the being of Jesus whom I can relate to his personality, which is real to me. In this way, each day is an exciting new mystery
leading on to more opportunities to help with his plan in relationship with him and other people.

There is a Mountain within us. It contains all the eternal parts of our Selves, which are the expression of the Divine Presence expressing itself through us. This Mountain is indestructible. Although its surface contains all the beauties of nature governed by the seasons, the Mountain remains quiet, still and steadfast through violent thunderstorms, hail, sleet, and snow. Its very Being is unwavering. It represents strength and courage. It is our Quiet Center—the Eternal Flame burning within us.

From the perspective of the Mountain, we can view the river of earthly life flowing by. We observe it while remaining still in our Mountainous Being. The river of life is in constant flux, and on its surface float all the evidences of its impermanence. The leaves turn from green to brown. Sometimes pieces of debris float by, evidence of a disastrous flood that has destroyed houses. Beautiful animals and birds come by with the river, but fade in the distance downstream, and are replaced by dancing and darting sisters and brothers from upstream.

Yet as we watch the river closely, we see meaning and purpose woven into the dramas spinning themselves out on the ever-changing surface. Evidences of Surprise are occurring constantly, unnoticed unless we believe in and watch for them. Out of what originally appears to be chaotic turmoil, slowly emerges new, creative directions, transformations, and dimly, the pathway of a Guiding Hand. The events happening in the river no longer fill us with dread and fear, but from the eternal perspective of the Mountain on the riverbank, we see at the core of the river the evidences of Love and Interconnectedness.
Appendices
Appendix A
Appendix F
Appendix G
Appendix I

CHARACTERISTICS OF THE SERVANT-LEADER

1. OPEN, AVAILABLE, AWARE
2. EMPATHIC LISTENING, COMPASSION, HEALING
3. STEWARDSHIP
4. FORESIGHT & VISION
5. MUTUAL TRUST
6. INTEGRITY
7. PERSUASION, BUILDING COMMUNITY
8. COMMITMENT TO THE GROWTH OF PEOPLE
THE BEATITUDES OF CAMPHILL

1. SELFLESSNESS
   FUNDAMENTAL SOCIAL LAW
   Welfare of the group is better the less a person claims for oneself, and more of one's proceeds are rendered to others.

2. LOVING GUIDANCE-LOVE
   Every person needs loving guidance and gentle care. Compassion.

3. PRAYER AND MEDITATION
   Daily openness to the Divine Presence.

4. TASK - CURATIVE EDUCATION AND MEANINGFUL WORK
   Add meaning and purpose to lives by proving that handicapped children can be educated and handicapped adults can work.

5. EACH PERSON IS A SPIRITUAL BEING EQUAL TO ALL OTHERS
   Each person is our sister and our brother. Each is equal to every other human being. Each is an infinite and eternal spiritual being. We do not deal with the handicapped child; we deal with the child that is handicapped.

6. SEEING GOD BY DAILY SPIRITUAL NURTURING
   Parenthood of heart is nurtured by Bible evenings, Sunday Services, and daily devotions.

7. BUILDING A CHRISTIAN COMMUNITY
   An isolated person is unable to develop. Dialogue and interconnectedness is essential between God, You, and I. College meetings focus on the special needs of each one in the community.

8. USING SUFFERING AND CHALLENGES TO GROW AND LEARN
   Break through the layers of instability, lameness, and uncontrolled emotions to appeal to the eternal being and recognize each one's destiny.

Appendix J
Sources for Some Ideas in Appendices:


D. Based on Rudolf Steiner’s ideas on the Beatitudes based on Rudolf Steiner’s The Gospel of St. Matthew: Twelve Lectures given in Berne, 1st to 12th September, 1910 (Rudolf Steiner Press 1965).


G. Based on a quote from Rudolf Steiner’s *Michael Mystery: Letter to the Anthroposophical Society with their Accompanying Guidelines*. (St. George Book Service, 1985).

H. Based on Rudolf Steiner’s *Verses and Meditations* (Rudolf Steiner Press, 1961).
Editor’s Biographies

**Dorothy L. Lenz** is a Minister Emerita of the First Congregational Church of Ann Arbor, MI. She has edited many of Bill Bottum’s writings, including his first book on the Beatitudes. Several pieces she and Bill wrote together are included in this book.

The Bottum and Lenz families met in 1963 at the church, and children and adults alike, soon developed a deep and lasting friendship. They all spent much time together and came to feel like one big family—which became "legal" when a Bottum daughter married a Lenz son.

**George SanFacon** has over four decades of workplace experience, encompassing a wide range of jobs and settings—grocery clerk, factory assembler, painter, maintenance mechanic, custodian, security guard, high school teacher, short-order cook, facilities engineer, energy conservation consultant, trainer, facilitator, operations manager, management consultant, and executive coach.

George presently works as a caretaker and host at a private retreat center in Michigan. He is also a part-time writer. His book, *A Conscious Person’s Guide to the Workplace*, was published in 2008. He can be contacted online at gasanfan@umich.edu.

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Larry is the author and editor of numerous books and
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