

**THEOLOGY 306/CATHOLIC STUDIES 340
FALL 2002**

**CHRISTIAN FAITH AND THE MANAGEMENT
PROFESSIONS:
A SPECIAL FOCUS ON MARKETING**

**MCN 325
T-Th 8:00-9:40 AM**

INSTRUCTORS:

Dr. Michael Naughton—The Center for Catholic Studies, Theology Department and College of Business

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Please feel free to see us about any problems that may occur during the semester, whether class related or not.

OFFICE HOURS:

Naughton: 7-8 am T/Th and by appointment. Feel free to stop by my office anytime.

Rexeisen: 7-8 am T/Th and 8-10 on Wednesday, and by appointment

REQUIRED TEXTS:

Course Packet (articles and class notes); John Kavanaugh, *Christ in the Consumer Society*, C.S. Lewis, *The Great Divorce*; Josef Pieper, *Leisure as the Basis of Culture*; Helen Alford and Michael Naughton *Managing as if Faith Mattered: Christian Social Principles in the Modern Organization*

THE VOCATION OF THE STUDENT:

“Students are challenged to pursue an education that combines excellence in humanistic and cultural development with specialized professional training. Most especially, they are challenged to continue the search for truth and for meaning throughout their lives, since ‘the human spirit must be cultivated in such a way that there results a growth in its ability to wonder, to understand, to contemplate, to make personal judgments, and to develop a religious, moral and social sense.’ This enables them to acquire or, if they have already done so, to deepen a Christian way of life that is authentic. They should realize the responsibility of their professional life, the enthusiasm of being the trained ‘leaders’ of tomorrow, of being witnesses to Christ in whatever place they may exercise their profession” (John Paul, *On Catholic Universities*).

COURSE DESCRIPTION:

What is a good manager and how does he or she contribute to the common good? This course pursues these questions within the Christian social tradition broadly understood through an exploration of the theological relationship between work as a vocation and leisure as contemplation. Within this theological context, the course examines some of the financial, organizational, technological, and cultural forces that managers and organizations encounter daily with a special focus on marketing issues.

COURSE OBJECTIVES:

1. Through the interdisciplinary engagement of organizational thought and theological resources, students can begin to participate in a powerful integrating experience of liberal and professional education.
2. To understand the theological reasoning behind the Christian tradition’s understanding of work and leisure as the basis to a faith-filled response to organizational life.
3. To apply philosophical and theological knowledge to organizational issues and problems.
4. To engage in dialogue with those of differing opinions in an open, critical, and creative way. “Our purpose in life is indeed ‘not to win arguments,’ but to be wise. For this latter, we cannot neglect study or prayer, or especially that openness to existence about which we must learn even if we learn nothing else, or even if we learn all else. We must seek out where the important things are taught if the ‘seriousness of action’ is to be intelligible, however long we may live” (Schall).

COURSE REQUIREMENTS: (Point value for each area is subject to modification.)

- 1) Participation (and daily assignments): 100-125 pts.
- 2) Short Papers: 150 –200 pts.
- 3) Research Paper: 100 pts.
- 4) Final Exam: 50 pts.

PARTICIPATION (*Solidarity and Opposition*):

Due to the nature of this course, your constructive participation is necessary for the class to be beneficial. We all have something to learn and something to teach, and we can only accomplish this task through attentive listening and constructive participation. There are many different angles that one can perceive the various issues discussed in this class. As Joseph Pieper states: *Anyone who considers dialogue, disputation, debate, to be a fundamental method at truth must already have concluded and stated that arriving at truth is an affair that calls for more power than the autarchic individual possesses. He must feel that common effort, perhaps the effort of everybody, is necessary. No one is sufficient unto himself and no one is completely superfluous; each person needs the other; the teacher . . . needs the student.*

Your participation grade will be based on the following criteria:

- 1) **Attendance:** If you are not in class you cannot participate. Absences will hurt your grade (3 pts per class missed). If you miss more than ten classes you will most likely fail. I realize there are legitimate reasons for absences, but unless the absence is because of some major event (such as a death in the family) you lose the points. Please be sure to keep me informed about reasons for your absences. Also, if you walk into class late, it is your responsibility to see me after class to correct your absence status. Your presence is necessary but not a sufficient element for a good participation grade.
- 2) **Preparation for class:** In the schedule below, each reading assignment has a series of study questions. You are to answer the questions in written form. Periodical throughout the semester (5-10 times) we will *collect* the questions. Each question is worth one point. If you plan not to be in class, be sure to hand in the questions prior to class; otherwise, you lose the points. Be sure to leave wide margins for class notes next to each question. Your answers need to be in complete sentences.
- 3) **Quality:** I know this can be a rather subjective criteria, but well thought out comments backed by information from your readings and research will be evident. Mere opinion does not cut it. You must back your opinions with well-reasoned arguments. This of course implies plurality and academic freedom.

SHORT PAPERS: (see schedule below for details of each assignment)

**Book Report*

**Vocational Autobiography*

**The Great Divorce*

RESEARCH ASSIGNMENT: (see schedule below)

Extra Credit: Throughout the semester opportunities arise for extra credit assignments such as reporting on special events and speakers. These assignments provide minimal point value. The

maximum is 3 points per assignment, with a limit of three assignments. We encourage extra credit, but as a way to raise your grade it is extremely inefficient. If you have limited time, be sure to spend your time on reading the assignments, preparing study questions and writing your papers.

TENTATIVE SCHEDULE

I. Context: Who is the “good” Manager?: The Unified/Divided Life (Work and Leisure)

9/5 Outline Course

9/10 Naughton “Leisure as the Basis of Work” and David Brooks, “The Organizational Kid” (selections)—packet

- 1) *Where do you see yourself on the work spectrum of job/career/vocation? Where do you see yourself on the leisure spectrum of amusement/instrumental/contemplation? Be sure to explain why you see yourself on this point of the spectrum.*
- 2) *What is the thesis of the article? Be sure to focus on the relationship between work and leisure.*
- 3) *Explain in your own words Newman’s distinction and dynamic between education as good and education as useful. Explain how this distinction plays itself out in David Brooks’ article “The Organizational Kid.”*
- 4) *Explain whether you think Brooks’ critique applies to you and students at St. Thomas.*

Optional: If possible watch “The Big Kahuna” over the weekend (with Danny DeVito and Kevin Stacey). It will enhance the marketing dimension of our discussion. You can rent it from the video store.

9/12 Josef Pieper *Leisure as the Basis of Culture* Chapters I, and II and Irvin Yalom, “Life in the Balance” (Packet)

- 1) *Define leisure according to Pieper.*
- 2) *Distinguish between ratio and intellectus. Why is this distinction critical in understanding leisure?*
- 3) *What are some threats to authentic leisure?*
- 4) *Find illustrations of Pieper’s work in Yalom’s article (be specific).*

9/17 Pieper, *Leisure as the Basis of Culture* Chapters III and IV and Michael Lewis, “25-7?” (Packet)

- 1) *Define Acedia.*

- 2) *Why is a feast so important to leisure?*
- 3) *How do you deproletarize the worker?*
- 4) *Describe Pieper's distinction between honorarium and wage?*
- 5) *What is the connection between chapter IV of Pieper and Lewis' article?*

Video: *The Personal Side*

9/19 Chuck Denny, former CEO of ADC Communications. Class will be held at St. Olaf's Catholic Church in downtown Minneapolis (3rd Ave. and 8th Street). Breakfast begins at 7:00 am, talk starts at 7:30).

9/23 Extra Credit: John Kavanaugh, in OEC Auditorium 7:30 pm

9/24 John Kavanaugh, *Christ in the Consumer Society*, Still pp 3-82.

Assignment: Explain Kavanaugh's thesis thus far. What arguments does he use in supporting his thesis? (3 pages)

9/26 John Kavanaugh, *Christ in the Consumer Society* pp 83-172

Guest Speaker: John Kavanaugh

Assignment: After reading the whole book, revise and add what you wrote about Kavanaugh's thesis and his supporting arguments in part I (3-82). From what you read thus far, how does Kavanaugh see the marketing person? Can the marketing agent have a vocation? (total: 5 pages)

10/1 John Kavanaugh, "Last Words"

What role do our choices play between this world and the next?

Movie *The Doctor*

Introduce Lewis: Lecture on Liberalism

10/3 C.S. Lewis, *The Great Divorce*

Assignment Due: Respond to the following questions:

- 1) Which character do you find most intriguing and why (mention characters other than those in question 3)? (½ page)
- 2) Are there experiences in your life that connect with any part of the book (mention characters other than those in question 1 or 3)? (½ page)
- 3) **Integration:** Evaluate Ikey/entrepreneur (Chapts 2 and 6), the academic/Bishop (the man with the gaiters) (Chapts. 2 and 5) and the Artist in light of the course thus far. Use specific ideas from the authors as well as references from the texts we have discussed. (3-4 pages). Be sure to use different ideas of the course for the three different characters. The heart of the assignment lies in this section. *Integrate* the past readings in this section, especially Pieper's *Leisure the Basis of Culture*. Don't merely assert connections between the ideas of the class and Lewis, but explain what they mean

according to the authors you use. For each of the three characters, use one concept from class to examine the character and his situation. Be sure to use a different concept for each person (e.g., subjective/objective, ratio/intellectus, proletariat/deproletarizing, and so forth). Use quotes selectively from your readings.

Approximately 4-5 pages typed double-spaced (50 pts).

10/8 C.S. Lewis, *The Great Divorce*

10/10 Hardy *The Fabric of This World* “Work Life and Vocational Choice”

Guest Speaker: Sherman Otto, Chief of Police for Maple Grove, MN.

Assignment Due: Self-Interview (25 pts):

- 1) Cite and trace the main influences and motives (both negative and positive) that have shaped your decisions for a career or a profession. Be sure to focus on the question of leisure. How has your conception of leisure influenced your choice for work? How would Pieper evaluate your notion of leisure The purpose is to encourage some self-reflection in light of the class so as to see patterns and influences that operate in your life choices (do this section before reading Hardy—two to four pages).
- 2) What are the guidelines or steps of choosing an occupation from a Christian perspective in Hardy--Chapter 3 (one page)? Be sure that this conveys the details of what Hardy writes. This summary needs to tight with particular focus on the steps to choosing a vocation as well as the various dimensions that go along with the steps.
- 3) Compare and contrast 1 and 2 (two pages). In particular, examine the section in light of the job, career/proletariat and vocation, the subjective dimension of work, leisure, *acedia*, *ratio/intellectus* and other ideas of the class thus far.
- 4) As a conclusion write a ½ mission statement describing the purpose of your work in relation to your leisure. Be sure to include what kinds of specific actions such a statement commits you to.

II. How does the good manager build the good organization?: Contributions from the Christian Social Tradition

10/15 Alford and Naughton *Managing as if Faith Mattered* Chapter 1 “Making Us Whole”

Answer Study Questions at the end of chapter.

Video: Interview with CEO Goldstone of RJR Nabisco (VH 5260)

10/17 Susan Toscani, from Forbes Class will be held at St. Olaf’s Catholic Church in downtown Minneapolis (3rd Ave. and 8th Street). Breakfast begins at 7:00 am, talk starts at 7:30.

10/22 Alford and Naughton *Managing as if Faith Mattered* Chap. 2 “The Purpose of Business” pp38-49 **Answer Study Question #1 at the end of the chapter.**

Video: *An Anatomy of a Corporate Takeover* (VH 5323)

10/24 Alford and Naughton, *Managing as if Faith Mattered* Chap. 3 “The Virtues”

- 1) *Why is an explanation of human development at work so critical to the common good or an organization?*
- 2) *Define virtue. Explain how virtues complete management techniques and skills.*
- 3) *Why are the cardinal virtues called “hinge” virtues?*

10/29 Ken Goodpaster “Reell Precision Manufacturing” Packet

Guest Speaker: Bob Wahlstedt President of Reell Precision Corporation

10/31 Belk, *et al.* “The Sacred and the Profane in Consumer Behavior: Theodicy on the Odyssey” (packet, selections)

Video: *Affluenza*

11/5 Continuing Discussion

11/7 John Paul II, *Centesimus annus* chapter 4.

Video: *Merchants of Cool*

11/12 Continuing Discussion

Student Presentations

ADVOCATES FOR THE DISCIPLINE: the next 4 class periods

- 1) Choose one of the following 4 days below.
- 2) Read articles from the assigned bibliography plus 2-4 articles from your own research. Argue against the reading for the day by using arguments within the discipline the author is critiquing (marketing, human resources or finance). Be sure that your sources (articles, sections of a book, interviews, etc.) are from mainstream marketing, human resources and finance literature). The key here is ***engagement*** between the business discipline and the reading for the day as well as on the fundamental ideas in *Centesimus annus*, Belk, *et al.* and Chapters 1-3 on integrity, common good, virtue, human development, in *Managing as if Faith Mattered*. Further details of the paper will be given later in the semester.
- 3) Conclude with your own evaluations. This is the only part of the paper that should have the word “I” in it.
- 4) Present your work to the class as a group.

****Papers Due: November 26th (100 pts)**

11/14 Marketing and Advertising/Communication: Pontifical Council for Social Communications, “Ethics in Advertising,”

Student Presentations

Optional Video: *Ad and the Ego*

11/19 Marketing and Product Development: Alford and Naughton, *Managing as if Faith Mattered* Chap. 7

Student Presentations

11/21 Human Resources and Compensation: Alford and Naughton, *Managing as if Faith Mattered* Chap. 5

**Answer Study Questions at the end of the chapter.
Student Presentations**

11/26 Finance and Ownership: Alford and Naughton *Managing as if Faith Mattered*--Chap. 6
(Finance/Ownership)

**Answer Study Questions at the end of the chapter.
Student Presentations**

NOVEMBER 28 HAPPY THANKSGIVING

III. How does the good manager sustain the good organization? Developing a Spirituality of Work

12/3 Naughton and Alford, *Managing as if Faith Mattered* Chapter 8 **Answer Study Questions at the end of the chapter.**

Video: Jeffery Salkin

12/5 James T. Fischer, "The Priest in the Movie: *On the Waterfront* as Historical Theology"—packet.

- 1) *Why did the Jesuit order want to bring Catholic social thought to bear on union activities?*
- 2) *Describe the differing social visions of Fr. Corridan (Fr. Pete) and Msgr. O'Donnell? How do they view faith as it is engaged with the world, especially the business of the longshoremen?*
- 3) *Why is the crucifixion so important to Fr. Pete's understanding of the Waterfront's problems?*

Film: *On the Waterfront*

How is the subjective dimension of work working itself out with Marlon Brando as well as other characters?

12/10 Abraham Joshua Heschel: "The Sabbath"

- 1) *Summarize Heschel's main points on time and space and their relationship to the Sabbath.*
- 2) *What has been your experience of Sabbath?*

Continue Film: *On the Waterfront*

12/12 Naughton and Alford, Chapter 9

- 1) *What is your experience of the liturgy, of church service, of synagogue, etc.?*
- 2) *According to Rahner, why would this book not be complete without a discussion of the connection between liturgy and work?*

- 3) *What does the word liturgy mean and how does the Offertory reflect this meaning of liturgy?*
- 4) *Why is the liturgy so important to personal spirituality?*

Final Exam

PRAYER OF ST. THOMAS

**GRANT O MERCIFUL GOD
THAT I MAY ARDENTLY DESIRE
PRUDENTLY EXAMINE
TRUTHFULLY ACKNOWLEDGE
AND PERFECTLY ACCOMPLISH
WHAT IS PLEASING TO THEE**

FOR THE PRAISE AND GLORY OF THY NAME

Prayer of Archbishop Oscar Romero

It helps, now and then, to step back and take the long view. The kingdom is not only beyond our efforts, it is even beyond our vision.

We accomplish in our lifetime only a tiny fraction of the magnificent enterprise that is the Lord's work.

Nothing we do is complete, which is another way of saying that the Kingdom always lies beyond us.

No statement says all that should be said. No prayer fully expresses our faith.

No confession brings perfection, no pastoral visit brings wholeness.

No program accomplishes the church's mission. No set of goals and objectives includes everything.

This is what we are about. We plant seeds that one day will grow.

We water seeds already planted, knowing that they hold future promise.

We lay foundations that will need further development.

We provide yeast that produces effects far beyond our capabilities.

We cannot do everything and there is a sense of liberation in realizing that.

This enables us to do something and to do it very well.

It may be incomplete but it is a beginning. A step along the way. An opportunity for the Lord's grace to enter and do the rest.

We may never see the results.

But that is the difference between the master builder and the worker.

We are workers, not master builders, ministers, not messiahs.

We are prophets of a future that is not our own.

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CLASS NOTES

RICH REXEISEN AND MICHAEL NAUGHTON

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There is another essay from this Pontifical Council