THE DAILY BREAD

The Mission of the Apostles



The Workplace Apostolate

Holiness on the Job

A FORMATION BOOK BY

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The Everyday Apostle

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INTRODUCTION

Where You Spend Your Days

A man spends the greater part of his waking life at work. Count the hours, and the office, the job site, the shop, the road, the desk take more of his time than his family, his prayer, his leisure, and everything else combined. And yet for many Christian men this vast territory, where most of life is actually spent, is a kind of spiritual dead zone, a place entirely separated from their faith, where they go to earn a living and from which God seems absent. They are devout on Sunday and in the evening at home, but at work they are simply workers like everyone else, their faith left at the door. This is a strange and costly arrangement, for it cedes the largest single portion of a man's life to a realm supposedly untouched by his deepest convictions.

This book is about reclaiming that territory, about discovering that a man's work is not a spiritual wasteland to be endured between the real business of faith but one of the primary places his faith is meant to be lived, sanctified, and made fruitful. The workplace is a man's chief mission field, the place where he encounters the most people, exercises the most influence, and spends the most time, and it is meant to be, for the Christian, both a path to his own holiness and an arena of his apostolate. The aim is a man for whom work and faith are no longer two separate worlds but one integrated life, who has learned to find God in his labor and to carry Christ into the place where he spends his days.

Whatever you do, work heartily, as for the Lord and not for men. — Colossians 3:23

We will begin by healing the false divide between a man's work and his faith, and recovering the ancient truth that ordinary work can be sanctified and sanctifying. We will see that the first apostolate at work is simply the quality of a man's work itself, done with excellence and integrity. We will take up the integrity that marks a Christian in the ethical pressures of the workplace, and the way a man treats the people he works with. We will consider how to witness at work without preaching, and how to handle the genuine challenges of a hostile or secular environment. And we will see that a man's daily labor, offered to God, becomes both the raw material of his sanctification and a real participation in God's ongoing work in the world.

CHAPTER ONE

Healing the Divide

Work and Faith Are Not Two Worlds

At the root of most Christians' failure to live their faith at work lies a false division, a deep and usually unexamined assumption that work and faith belong to two separate compartments of life with little to do with each other. Faith is for church, home, and the soul; work is for earning a living in the secular world; and never, or rarely, do the two meet. This divided life is so common that it passes for normal, but it is a serious distortion of the Christian vision, and healing it is the necessary foundation for any workplace apostolate. Until a man sees that his work and his faith are meant to be one, he will go on leaving the latter at the door of the former.

And whatever you do, in word or deed, do everything in the name of the Lord Jesus. — Colossians 3:17

The Sunday-Monday Gap

The divided life shows itself most clearly in what might be called the Sunday-Monday gap, the chasm between the devout man a Christian is on Sunday and the purely secular worker he becomes on Monday morning. On Sunday he worships, prays, and professes a faith meant to govern his whole life; on Monday he enters a workplace where that faith seems to have no bearing, and he operates by the same values and in the same manner as his unbelieving colleagues, his religion suspended until the weekend returns. This gap is spiritually disastrous, for it means a man's faith governs only a small corner of his life while the largest portion, his work, runs on entirely different principles, and it quietly teaches him that his faith is not really about all of life but only about its religious compartment. The healing of the divided life begins with recognizing and refusing this gap, with insisting that the man of Monday be the same man as the man of Sunday, and that the faith professed in church actually reach into and govern the workplace where most of life is lived.

The Sanctification of Ordinary Work

The truth that heals the divide is the ancient Christian teaching that ordinary work is not opposed to holiness but can be a path to it, that a man's daily labor, whatever it is, can be sanctified and can sanctify him. There is a persistent notion that holiness belongs to prayer and religious activity while work is a merely secular necessity, but the Christian tradition, and especially its teaching on the dignity of work and the universal call to holiness, insists otherwise: that God can be found and served in the ordinary work of the world, and that a man is meant to become holy not apart from his work but in and through it. Work is not a distraction from the spiritual life but a central arena of it, an offering a man can make to God, a sharing in God's own creative labor, a means by which

he grows in virtue and serves his neighbor. The man who grasps this stops seeing his job as a spiritually empty necessity and begins to see it as what it truly is: holy ground, a place where he meets God and is sanctified, the ordinary material from which his holiness is made.

One Integrated Life

The goal that replaces the divided life is one integrated life, in which a man's faith and his work are no longer separate worlds but a single whole, his labor infused with his faith and his faith expressed in his labor. In such a life there is no Sunday-Monday gap, for the man is the same on both days, carrying the same faith and the same values into his work that he professes in church, so that his work becomes an expression of his faith and his faith shapes every part of his work. This integration does not mean turning the workplace into a church or constantly talking about religion; it means that a man's deepest convictions actually govern how he works, how he treats people, how he handles pressure and temptation, so that his faith is present in his work not as explicit religious talk but as the quiet, pervasive influence that shapes the whole. The integrated life is the aim of the workplace apostolate, a life in which a man no longer has to choose between being a worker and being a Christian because he has become fully both at once, a Christian who works and a worker whose work is Christian through and through.

CHAPTER TWO

The Apostolate of Excellence

Your Work Itself Is a Witness

The first and most fundamental form of the workplace apostolate is not anything a man says but the quality of the work he does, for excellent work, done with skill and care and integrity, is itself a powerful witness and the foundation of any further apostolate. Before a Christian can hope to influence anyone at work by his words or his faith, he must first earn respect and credibility by being genuinely good at his job, and the man whose work is shoddy has undermined his witness before he opens his mouth. The apostolate at work begins, therefore, with simply doing excellent work, which is both a duty in itself and the ground on which everything else stands.

Do you see a man skillful in his work? He will stand before kings. — Proverbs 22:29

Excellence as the First Witness

The quality of a man's work is his first and most basic witness, for it demonstrates, far more convincingly than any words, that his faith produces something worth having. When a Christian is known as the most competent, reliable, and conscientious person in the workplace, his faith gains a credibility that no amount of talk could give it, for his colleagues see that whatever he believes seems to make him better at what he does and more worth trusting. Conversely, the Christian whose work is careless, lazy, or incompetent discredits his faith, for he gives the impression that his religion makes no practical difference or even makes him worse, and no one will be drawn to a faith embodied in a poor worker. Excellence in one's work is thus not a merely secular virtue separate from the apostolate but the very foundation of it, the thing that earns a man the respect and credibility without which his witness means nothing. A man serious about his workplace apostolate must therefore first be serious about being excellent at his job, for his competence is his credential and his careful work his first sermon.

Work as an Offering to God

Beyond its witness to others, excellent work is an offering a man makes to God, for the Christian is called to do his work not merely to satisfy his employer or earn his pay but as a service rendered to the Lord himself. Scripture directs the believer to work heartily as for the Lord and not for men, which transforms the meaning of even the most ordinary labor: the task done well becomes a gift offered to God, an act of worship and love, dignified and made precious by the One for whom it is ultimately done. This changes a man's whole relationship to his work, for he no longer labors merely for human reward or recognition but for God, which both elevates his motivation and frees him from dependence on human appreciation. The humblest task, done excellently and offered to God, becomes a holy act; and a man who works in this spirit, doing everything as for the Lord, sanctifies his whole working life, turning his daily labor into a continual offering. To work as for the Lord is to find God in one's labor and to make of it a gift, and it is the inner spirit from which the apostolate of excellence flows.

The Integrity of Honest Labor

Excellence in work includes not only skill but integrity, the honest fulfillment of one's responsibilities, the giving of a full day's work for a full day's pay, the refusal of the cutting of corners and the shirking that are so common in the working world. A Christian is called to be a man of complete integrity in his labor, who can be trusted to do what he is paid to do whether or not anyone is watching, who does not steal time or effort from his employer, who takes responsibility rather than making excuses, and whose word and work can be relied upon absolutely. This integrity is itself a witness, for in a working world full of corner-cutting and self-serving, the man of genuine reliability and honesty

stands out, and his trustworthiness points to the faith that forms it. It is also a matter of simple justice, for a man owes honest labor to those who employ him, and the Christian who cheats his employer by laziness or dishonesty violates both justice and his witness at once. The apostolate of excellence, then, is built on integrity as much as on skill: the Christian does excellent work honestly, fully, and reliably, and in doing so both serves God and witnesses to him through the sheer trustworthiness of his labor.

CHAPTER THREE

Integrity Under Pressure

Holding the Line When It Costs

The workplace is, among other things, a continual test of a man's integrity, for it presents a steady stream of pressures and temptations to compromise one's principles for the sake of advantage, advancement, or mere acceptance. Here the Christian's faith meets one of its sharpest tests, for it is easy to be honest when honesty costs nothing and quite another thing to hold the line when it threatens one's income, one's standing, or one's career. The workplace apostolate requires a man willing to maintain his integrity under real pressure, and the witness of such integrity, costly and visible, is among the most powerful a man can give.

Better is a little with righteousness than great revenues with injustice. — Proverbs 16:8

The Pressures to Compromise

Every workplace exerts pressures to compromise one's principles, and a man does well to recognize them clearly, for they often come not as dramatic temptations but as small, normalized compromises that everyone seems to make. There is the pressure to shade the truth, to misrepresent, to tell the client or the boss what they want to hear rather than the truth; the pressure to cut ethical corners for the sake of results, to do what works rather than what is right; the pressure to go along with practices one knows to be wrong because everyone does and objecting would be costly; the pressure to sacrifice one's family, one's faith, or one's conscience on the altar of advancement. These pressures are real and relentless, and they are often subtle, dressed as practicality, normalcy, or the simple requirements of success, so that a man can slide into compromise without ever quite deciding to. The Christian must therefore be clear-eyed about the pressures he faces, recognizing the compromises for what they are even when everyone around him treats them as normal, for a man cannot resist what he has not recognized.

The Line That Does Not Move

Against these pressures the Christian must have lines he will not cross, principles he will not compromise regardless of the cost, for a man whose integrity bends whenever the pressure is great enough has no integrity at all. There are things a Christian simply will not do, lies he will not tell, dishonesties he will not commit, wrongs he will not participate in, however much advantage compliance would bring or however much refusal will cost him, and the firmness of this line is the measure of his integrity. This does not mean rigidity in matters of legitimate judgment, but it means that in matters of real right and wrong the Christian's principles do not move, that he has decided in advance what he will not do and holds to it when the test comes. Such firmness costs something, sometimes a great deal, for the man who will not compromise may lose advantages, advancement, or even his position; but the alternative, a man who will do whatever advantage requires, is to have sold one's integrity and one's witness together. The Christian holds the line that does not move, and his willingness to pay the price of his principles is both the proof of his integrity and a witness of extraordinary power in a world where almost everyone's line moves under enough pressure.

The Witness of Costly Integrity

When a man maintains his integrity at real cost, declining the advantage that compromise would bring and accepting the price of his principles, he gives a witness that words could never match, for his colleagues see integrity that is evidently more than talk. Anyone can profess high principles when they cost nothing; it is the man who holds to them when they cost him dearly who demonstrates that his integrity is real, and such costly integrity speaks powerfully to those who witness it, raising in them the question of what could make a man willing to pay such a price. The Christian who refuses the profitable lie, who declines to participate in the wrong even at cost to himself, who puts his principles above his advancement, preaches by his action a sermon on the reality of his faith more convincing than any words. This is why integrity under pressure is not only a matter of personal holiness but a central part of the workplace apostolate, for the visible willingness to sacrifice advantage for principle is one of the most compelling witnesses a man can give, pointing unmistakably to a faith that is worth more to him than the things the world offers for its betrayal. The man of costly integrity evangelizes by his very refusal to compromise.

CHAPTER FOUR

How You Treat People

The Apostolate of Daily Charity

A vast part of the workplace apostolate consists not in anything dramatic but in the ordinary way a man treats the people he works with day after day, for charity in the countless small interactions of working life is both a central expression of holiness and a powerful and constant witness. The way a man speaks to his colleagues, treats his subordinates, handles conflict, and regards those around him preaches continually, and in a workplace often marked by selfishness, cruelty, and the using of people, the Christian who treats everyone with genuine charity stands out and draws notice. The daily charity of how a man treats people is among the most important and most overlooked forms of his apostolate.

By this all people will know that you are my disciples, if you have love for one another.
— John 13:35

Charity in the Small Interactions

The apostolate of how a man treats people is carried out not in grand gestures but in the small interactions that fill a working day, the ordinary moments in which charity is either shown or withheld. It is in the respect a man shows to everyone regardless of their rank, the patience he keeps when others are difficult, the kindness he extends to the struggling colleague, the fairness with which he deals, the absence of the gossip and backbiting that poison so many workplaces, the genuine interest he takes in the people around him as persons rather than functions. None of these is dramatic, and each is easily overlooked, but together they constitute a continual witness, for the people a man works with experience daily whether he treats them with charity or not, and the cumulative effect of consistent, genuine kindness is powerful. The Christian who is known as the person who treats everyone well, who is patient, fair, respectful, and kind in all the small dealings of the workplace, preaches a constant sermon through his conduct, and this daily charity, sustained over time, often does more to commend the faith than any explicit word.

Seeing Persons, Not Functions

At the root of workplace charity is the capacity to see the people one works with as persons of infinite worth rather than as mere functions, roles, or means to one's own ends, which is a vision the faith gives and the working world often lacks. The workplace tends to reduce people to their usefulness, treating them as resources to be employed, obstacles to be overcome, or rivals to be bested, but the Christian is called to see every person he works with as a human being loved by God, possessed of an eternal dignity, worthy of respect and care regardless of their usefulness to him. This vision transforms how a man treats people, for one treats a person very differently than one treats a

function; the colleague becomes someone to be genuinely cared about, the subordinate someone to be respected and developed rather than merely used, the difficult person someone to be borne with in patience rather than merely resented. The Christian who learns to see persons rather than functions, and to treat each one accordingly, brings into the workplace a quality of human regard that is both deeply countercultural and deeply attractive, and this way of seeing and treating people is itself a profound witness to the faith that teaches the infinite worth of every soul.

The Particular Test of Those Below You

The quality of a man's charity is tested most revealingly not in how he treats those above him, whom self-interest inclines him to treat well, but in how he treats those below him, from whom he has nothing to gain, and here the Christian's conduct should be especially marked. It is easy to be pleasant to the boss and the powerful, whose goodwill one needs, and the real measure of a man's character is how he treats the subordinate, the server, the junior colleague, the person who can do nothing for him, for toward these his true disposition shows. The Christian is called to treat those below him with the same respect and care he shows those above, recognizing in the lowliest worker the same dignity as in the most powerful, and refusing the common pattern of deference upward and contempt downward. This evenhanded charity, which treats the janitor and the executive with equal respect, is both a mark of real holiness and a striking witness, for it is rare and it is noticed; the people a man has nothing to gain from remember keenly whether he treated them as persons or as nothing, and the Christian whose charity extends genuinely to those below him preaches, by that very evenhandedness, the radical equality of all souls before God.

CHAPTER FIVE

Witness Without Preaching

Sharing Faith in a Professional Setting

The workplace presents particular challenges for sharing one's faith, for it is usually not the place for overt evangelization, and the man who turns the office into a pulpit will rightly be resented and will likely do more harm than good. Yet the Christian is called to witness at work, and the question is how to do so appropriately in a professional setting, how to let one's faith be known and to share it when the opening comes without being the obnoxious coworker who makes everyone uncomfortable. Learning to witness without

preaching is an essential skill of the workplace apostolate, and it is more a matter of presence and readiness than of speech.

> *Walk in wisdom toward outsiders, making the best use of the time. Let your speech always be gracious. — Colossians 4:5-6*

Be Known, Not Pushy

The appropriate witness at work begins with simply being known as a Christian, letting one's faith be visible and unhidden without forcing it on anyone, which is very different from either hiding one's faith entirely or pushing it aggressively. A man can let it be known that he is a serious Christian through natural, unforced means: not hiding that he goes to Mass, not pretending to share assumptions he does not share, letting his values and his reasons be known when relevant, being openly though not obtrusively a man of faith. This visibility, maintained without pushiness, means that his colleagues know where he stands and what he is, which both makes his life a witness and opens the door for those who are curious to raise the subject themselves. The goal is to be unmistakably but un-obnoxiously Christian, known for one's faith without constantly talking about it, so that the faith is present in the workplace through the person without being imposed on anyone. This is the via media between the hidden Christian whose faith no one suspects and the pushy one whom everyone avoids, and it is the appropriate form of witness in most professional settings.

Let Them Come to You

In the workplace, the most effective evangelization usually happens not when the Christian initiates but when others, drawn by his life, come to him, raising the questions that his witness has provoked, and the man's task is to be ready when they do. The attractive life, the integrity, the charity, the peace that marks a genuine Christian will, over time, raise questions in the minds of colleagues, and some of them will eventually ask, in a quiet moment, about his faith, his reasons, the source of what they have observed. These openings, which come unforced because the witness of the life has created them, are the real opportunities for sharing the faith at work, and they are far more fruitful than any initiated preaching, for they come when the other person is genuinely curious and ready. The Christian's task is therefore not to push but to be ready, to live the kind of life that raises questions and then to respond honestly and gladly when the questions come. Much workplace evangelization is simply this: living well, waiting, and being prepared to speak when someone, moved by what they have seen, finally asks, so that the faith is shared in response to genuine interest rather than imposed on the unwilling.

Respecting the Setting

Witnessing well at work also requires respecting the nature of the setting, recognizing that the workplace is a professional environment with its own proper purposes and boundaries, and that a man owes his employer his work and his colleagues a workplace free of imposition. This means not using work time inappropriately for religious conversation, not making colleagues a captive audience, not creating an atmosphere in which people feel pressured or uncomfortable, and generally respecting the professional setting rather than treating it as a venue for one's personal mission. The Christian witnesses within the proper bounds of the workplace, letting his faith inform his work and his character while respecting that the office is not a church and his colleagues are not a congregation; his witness is primarily the quality of his presence and work, with explicit sharing of the faith kept appropriate to the setting and the relationship. This respect for the workplace is itself part of the witness, for it shows that the Christian is a considerate professional rather than a zealot who imposes, and it preserves the credibility and relationships through which, in appropriate moments and settings, the deeper sharing of faith can happen. To witness without preaching is to honor the workplace for what it is while being, within it, unmistakably a man of faith.

CHAPTER SIX

The Hostile Environment

Faithfulness in a Secular World

Not every workplace is neutral ground; many are actively secular and some are hostile to faith, environments where being a Christian is a liability, where one's beliefs are mocked or opposed, and where real pressures exist to hide or abandon one's faith. The Christian in such a setting faces particular challenges, and he needs both the wisdom to navigate them and the courage to remain faithful under pressure. Being a faithful Christian in a hostile or secular workplace is difficult, but it is both possible and, in its way, a special opportunity for witness, for faithfulness maintained under opposition speaks with particular power.

Behold, I am sending you out as sheep in the midst of wolves, so be wise as serpents and innocent as doves. — Matthew 10:16

Wisdom in a Difficult Setting

Faithfulness in a hostile environment requires wisdom, the prudence that Christ himself counseled when he sent his disciples out as sheep among wolves and told them to be wise as serpents and innocent as doves. This wisdom means neither hiding one's faith in cowardice nor flaunting it in a way that needlessly provokes, but navigating a difficult setting with prudence, knowing when to speak and when to stay silent, how to maintain one's convictions without unnecessary offense, how to be faithful without being foolish. In a hostile environment a man must be shrewd about how he lives his faith, not compromising his principles but also not needlessly inviting opposition through imprudence, choosing his moments, picking his battles, and bearing witness in ways that are wise as well as courageous. This is not compromise but prudence, the serpent's wisdom joined to the dove's innocence, and it allows a man to remain genuinely faithful in a setting that would punish faithfulness while avoiding the needless provocations that accomplish nothing. The Christian in a hostile workplace must be both brave and wise, holding his faith firmly while navigating his environment shrewdly.

Courage When It Counts

Yet wisdom must never become an excuse for cowardice, and there are moments in a hostile environment when a man must simply have the courage to stand for his faith regardless of the cost, when prudent navigation gives way to the plain duty of not denying his Lord. There is a difference between the wisdom that avoids needless provocation and the cowardice that hides one's faith to escape all cost, and the Christian in a hostile setting must know when the moment has come to stand and be counted, to decline to hide, to accept the cost of faithfulness rather than purchase safety by denial. This courage may be costly, bringing mockery, disadvantage, or worse, but there are lines a Christian will not cross even in a hostile environment, moments when faithfulness requires him to stand visibly for his faith whatever it costs. The wisdom of the serpent does not cancel the courage of the confessor; rather, a man needs both, the prudence to navigate his environment wisely and the courage to stand firm when standing is required, and he must not let the former become a cover for avoiding the latter. In a hostile workplace, faithfulness will eventually cost something, and the Christian must be prepared to pay it when the moment of real testing comes.

The Power of Faithfulness Under Opposition

Faithfulness maintained in a hostile environment, at real cost and against real opposition, is among the most powerful witnesses a Christian can give, for it demonstrates with special clarity that his faith is worth more to him than the comfort and advantage the world offers for its abandonment. In a neutral setting faithfulness costs little and proves little; in a hostile one it costs much and proves much, and the colleagues

who witness a man remaining steadfastly faithful despite mockery and disadvantage are confronted with evidence of a conviction they cannot easily explain away. Such faithfulness often plants seeds that bear fruit long after, for people who opposed or mocked a Christian's faith sometimes find themselves, years later, drawn to it precisely by the memory of his steadfastness under their opposition. The hostile environment, then, which seems only a burden, is also a special opportunity, for it allows a man to give the particularly powerful witness of faithfulness under fire, a witness impossible in easier settings. The Christian in a difficult workplace should take heart that his costly faithfulness is not wasted but is, precisely in its difficulty, a witness of unusual power, and that in remaining faithful where faithfulness is hard he preaches a sermon that the comfortable Christian never can.

CHAPTER SEVEN

Your Work in God's Work

Labor as Participation and Sanctification

We come finally to the deepest meaning of a man's work in the Christian vision, which lifts the whole subject beyond apostolate and witness to the place of labor in God's own purposes. A man's work is not merely a means of earning a living or even an arena of witness; it is a real participation in God's ongoing work of creation and providence, and the daily material through which God sanctifies the worker himself. To see one's work in this light is to find in it a dignity and a meaning that transforms the whole of a man's working life, and it is the highest truth of the workplace apostolate.

We are God's fellow workers. — 1 Corinthians 3:9

Sharing in God's Creative Work

Human work, in the Christian vision, is a genuine participation in God's own creative and sustaining work in the world, a sharing in the divine labor by which creation is developed, ordered, and brought to its fullness. God did not create a finished world but one to be cultivated, developed, and completed through human work, and so the man who builds, farms, heals, teaches, makes, or serves is continuing and participating in God's own work, acting as what Scripture calls God's fellow worker. This gives even the most ordinary labor a profound dignity and meaning, for it is not merely secular toil but a real share in the divine activity, a cooperation with God in the ongoing work of creation and the service of human needs. The man who grasps this sees his daily work transformed in meaning: his labor, however humble, is part of something vast and holy, a

participation in God's own purposes for the world, and he works no longer as a mere wage-earner but as a collaborator with God in the building up of creation. This vision dignifies all honest work and gives the worker a share in a purpose far larger than his paycheck.

Work as the Material of Sanctification

A man's work is also the primary material through which he is sanctified, the daily arena in which, more than almost anywhere else, he is formed in virtue and grows in holiness. The workplace, with its demands, difficulties, and relationships, is a relentless school of the virtues: it teaches patience through its frustrations, diligence through its demands, honesty through its temptations, charity through its difficult people, humility through its setbacks, and perseverance through its tedium. A man who embraces his work as a path of sanctification, offering its difficulties to God and seeking to grow in virtue through them, finds that his labor becomes one of the chief means of his holiness, shaping him day by day into a better and holier man. This means that a man need not look beyond his work for his sanctification, for the work itself, rightly embraced, is the very material God uses to make him holy, the daily cross and the daily school through which he is conformed to Christ. The workplace is thus not an obstacle to holiness to be endured but a primary path to it to be embraced, and the man who offers his work and its trials to God turns his whole working life into an engine of sanctification.

The Whole of Life Offered

In the end, the workplace apostolate is part of a larger vision in which the whole of a man's life, work included, is offered to God and made holy, so that there is no longer any part of his existence that falls outside his faith or his mission. The division between the sacred and the secular, between the religious compartment of life and the rest, is overcome, and a man's entire life, his work and his family and his leisure and his prayer, becomes one unified offering to God, every part of it sanctified and apostolic. This is the fullness of the Christian vision of ordinary life: not a faith confined to religious activities while the rest of life runs secularly, but a whole existence taken up into holiness and mission, with a man's work, where he spends most of his hours, fully included. The man who has healed the divide between his work and his faith, who does his work with excellence and integrity, treats his colleagues with charity, witnesses faithfully, and offers his labor to God, has made his working life part of the one great offering of his whole self to God. And in doing so he has shown that the ordinary life of an ordinary man, work and all, can be wholly holy, wholly apostolic, and wholly given to God, which is the very thing the workplace apostolate exists to prove.

CONCLUSION

Sanctify the Place You Work

A man spends most of his waking life at work, and this book has been about refusing to surrender that vast territory to a faithless secularity, about reclaiming the workplace as a primary arena of a man's holiness and mission. We have seen that work and faith are not two worlds but meant to be one integrated life; that the first apostolate is excellent work done as for the Lord; that integrity under pressure is a costly and powerful witness; that the daily charity of how a man treats people preaches continually; that a man can witness at work without preaching; that faithfulness in a hostile environment speaks with special power; and that a man's labor is finally a participation in God's own work and a chief means of his sanctification.

What unites all of it is the overcoming of the false divide that leaves a man's faith at the door of his workplace, and the recovery of the truth that God is to be found and served precisely there, in the place where a man spends his days. The workplace is not a spiritual dead zone but holy ground, not a distraction from the life of faith but a central part of it, and the man who learns to sanctify his work and to carry Christ into his workplace has reclaimed the largest single portion of his life for God and for the mission.

So sanctify the place you work. Do your work with excellence and offer it to God; hold your integrity when it costs you; treat every person, especially those below you, with genuine charity; let your faith be known without being pushy, and be ready when others come to you; stand faithful in a hostile setting with wisdom and courage both; and know, through all of it, that your labor is a share in God's own work and the daily material of your holiness. Do this, and your work will cease to be a faithless necessity endured between the real business of faith and become what it was always meant to be, a path to your own sanctification and a field of your apostolate, so that the place where you spend your days becomes holy ground, and the hours you labor become hours given, with everything else, to God.

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