



VIRTUE CORNER

Last month we began our next 4 month virtue cycle in which we started with humility and now begin the Theological virtues of faith, hope and love.

The theological virtues are the foundation of Christian moral choices; they animate it and give it its special character. They inform and give life to all the moral virtues. They are infused by God into the souls of the faithful to make them capable of acting as his children and of meriting eternal life. They are the pledge of the presence and action of the Holy Spirit in the faculties of the human being. There are three theological virtues: faith, hope, and charity.

Faith is the theological virtue by which we believe in God and believe all that he has said and revealed to us, and that Holy Church proposes for our belief, because he is truth itself. By faith "man freely commits his entire self to God." For this reason the believer seeks to know and do God's will. "The righteous shall live by faith." Living faith "works through charity."

The gift of faith received at baptism remains in one who has not sinned against it. But "faith apart from works is dead": when it is deprived of hope and love, faith does not fully unite the believer to Christ and does not make him a living member of his Body.

The disciple of Christ must not only keep the faith and live on it, but also profess it, confidently bear witness to it, and spread it: "All however must be prepared to confess Christ before men and to follow him along the way of the Cross, amidst the persecutions which the Church never lacks." Service of and witness to the faith are necessary for salvation: "So every one who acknowledges me before men, I also will acknowledge before my Father who is in heaven; but whoever denies me before men, I also will deny before my Father who is in heaven."

"...although the assent of faith is in no sense blind, yet no one can assent to the Gospel teaching in the way necessary for salvation without the illumination of the Holy Spirit..."[4] It is a gratuitous gift of God.

“faith is a supernatural virtue by which, with the inspiration and assistance of God's grace, we believe those things to be true which He has revealed.”

— Vatican I



GOSPEL REFLECTION (30 MIN)

“Peter Walks on the water”

Matthew 15: 25 – 33

During the fourth watch of the night, he came toward them, walking on the sea. When the disciples saw him walking on the sea they were terrified. "It is a ghost," they said, and they cried out in fear. At once (Jesus) spoke to them, "Take courage, it is I; do not be afraid." Peter said to him in reply, "Lord, if it is you, command me to come to you on the water." He said, "Come." Peter got out of the boat and began to walk on the water toward Jesus. But when he saw how (strong) the wind was he became frightened; and, beginning to sink, he cried out, "Lord, save me!" Immediately Jesus stretched out his hand and caught him, and said to him, "O you of little faith, why did you doubt?" After they got into the boat, the wind died down. Those who were in the boat did him homage, saying, "Truly, you are the Son of God."

Questions for Discussion:

1. Context. Jesus has just multiplied the loaves and fish provided by his disciples. After a night of prayer, he comes walking towards his apostles on the water. Pope Francis says God is a God of surprises. What is the disciples initial response at the surprise of seeing Jesus on the water?
2. This gospel is a series of calls and responses from Jesus to the disciples and the disciples to Jesus. When they think it is a ghost, Jesus immediately speaks to them so quell their fear. Have I seen Jesus speak to me when he was coming into my life in a deeper way?
3. Courage is the proper response to Jesus who challenges us with his surprising presence. Peter responds with courage. What is my normal response when Jesus asks for more?
4. How long does Peter's courage last? What causes it to dissipate? Do the waves of life cause me to lose my trust in Jesus?
5. And once again, Peter responds properly by calling out to Jesus. Do I?
6. How does Jesus respond to his call for help?
7. And once Jesus catches Peter, Jesus calls him out for his lack of faith. Jesus often tells those he saves or heals "Your faith has saved you." Likewise when they fail to trust him, he evidences their lack of faith. Why is faith so important to Jesus?





CASE DISCUSSION (30 MIN)

2 ways to go about it. Read the Case and discuss afterwards how it can apply to your leadership, parenting style. Or ask a member to voluntarily offer their challenges in practicing humility at home, in the work place or in their lumen action (volunteer work). The circle can offer some personal experiences on how they have confronted and resolved similar difficulties.

Religious liberty in the Workplace: based on an article in The Economist

BOSSES all over the Western world are aware. Unless they make allowances for the religious faiths of their ever more diverse workforces, they will suffer lawsuits, official rebukes and protests from staff. Employees increasingly expect to be able, for example, to dress in accordance with their faith while at work, and be given appropriate times and places for prayer.

Take for example the admonition from the America's Equal Employment Opportunity Commission, pointing out the steady rise in religious-discrimination cases (3,721 in 2014, up from 1,709 in 1997) and setting out what that means. For example, businesses must respect the personal styles of their staff—Rastafarian dreadlocks, say—if these are inspired by faith. And religiously attired workers must not be hidden away to avoid upsetting customers of a different faith.

European firms are still absorbing the impact the victory by a British Airways worker who won damages at the European Court of Human Rights after she was denied, temporarily, the right to wear a cross with her uniform. In advice updated last month, Britain's Equality and Human Rights Commission urges firms to meet religious needs, even if expressed by only one employee, as long as they do not infringe other's rights.

The pressure on bosses to let employees display their beliefs more openly comes at a time when they are having to be more guarded about expressing their own. Brendan Eich, for example, resigned as boss of Mozilla, following a row over his earlier support for a campaign to ban gay marriage in California. And in 2012 civil-rights groups called for a boycott of Chick-fil-A, a fast-food chain, after a senior executive publicly opposed gay marriage.

The dividing line, it seems, is between indicating one's faith and spelling out what it means in practice: devout Jews or Muslims, say, may wear kippahs or hijabs at work, but



any manifestation of traditionalist religious views on morality would still be unacceptable—such as shunning colleagues of the opposite sex, or expressing disapproval of homosexuality.

Multinational firms have the added difficulty of coping with different expectations in each of the countries where they operate. A 2009 survey of 23 countries compiled for *Ius Laboris*, a global alliance of law firms, found that all had legal or constitutional bans on religious discrimination, but they varied in how they defined religion. Britain stands out for the range of personal beliefs that may be deemed worthy of protection: Wiccans, for example, can wear their pentacles with pride.

Firms stung by criticism and legal cases, such as BA and Abercrombie, have changed their rules to meet employees' expectations. But the job keeps getting harder. In America foreign-born workers are now nearly 15% of the total, up from 5% in 1970. Bosses, must adapt not only to more faiths, but new mixtures: Latino workers may follow Catholic and indigenous beliefs at the same time. The upside is that “well-managed diversity is a magnet for talent.”

Even in countries where the official climate is secular, practical responses tend to prevail. The French version of secularism lays down that the public sector is religion-free, but private bodies have a somewhat freer hand. One French firm, a recycling company called Paprec, said in February that it was introducing a secularist regime (banning conspicuous religious symbols, as French schools do) by agreement with its 4,000 workers. But Nathalie Luca, a French scholar of religion, calls this case an outlier; most businesses are reacting flexibly when presented with religious demands, such as Muslim prayer rooms.

All this does not mean that any case brought against an employer on religious grounds will prevail. Last October a meat-packing firm in America was vindicated by a court in its refusal to grant extra prayer breaks to about 200 Somali Muslim workers, at times that varied according to the rules for worship during Ramadan. The company tried to allow this but non-Muslim staff protested that the concessions were going too far, and it was facing costly disruptions to output. The judge endorsed the firm's stance on the ground that the Civil Rights Act says religion must be accommodated as long as that does not cause “undue hardship” to the employer.

Questions for Discussion

1. What are some principles found in the article for permitting or limiting religious expressions at work?
2. Does expressing my faith at work put me in danger of some type of limitation, pressure etc?
3. What are some ways you have found successful to encourage others to express their faith at work?
4. Can I bring faith into my business life a bit more? Does anyone have examples of how they have done that successfully.

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Character



Faith



Leadership

Self-Assessment and Key Takeaways (10 min)

Core Values Assessment. Spend 10 minutes in silence assessing positive and negative examples of how you live this lumen virtue in your relationship with others and God. The below quadrant can help in jotting down some of your assessment as well as a tool to jot notes down during this Lumen Circle.

What struck me in this circle and how I might apply these inspirations to my THINKING. What CRITICAL ISSUES am I facing? What are the biggest CHALLENGES with these issues I face and what OPPORTUNITIES does it present.

Prayer:

Family:

Business:

Lumen Action:

What ACTION STEPS can I take now or long term? Develop a concrete resolution for how you can improve in your efforts to exercise Influence in your interactions with others during the next month. Your resolution should be a specific action or activity that is easily measured.



UPCOMING EVENTS & ANNOUNCEMENTS

Manhattan Chapter

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|-------------------------|------------------|------------------|--------------------------|
| • Leadership Circles: | June | July | |
| • Greenwich | 15 th | 12 th | |
| • Manhattan | 23 rd | | |
| • Rye | 16 th | 13 th | |
| • Summit | 13 th | 11 th | |
| • Naples | - | - | |
| • Golf Outing (all) | 14 th | | |
| • Bible Boot Camp (all) | | | October 19 th |

Atlanta

- Leadership Circle

Houston

- Leadership Circle 19th 17th

Chicago

- Leadership Circle 16th 20th

WDC

- Leadership Circle 5th 3rd

Nationally:

- Pilgrimage to the Holy Land June 1 to 10
- Pilgrimage to Rome – June 11 to 17
- Father/Son Mission Montana June 22 - 26
- National Summit in New York City – September 14 – 16, 2018
- Father/Daughter Pilgrimage New Orleans - October



