

LEISURE THE BASIS OF CULTURE

An Introduction

“We are *not-at-leisure* in order to *be-at-leisure*” (Aristotle).
“Come to me all you who are weary and I will give you rest” (Jesus)
“Our hearts are restless until they rest in you oh Lord” (Augustine)

vs

“Work for the sake of work” (Modernity)

Leisure Defined: “*Leisure is an attitude of mind and a condition of the soul that fosters a capacity to receive the reality of the world* [memorize!] . . . Leisure has been, and always will be, the first foundation of any culture.” “Leisure is not the attitude of the one who intervenes but of the one who opens himself; not of someone who seizes but of one who lets go, who lets *himself* go . . . (32). It is an attitude of the mind, a condition of the soul of being in touch with one’s true self, the self understood as a created and redeemed being within a world that has meaning. Properly understood and practiced, leisure enables us to become more whole because it engages the fundamental questions of our being: origin (where did I come from), destiny (where am I going) and present (who am I). It is precisely because leisure embraces this wholeness that it helps us to be authentically free to be who we were meant to be, not merely free to do whatever we want.

Traditions of Leisure in Western Civilization:

1. Greek/Latin Education: “leisure in Greek is *skole*, and in Latin *scola*, the English ‘school.’ The word used to designate the place where we educate and teach is derived from a word which means ‘leisure.’ Plato’s Academy was a genuine religious association where one of the members was appointed to prepare the sacrifice. How do we look at school?—more like work or a means to get us good work. What you are doing this very minute is leisure, yes, really. Why does school understood as leisure sound so strange to us? Have we lost the religious nature of the meaning of school? Have we lost the love of learning?

2. Judeo/Christian Worship/Sabbath: In this tradition, the contemplative act and the Sabbath are seen as core acts of leisure since they give real rest. Augustine starts off the *Confessions* “Our hearts are restless until they rest in you oh God.” To rest from work in the Judeo-Christian tradition means that the time of rest is reserved for divine worship: “certain days and times are set aside and transferred to “the exclusive property of the Gods.” *Holidays comes from holy days*. The word Sabbath comes from the verb to rest. Rest, however, does not mean “do nothing,” but to be in a state that gives rest to the restless heart (contemplative prayer). Only the person in a total work mentality sees “being” at rest as “doing” nothing. Psalm 46:10 “Have Leisure (be still) and know that I am God

3. Other Traditions Impacting the West: African, Asian, Native American, Latin American, etc.

Categories of Leisure (culture): —see graphic

- **Religious** (religion/church): Soul—unity—contemplation, *prayer*, worship, Sabbath
- **Philosophical** (school): Intellect—truth—*insight* of the nature of things and not merely distraction; conversations which challenge us to be more than who we are. Leisure—*scola*—school.
- **Social** (family, non-profits, etc) : Development of community, formation of the person. Will—goodness—engaging those on the margins.
- **Aesthetic** (music, art, film, drama, nature, etc): Affection—beauty—overwhelming *awe and wonder* of creation—nature (the Rose).
- **Other:** sports, sleep

Three Elements of Authentic Leisure: 31ff

1. **Leisure is a form of silence—stillness**, a receptivity where one stops and allows reality to present itself to you. How much of your day is silent? Do you provide any silent time? Silence is necessary to apprehend reality. Silence not only from things but in things. Silence is not noiselessness but the soul's power to receive the whole of creation and not merely its parts. For only the silent hear! "The wise man seeks the silence that deafens every fool." In our entertainment culture, it is hard to find silence. An essay in the *Saturday Evening Post* (January 11, 1958) entitled "Holiday for Howie" describes how when faced with the real meaning of leisure, Howie has difficulty in accepting it. He discovers that leisure provides him the Time to reflect and open him to reality. "He hurries home to explain this to his wife--a large order--and to tell her he has decided to take a second job, one which will fill two of his three free days, because: 'Time is not for me. Some people can handle it. I can't. . . . 'Oh, Howie' [says his wife]. There was love and admiration in her muffled voice,. And vague regret.' 'Cheer up, Doll. Think what we can do with the extra money--lots of things. Think what we can get--a new car, with all the gadgets! Color TV! Air conditioning! We'll really be living! Smile, Doll!" "This is why Pieper states "Unless we regain the art of silence and insight, the ability for non-activity, unless we substitute true leisure for our hectic amusements, we will destroy our culture--and ourselves." Leisure is not an escape through consumption and amusements. It is an open confrontation with ourselves. "Leisure allows one to steep oneself in the whole of creation" by opening oneself to the mystery of Being. Prayer, meditation, reflection, contemplation all require silence (stillness) because they are acts of reception. Leisure allows one to receive the gifts of wisdom on which no amount of human labor can attain.

2. **Leisure is a form of celebration, of festivity (object 33)**. It affirms the basic meaningfulness of creation and one's sense of oneness in it." Celebrations or feasts are easy, delightful, and no need for exertion. "*In leisure man, too, celebrates the end of his work by allowing his inner eye to dwell for a while upon the reality of Creation. He looks and he affirms: it is good.*" When God created the world, he rested from his creation and said "It is good." It is only in leisure that one can tell whether her work is good (Sadhu, Doctor, etc.).

- Distortions of Leisure as Celebration: the commercialization of Christmas, the decadence of Mardi Gras; the trivialization of Easter; etc. Ask yourself what is celebrated (what is affirmed and seen as great worth) in each of these instances contrasted with what is celebrated in its theological meaning. Worship indicates what we find most "worthy."

3. **Leisure is non-instrumental**: It is a time in which we produce nothing in the sense of economic utility. Leisure provides us the time to look beyond our productive, social function and be oriented toward the *whole of reality*. Contrast the careerist who sees leisure in instrumental terms to his own personal and economic advancement or the proletariat who sees leisure in terms of a social function. Leisure for them is a function of work in which to be refreshed *for* work, and not *from* work (e.g. Cardinal Van Thuan).

What Leisure is not! (because it is a condition of the soul not necessarily an external thing)

1. Leisure is not just a result of external factors. It is not just spare time, a holiday, a weekend, etc. It is not non-activity, but "attitude of the mind and condition of the soul."

2. Leisure is not merely a break from work, so as to re-energize us to go back to work (sharpening the saw). Leisure does not exist for the sake of work, although it certainly has implications for work. Rather work exists for the sake of leisure.

THREE RIVAL VERSIONS OF MORAL ENQUIRY

Tradition (*traditio*) handing over a wisdom which has been handed down and serves as an authoritative guideline (Bill Cavanaugh)

A tradition is the best argument we have received thus far. It is “an historically extended, socially embodied argument about the good and practices” of life (MacIntyre).

Voices from our tradition are important correctives to the assumptions we have accepted from our contemporary culture (Dan Finn).

If we do not recover and identify with the particularities of our own community [and tradition], then we shall lose what it is that we have to contribute to the common culture. We shall have nothing to bring, nothing to give. But if each of us dwells too much, or even exclusively, upon his or her own ethnic particularity, then we are in danger of fragmenting and even destroying the common life” (MacIntyre).

Alasdair MacIntyre argues that there are three main moral traditions in Western culture. These three traditions are similar to Robert Bellah *et al.*'s three American traditions of biblical, republican, and individualism (see *Habits of the Heart* (Berkeley: University of California Press), 1985).

All ethics come out of traditions. Often we are not fully aware of the tradition that informs our moral beliefs. We too often embrace moral principles because they may intuitively sound appealing; yet, on further analysis we may find ourselves holding self-conflicting principles between two different traditions. The spiritualist's adapts a disintegrated mix of two moral traditions (Christian and Enlightenment); whereas the secularizer adapts a moral tradition that fails to take seriously the social and spiritual nature of the person. In his book *Three Rival Versions of Moral Inquiry*, MacIntyre explains what he sees as the three main moral traditions in Western culture (the following description is very general, but it begins to give a general outlook about how Pieper thinks).

1) Encyclopaedia (Liberalism--Kant, Mill, Jefferson, Franklin, etc.): Influenced by the 18th and 19th century thinkers of the Enlightenment, this tradition sees morality in scientific and rationalistic terms. Morality is an autonomous science where all rational persons can resolve their disagreements according to reason, that is, scientific reason. Consequently, faith, the gospels, and religion should have nothing to add to morality (if anything, according to the enlighten morality, religion is often an obstacle to true morality—causes wars, and distracts people from the social problems in front of them by moving their attention to an afterlife). According to this view of morality (all is *ratio*), "A good or just action is one which 'conforms to a law imposing an obligation.' Morality is thus primarily a matter of rules, and to be a good or just person, to be virtuous in character, is to be disposed to do what the rules require" (MacIntyre, 174). Universal duties that are necessary to keep society going, which cannot be denied by any rational person. A major thinker of this view is Emmanuel Kant, who Pieper critiques throughout *Leisure*, since Kant sees reason principally informed not by faith (or *intellectus*) but by a natural rationality and science (*ratio*) and whose philosophical orientation severs reason from faith.

2) Genealogy (Post-Modernism, Nietzsche, Ayn Rand, Machiavelli (nihilism)): The second rival is rooted in Nietzsche's subversion of this official secular academic view of the encyclopaedists, and receives its label from his *Genealogy of Morals*. Its present day version often goes by the name of

deconstructionism. This so-called post-modern morality uncovers the illusion that there are any universal moral principles. Truth and goodness are illusions and often manipulations of people in power. God is dead. Morality is manipulation. Will to power. We are all in the game of power. (Other contemporary expressions of this relativism, subjectivism, emotivism, and so forth--the self is arbitrator of moral truth.) Liberal education as a way into the being of things, into an universal and objective vision of goodness, truth and beauty is an illusion. The self is the final arbitrator of his moral truth. Nietzsche explains that "noble man" or "superman" is one who regards "*himself* as determining values . . . he *creates values*." This notion of the person as only creative, active, and constructive (Adam I) distorts the place of the person within the cosmos, as one who also receives (Adam II), as well as overrates the role of work within his or her life.

3) Tradition (Biblical/Judeo-Christian): The third rival is derived from Thomas Aquinas' "philosophical and theological synthesis" of Augustinianism and Aristotelianism. The Thomistic tradition understands the moral and intellectual virtues out of the larger context of theology. Morality is not an autonomous category of thought and practice. Morality is connected to who we ought to be--which is connected to the creative reality revealed in Genesis--the Image of God (Scriptures, Soloveitchek, John Paul II, Newman, Aquinas, Augustine, Pieper, Catholic Social Tradition).

Two Points:

Incomprehension: MacIntyre explains that people "in the West, tend to live betwixt and between, accepting usually unquestioningly the assumptions of the dominant liberal individualist forms of public life, but drawing in different areas of their lives upon a variety of tradition-generated resources of thought and action, transmitted from a variety of familial, religious, educational, and other social and cultural sources. This type of self which has too many half-convictions and too few settled coherent convictions, too many partly formulated alternatives and too few opportunities to evaluate them systematically, brings to its encounters with the claims of rival traditions a fundamental incoherence which is too disturbing to be admitted to self-conscious awareness except on the rarest of occasions."

Engagement: He finds in Aquinas' (on which Pieper is dependent upon—Pieper is a Thomist) reworking of Augustine and Aristotle an intellectual example that could serve to move the incommensurable rivals into what now seems by definition impossible conversation. Why would rivals who do not construe truth, the self, community, morality, or philosophy with similar terms even talk with each other? Because, says MacIntyre, there are flaws in each system that it is in the self-interest of proponents to correct. Further, the very existence of the university is challenged by this incommensurability. The self-interest is not only intellectual integrity but also, implicitly here, economic security.

KNOWLEDGE INTEGRATION: SEEING THINGS WHOLE

Intellectus and Ratio Faith and Reason

Most of us will be involved in intellectual work. The fact that we are going to college, we are partially preparing our minds for this feat. Also, as we go from an industrial to an informational to a knowledge based economy, workers are increasingly becoming intellectual workers and not just workers. An important question, then, is how do we understand *knowledge*—can we know, what can we know, and how do we know? This is called “epistemology.” For Pieper, knowledge is more than intellectual work and he uses the terms *ratio* and *intellectus* to help us understand the difference (read pg 9 concerning the rose, further analogy—lover looking into her lover’s eyes vs. the optometrist’s looking into her patient’s eyes). If we were to translate these terms for today, we might want to use the words faith (*intellectus*) and reason (*ratio*) (see John Paul II’s encyclical letter *Fides et ratio*).

1. Two Kinds of Knowing:

a. Ratio/Reason/Achievement: “human knowing consists essentially in the act of *investigating, articulating, joining, comparing, distinguishing, abstracting, deducing, proving*” (as well as observation, measuring, counting, comparing/contrasting, defining/distinguishing, surveying, experimenting, weighing, discursive, logical thought, abstraction, technical). To know is to work (intellectual work). Unlike animals we are able to think and not just respond. It is characterized by the discipline in which you study such as marketing, entrepreneurship, finance, journalism communication, education, biology, etc. This type of knowledge results into skills through the learning of various techniques. It entails a certain intensity that results in fatigue. Kant’s definition of knowledge: human effort that earns knowledge. For him, knowing “is *activity*, and nothing but *activity*” nothing but *ratio* (*techne, episteme, phronesis*).

b. Intellectus/Faith/Receptivity: “*Listening-in to the being of things*” faith, intuition, simple apprehension, contemplation, prayer, meditation, insight, grace, gift. *Intellectus* is the spiritual or “superhuman” way of knowing, of *seeing the whole* (insight of the unity of knowledge, unity of the person). No matter how perfected you become in your discipline or *ratio*, there is something unsatisfying, something incomplete. *Ratio* can only take us so far in what we can know. But this incompleteness of *ratio* is not simply grasped by further discursive reasoning. It comes through a purely receptive (leisure) vision. It is received not acquired. Hence, it is not work as we tend to understand work. It is a form of contemplation that is characterized as a receptive act. This type of knowledge entails “humility” since what is said is “I receive,” not “I achieve.” Here, the insight is my knowledge is not my own. I cannot look to myself as its source. It is this type of knowledge that moved Aquinas to silence and where he came to the conclusion that his own work in comparison to this *intellectus* was “all straw.” It is a kind knowledge that brings the person to a profound sense of humility. Moments in one’s life where insight of the whole provides that momentary grasp where “everything” makes sense. This kind of knowledge is a *participation* in a reality which I cannot grasp, but rather it grasps me, where I do not possess truth, but truth possesses me (*Sophia*).

2. Integration of these 2 Kinds of Knowing:

a. Complementarity, Integration and “Mutual Interplay” of ratio and intellectus of reason and faith: Real understanding for Pieper, then, is a mutual interplay between both *ratio* and *intellectus* (18-19). “The process of knowing is the action of the two together.” (11) “The mode of discursive thought is accompanied and impregnated by an effortless awareness, the contemplative vision of the *intellectus*, which is not active but passive, or rather *receptive*—a receptively operating power of the

intellect” (11-12, note the definition of leisure here). Pieper is responding to Kant’s assertion that all knowledge is attained from the work of the knower. Kant describes the operation of reason entirely in terms of factory production—inputs and outputs. All knowledge is *produced* as a result of the work of the mind. He argues that “the mind could affirm no more of reality than the sense data presented to it, and could not know the world in itself but only as it appears to us” (Richard O’Connor). This is why for Kant the more difficult a thing is the more virtuous it is when you master it since you are exhibiting your talents. It is the Hercules syndrome (which can lead to “the entrepreneur on steroids”).

For Pieper as well as Aquinas, true knowledge and understanding *participates* in the reality of the world. While effort in knowledge and virtue are a necessary condition, the effort is not the only cause of true knowledge and authentic virtue. This can only be given as a gift (*intellectus*) since we participate in goodness and truth, rather than acquire it (see *Fides et ratio* and Buckley).

b. Analysis: The danger according to Pieper is when we view our knowledge, particular our knowledge in the university as only *Ratio*. To see all knowledge as *ratio*, the person tends to pursue “things as an act of aggression, to steal their secret from them and then to place them under inspection as if they were antiseptically prepared microscope slides” (31-32). This attitude of knowing creates in the knower the driving principle of progress for its own sake. The knower is the creator of the known and thus is not bound by any moral principle. This occurs when one allows no room for authentic leisure. This is of particular danger for the “careerist” who sees work in “individualistic” terms, in self-made terms.

This view of knowledge as only *ratio* leads to the eventual marginalization of theology in the university and soon to follow philosophy, art, music, and literature. This is the danger for universities where pressures exist to make the curriculum practical in terms of one’s career. If universities operate only on the premise of *ratio* knowledge, then students are encouraged to see their talents, their property and ultimately their lives as simply their own to be made by their “own unaided effort and activity” (13). To deny the *intellectus* dimension of our knowledge is to say “then knowledge includes nothing which is not due to the effort of man, and there is nothing *gratuitous* about it, nothing ‘in-spired,’ nothing ‘given’ about it” (13).

Many problems in organizations occur not because people are mean-spirited (although some are), but rather because the knowledge they work with confines their understanding of the problem (e.g. downsizing, wages, job design). Another way of putting this is that if work is to have a profound sense of meaning, we must look to something other than work itself, we must look to leisure (the careerist doesn’t look and the “jobist” looks in the wrong place). It is in leisure, that moment of rest in the source of all goodness, that we profoundly ask “what am I working for?” “The essence of virtue consists in the good rather than in the difficult” (workaholism is the only socially acceptable addiction we have).

This is a strong argument for comprehensive universities such as St. Thomas. A critical question is: “What are the necessary conditions to experience *intellectus* or contemplation in a world when you are rewarded only for *ratio*?” Here, one begins to see the importance of cultural institutions (universities, schools, families, churches, etc.) An Education in the Liberal Arts will help students to habituate their minds to this kind of knowledge. Contemplation/Prayer: daily time for silence, to simply look and listen. Yet, universities have all too often produce individuals with big ratios but small intellectus’ (odd way of putting it I know). *Intellectus* requires a breaking through of narrow interpretations of specialized disciplines and begin to “see things whole.” It is about discerning connections and the deeper realities that seem hidden from us.

3. Implications for Business:

a. So what does this understanding of *ratio* and *intellectus* mean for the businessperson? Jim Collins notion of 5th level leader: resolve (*ratio*) and humility (*intellectus*). In order to “see the whole,” the businessperson cannot reduce work or education to only *ratio*, *techne*, formulas, or any other purely material consideration. Without leisure, silence, sleeping on it before deciding, taking it to prayer, the Sabbath, etc., the entrepreneur will only see a part and miss the whole (common good, human dignity, community of work, collaboration with God’s ongoing creation).

b. Example: Former CEO Dennis Koslowski (currently imprisoned on fraud) who, in justifying his multi-million dollar salary, stated, “the way I calculate it, while I gained \$139 million [in stock options], *I created . . .* \$37 billion in wealth for our shareholders.” This CEO actually believed that he was the major cause of the creation of wealth in his company, and failed to *see* the extraordinary social achievement it takes to create wealth. Once we suffer from the illusion that our knowledge and accomplishments are our own, it is one small step away that we come to believe that our salvation is our own (read summary of argument on 14, note relationship between knowledge and virtue, 15).

Danger of Ratio of Analysis becoming Decomposition:

Whoever wants to know and to describe a living thing,

First endeavors to drive the spirit out of it,

Then he has the parts in his hand,

But unfortunately the spiritual link is missing.

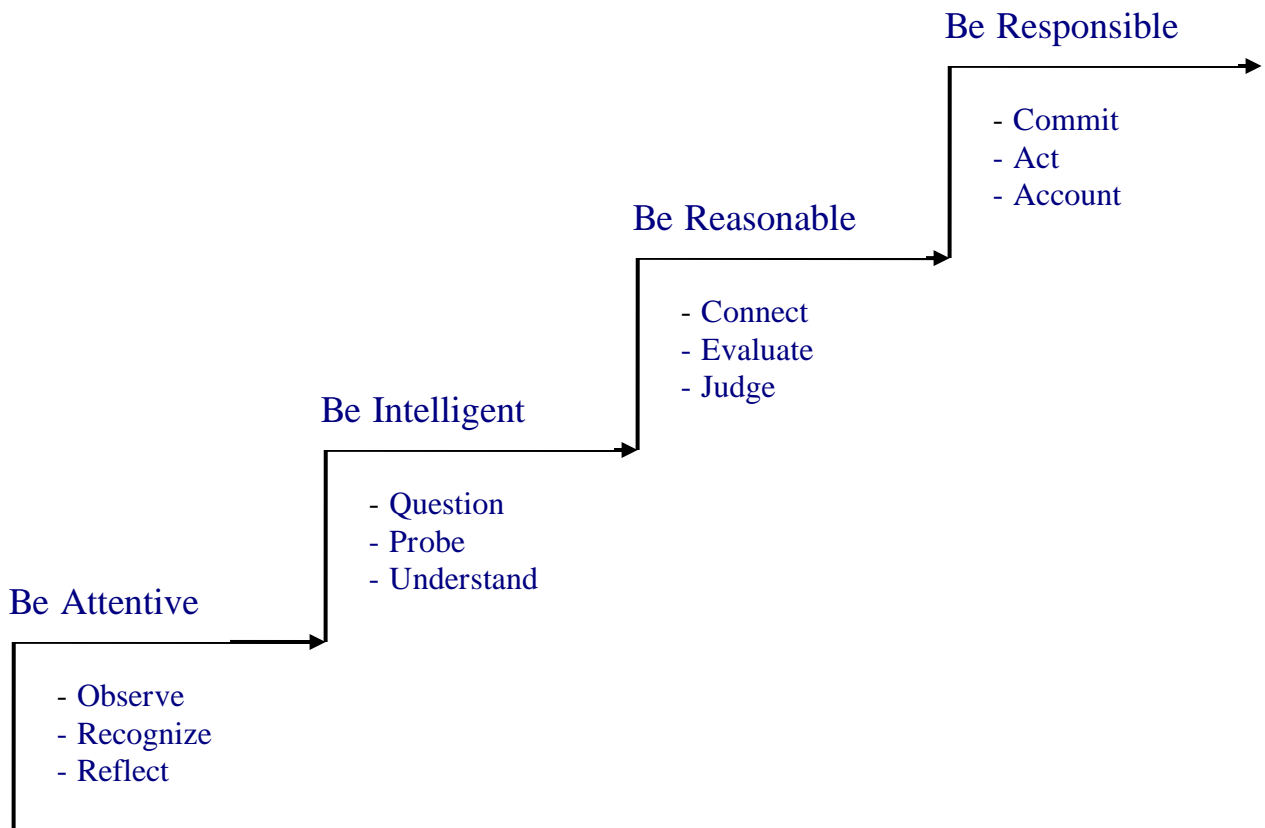
(Goethe, *Faust*, Part I, lines 1936-39)

Integration is important because we come to knowledge by disaggregation, specialization, removing pieces from the whole. The question is how do we put it back together. Lack of Integration is not an option. A requirement of effective decision making is integration—specialization in running a company or in a life will lead to destruction. Integration does not mean that we get sloppy. We have to respect the autonomy of the discipline. A certain method is proper to disciplines and the method can answer certain questions but not others. Dangers of people to beholden to their field: finance, accounting, marketing, engineering, etc. Each discipline has a lot to offer but each “ratio” has only a slice of reality. Need for humility in the discipline if a leader is build a great company. The temptation of each discipline, of each ratio, is to think that their discipline can describe all reality.

Exercise: Using Pieper’s distinction of *ratio* and *intellectus* evaluate UST’s mission statement. *Inspired by Catholic intellectual tradition, the University of St. Thomas educates students to be morally responsible leaders who think critically, act wisely and work skillfully to advance the common good.*

Can we know the good?: “Understanding has degrees in *ratio*”¹

Bernard Lonergan, a philosophy and theologian in the 20th century writes about four levels of knowing, which he describes as precepts to be attentive, to be intelligent, to be reasonable, and to be responsible. These precepts are English words that point to the internal operating norms by which anyone transcends himself or herself to see and live in reality as it is. At each stage there are degrees of accuracy, insight, distortions, etc. This process of knowing, as Mary Midgely (do you remember her from your business ethics class) explains, helps us to overcome our “crude opinions” and it is a process that entails a lot of hard work. These precepts and their related levels of knowing can be described in the following way



¹ Much of this information is taken from John Dalla Costa.

- **Experience:** How good is my observation? Am I a good listener, open, etc. Are we awake? Do we see sufferings in others? On the level of experience, our attention is pre-patterned, shifting our focus, often desultorily, among at least seven areas of interest – biological, sexual, practical, dramatic, aesthetic, intellectual, and mystical. With *attentiveness*, we open ourselves to the possibility of learning something new and being moved by it. Most information targeted to us today is unwanted—trying to sell, or spin or convince us—so we have all developed a degree of cynicism as protection against being taken in. Attentiveness is the personal choice to listen and observe, to suspend the filters. Although it sounds passive, attentiveness is an active receptivity. And it requires discipline, both to calm the restlessness of expecting sound-bite solutions, and to prevent the sense that we already know better from sabotaging our efforts to learn.
- **Understanding:** The stage of *intelligence* in Lonergan's methodology is when we question what we have attended to do I have the capacity to understand what I see and hear? Do I know what I don't know? Is there humility in my understanding—a seeking to go deeper? On the level of understanding, our intellects pursue answers to questions of why and how and what for, excluding irrelevant data and half-baked ideas. Do the facts measure up? Is the story or argument compelling? How does it relate to our own experience and learning? Does it ring true? Through continuous questioning, testing and probing, the knowledge grows deeper and more convincing. We are now not just receiving, but interacting with the learning, so we are also beginning to be changed by it.
- **Judgment:** This change multiplies during the third stage, which Lonergan calls *reasonableness*. From input and questioning, we now draw out the conclusions and implications that make sense to us as thinking and sentient beings. It is in reasonable analysis that the interconnection and interdependence of issues are creatively linked. By discerning implications we are really recognizing the underlying cause and effect. We see the whole picture, and while recognizing that it is moving and incomplete, we also understand the choices available to us. Reasonableness for Lonergan is more than rationality. As the highest capacity of human beings, reasonableness equates to wisdom. Am I paralyzed or fearful to make judgments because I don't want to be judged? On the level of judgment, our reason tests that our understanding makes sense of experience.
- **Action:** On the level of decision, our consciences make value judgments and will bother us until we conform our actions to these judgments. The final stage of development in conversion is *responsibility*. Here, the interconnection of issues is so thorough and comprehensive that it involves the self.

The interaction between knower and knowledge grows more complex with each of the stages, and now that interactivity is all-encompassing. To understand fully, to appreciate fully the consequences, compels one to act. Aristotle taught that wisdom is only wisdom in action. Responsibility is therefore expressed, not as an intellectual achievement, but in day-to-day behavior. What we know is only a prelude for what we do. And it is what we do, finally, that is most important.

Draft

Liberal and Useful Arts: The Integration of Liberal and Business Education to Educate Highly Principled Global Business Leaders

SITUATION OF FRAGMENTATION: Business students in the comprehensive Catholic university faces a series of contradictions as they maneuver between liberal and business education courses. On the one hand they may be meet an Aristotelian bias against work in general and business in particular within their liberal arts courses. The Greek language would often describe work in negative terms “not at leisure,” and thus the business major may sense that their future work in business is a second rate or tainted activity. Within their business courses they may be meet an attitude of the uselessness of liberal arts, courses that need to gotten out of the way so as to get to the really relevant courses of their business major. These contradictions will always frustrate students and faculty from participating more deeply in the mission of a Catholic university. What then is the proper relationship between your training in your major (particularly business) and your education in the liberal arts?

USEFUL (SERVILE) ARTS (Business degree programs): Your training in business should provide for you a *ratio* way of knowing a particular subject. That is, it discovers a particular side of how things work, behave or function. Skills of reading a balance sheet, calculating cost of capital, providing statistical analysis, targeting and segmenting markets, managing group dynamics, generating creative thinking, initiating problem solving techniques, mediating conflicts, and so forth are expressions of knowing as *ratio* (instrumental rationality). Such skills provide the *matter* of professional competence that has an important role in business education at a Catholic university. If Catholic schools of management fail to incorporate rigorous analytical skills necessary to run organizations, it would be as if an English department did not provide the necessary skills for a student to write a paper. Skills provide the necessary basis for a competent manager.

LIBERAL ARTS: Liberal arts has to do with the “liberation of the mind—the truth will set you free.” Liberal arts should begin to develop the act of leisure, which is an act that concerns the *whole* person, and not only a student’s career aspirations (note the experience of returning students). A liberally educated person is one with a point of view from which he or she takes in the whole world. Rather than truncating reality by only focusing on narrowly defined careerist aspirations, the liberally educated person begins to be “capable of grasping the totality of existing things” both the spiritual and the physical, both the moral and the economic, both the philosophical/theological and the practical. Liberal arts as an authentic expression of leisure is to initiate the student in “grasping the world as a whole and realizing his full potentialities as an entity meant to reach Wholeness.” A liberal education points to the reality that the world of work does not exhaustively define itself. We cannot develop fully as a functionary or worker and as nothing else. A full human existence cannot be contained within an exclusively workaday existence.

INTEGRATION OF LIBERAL (LEISURE) AND BUSINESS (WORK) EDUCATION: As a search for wholeness, liberal education, as leisure, is not an escape from the work world, but rather a time to reflect on the ultimate meaning of all that is in the world, including one’s work. It is a time not to flee reality to an ivory tower, but rather a time to open oneself to the mystery of creation including the mystery of human labor. Connecting what happens in liberal arts to what happens in one’s profession captures an essential element of an integrated life, and a necessary experience for students if one is to penetrate, in particular, the Catholic and liberal arts identity. Liberal arts is not an imposition on the professional world, or a diversion of what really matters in the world of work. Liberal arts education provides a

fuller account, a greater grasp of reality of work than a mere technical account. If students are not to be merely *trained* in the most recent fads of a profession, they must be *educated* in the first principles of their discipline which provide the foundation for a “disciplined sensitivity” to human development, and opens the student to the mystery of creation.

CATHOLIC BUSINESS SCHOOLS: As a cultural institution, Catholic business schools have responsibilities to further the culture, particularly intellectual culture. As an economic practice, they must be informed by the business environment in those habits of *ratio* so as to prepare students adequately. Its existence in two worlds should not lead to schizophrenia but to a profound integration best captured in the words of Jacques Maritain, an avid proponent of professional education at Catholic liberal arts universities and colleges:

Education, in its final and highest achievements, tends to develop the contemplative capacity of the human mind. It does so neither in order to have the mind come to a stop in the act of knowing and contemplating, nor in order to make knowledge and contemplation subservient to action, but in order that once man has reached a stage where the harmony of his inner energies has been brought to full completion, his action on the world and on the human community, and his creative power at the service of his fellow-men, may overflow from his contemplative contact with reality - both with the visible and invisible realities in the midst of which he lives and moves. (Jacques Maritain)

John Henry Newman explains that there is an abundant quality to the good, which is always overflowing and impacting what is around it.

Good is not only good, but reproductive of good; this is one of its attributes; nothing is excellent, beautiful, perfect, desirable for its own sake, but it overflows, and spreads the likeness of itself all around it. Good is prolific; it is not only good to the eye, but to the taste; it not only attracts us, but it communicates itself; it excites first our admiration and love, then our desire and our gratitude, and that, in proportion to its intenseness and fulness in particular instances. A great good will impart great good. If then the intellect is so excellent a portion of us, and its cultivation so excellent, it is not only beautiful, perfect, admirable, and noble in itself, but in a true and high sense it must be useful to the possessor and to all around him; not useful in any low, mechanical, mercantile sense, but as diffusing good, or as a blessing, or a gift, or power, or a treasure, first to the owner, then through him to the world.

For Newman, then, the good is never contained, which is why he argued for a liberal education, but not to the exclusion of professional education. Since the good is always overflowing, liberal education can inform and influence professional education. This is why for Newman, “*though the useful is not always good, the good is always useful.*” Liberal education for Newman is an act of leisure, which has the capacity to inform professional and in particular business education in such a way that its usefulness can be directed to the good. Liberal education, as leisure, has the resources to help the businessperson to integrate his work and the deepest truths of his humanity. It is a liberal education that gives the business professional time to develop, as Pieper explains, “the faculty of grasping the world as a whole and realizing his full potentialities as an entity meant to reach Wholeness.”

What Newman and others help us to see is that once a sense of wholeness, of seeing things whole, a unity of knowledge within a liberal humanistic education is removed, the education of businesspeople increasingly becomes instrumentalized and “careerized,” and the capacity to not only examine, but even to ask, what makes the useful good is lost. A university, in particular a Catholic or Christian university, if it is true to the Latin root of the term university (*universitas*), seeks to engage its members in a deepening

experience of the unity of knowledge, where each discipline participates in its own unique but interconnected way. Once this unity is severed, knowledge as wisdom is displaced for an increasing instrumental rationality (a form of *ratio*) focused on achievements and progress. Pope Benedict XVI recently warned that there is an urgent “need to rediscover the unity of knowledge and to counter the tendency to fragmentation and lack of communicability that is all too often the case in our schools!” He explained that this effort toward unity entails a complex integration of “the drive to specialization with the need to preserve the unity of knowledge,” which is not only a service to the church, but which is necessary for the unity of society.

Finally a word from Ernest Pierucci who puts this whole discussion together with greatest clarity:

Liberal education is the cultivation of the person’s capacity to apprehend the totality of existence as the gift of God’s love. Business education is the cultivation of the person’s creative capacity to respond to that gift by fostering the common good through economic activity. They are two sides of the same coin. The latter makes no sense without the former. Without the latter the full implications of the former are not seen. Liberal education and business education are a synthesis that reflects the nature of the person and society.

ACEDIA

(SLOTH/IDLENESS)

THE VICE OF LEISURE AND THE ROOT OF THE DIVIDED LIFE

From the Greek *akedia*, indifference, *a* (absence) + *kedos* (care). The sin against the Sabbath.
(“restlessness and despair are sisters”)

Definition: *Acedia* is one of the seven capital (source or spring) sins (sins from which other sins follow). If one wanted to gain deeper insight into the diseases and dysfunctions of organizational life, these sins/vices would be a good place to start. These sins and their contrary virtues are:

- pride [humility],
- greed/avarice [justice and liberality],
- lust [chastity],
- envy [brotherly love],
- gluttony [temperance],
- anger [meekness]
- *acedia*/sloth [leisure].

Dante considers these sins as offenses against love, and groups them accordingly: *Perverved Love*—Pride, Envy, Wrath/Anger; *Insufficient Love*—*Acedia*; *Excessive Love* of Earthly Goods: Avarice/Greed, Gluttony, Lust. Mohandas Gandhi described the seven deadly sins in the following way:

- *Wealth without work*
- *Pleasure without conscience*
- *Knowledge without character*
- *Commerce without morality*
- *Science without humanity*
- *Worship without sacrifice*
- *Politics without principle*

Acedia is a “deep-seated lack of calm which makes leisure impossible.” It is a restlessness that does not mean only inactivity as commonly understood, but rather, as Kierkegaard noted, a “*despairing* refusal to be oneself.” This refusal can take the form of a couch potato or a workaholic. Theologically, the person refuses “to be what God wants him to be, and that means that he does not want to be what he really, and in the ultimate sense, is” (should we say that we can be whatever we want to be?). In psychological language, the person creates a mask, a false self, that disables the real person to come through. *Acedia* results from failing to ask what things ultimately are. Instead, the person inflicted with *acedia* tends to default to personal preference, to individual choice, to market forces, “to whatever floats your boat” when important and meaningful questions arise. Such emotive and relativistic forms of logic are an intellectually lazy way to resolve important questions. It is a failure to marvel at the ordinary and to experience its mystery, which results in the modern problem of boredom. One manifestation of *acedia* is found in the denial that our lives have meaning, that we have been created and destined for a particular purpose (insufficient love).

Acedia is often translated as sloth, a laziness that is expressed in the failure of having a work-ethic or economic ambition. It is important to realize, however, that this idleness has more to do with a spiritual and intellectual laziness than physical inactivity. *Acedia* is important to understand because it points to the source of the problem and not merely to its effects, which can range from inactivity and depression

to overwork and naïve optimism. As a capital sin, *acedia* indicates where other faults such as idleness and overwork come from.

Acedia then does just not mean “idleness” as we understand it, but more accurately it means *restlessness*—the refusal to receive, which denies our Creator’s command to rest in Him who has made us. *Acedia* neglects the fundamental Judeo-Christian insight that our restless hearts are only put to rest in He who is the source of rest (Augustine) and violates the Third Commandment (Keep Holy the Sabbath--“The soul’s resting in God.” [30]) and ignores Jesus’ invitation “Come to me all who are weary and I will give you rest.” So the two principal violations of the 3rd Commandment (some have it as the 4th) are overwork and the wrong kind of leisure (consumerism).

1. *The Problem of the Overworked Careerist:* The increasing modern expression of *acedia* is “workaholic,” often found in what we call careerists, or what Pieper calls the *proletariat* (or Adam I who is alienated from Adam II). The careerist will often rally others to work harder and smarter and use the phrase “Work and don’t lose hope.” But hope in what? He will work for greater shareholder returns, larger market share, higher productivity, and even “service,” but he will have lost any sense of greater purpose for what it is all for. By refusing to hope in what he is made for (*acedia*), he refuses himself by not becoming what he was created to become—an image of God destined for the Kingdom who is called to humanize the world. For “an individual in the last stages of despair can, by reason of the natural and cultural forces in the penultimate regions of his soul, appear to others and even to himself to be an ‘optimist’. He has only to seal off the innermost chamber of his despair so radically that no cry of pain can escape to the outer world” (Pieper, *On Hope*, 49). While diligence and industriousness are important virtues for any kind of work, they become vices when these habits serve as means to escape oneself through excessive work leading him to crowd out all other dimensions of his life. *Acedia* produces boredom not in work, but in everything else but work. There is the deepest curiosity in every technical aspect of work, but a failure to wonder about herself not just as an businessperson, entrepreneur, accountant or teacher, but as a human being who is part of a larger world sharing a common destiny with others.

2. *The Problem of an Amusement Culture:* When leisure is totally restricted to entertainment and consumption, it fails to do precisely what it is supposed to do—provide a deep rest that results in peace. When people are consumed in a substantial amount of entertainment, they are far from relaxed or rested. Rather, they become restless, dis-eased, or tired. Too much sleep makes one tired, sluggish, and apathetic. Too much entertainment makes one bored, restless, and anxious. This lack of leisure results in *acedia*. “[F]or only someone who has lost the spiritual power to be at leisure can be bored” (54). All of this is not to say that entertainment is inherently bad. Rather, it is to say that this form of leisure will not provide rest by itself. Leisure understood only in terms of entertainment lacks meaning that is satisfactory to the human heart and mind. It lacks meaning, since much of it lies on the pursuit of “pleasure and the avoidance” of pain principle. Leisure understood in these terms essentially leads to boredom, an idleness which refuses to engage reality. This refusal either makes people complacent (the couch potato) or leads them to search for more exotic leisure activities or to overwork.

Leisure as silence, celebration, non-utility as the antidote for *Acedia*: So for Pieper, the opposite of *acedia* is not merely work so as to keep busy “but rather the cheerful affirmation by man of his own existence, of the world as a whole, and of God – of Love, that is, from which arises that special freshness of action, which would never be confused by anyone with any experience with the narrow activity of the ‘workaholic’”(29) (see “24-7”). Because we strive for wholeness (holiness), we must aim toward “grasping the world as a whole and realizing [our] full potentialities as an entity meant to reach wholeness.” Our life is a *participation* (not a consumption) in this wholeness, an

openness to a mystery that I cannot control or manipulate. This is why most people find amusements by themselves ultimately unsatisfactory. They are unable to satisfy that human capacity for wholeness. Amusements/entertainment do not have the capacity to put me in a place connected with mystery. Rather, when as the principal form of leisure, amusement deadens the soul, anesthetizes the mind, perpetuates restlessness and fosters self-absorption. Authentic leisure, however, as that capacity of the soul to receive the reality of the world, has a transcendent dimension to it that helps me to participate in a reality beyond myself, but in such a way that the self is ennobled. Three critical practices of leisure are the following (31ff see first handout on leisure):

1. Leisure as “non-activity,” as receptivity, as reception, as “an inner absence of preoccupation, a calm, an ability to let things go, to be quiet,” stillness, letting go (vs the refusal to receive) “be still and know that I am God” (Read 31).
 - a. Practice: Silence (meditation), Prayer (contemplation), Spiritual reading
2. Celebration: affirmation that the world is good (origins—Genesis), that we see our end and where we are going (destiny), and that we are loved and are called to love (presence)—this is true festivity (vs meaninglessness)
 - a. Practice: Sabbath, worship, funerals, weddings, religious festivals, etc.
3. Non-instrumental (vs instrumental reasoning)
 - a. Practice: Right Intention (Read 34-35)

Summary: Leisure is only possible when people are at one with themselves. This is only possible when they understand what is the meaning for their lives. This is only possible when people can celebrate “real” goodness and see God’s meaning and vocation for them. This is attained through leisure, most perfectly through worship. Hence, work becomes perfected in the perfection of leisure. Authentic leisure enables people to see how work is GOOD, just as God on the 7th day looked at his work and said “It is good.” Benedict XVI explains this connection by stating “that the biblical teaching on work finds its coronation in the commandment to rest.” To rest in God is not to escape one’s work, but rather an invitation to live out in our work “in a new way — as a consequence of a light which allows one to appreciate that this existence has divine dimensions which previously had been hidden.”

SILENCE

Only the silent hear. (J. Pieper)

“Silence is the sound that solitude makes.” (C. Michael Thompson)

Silence: to empty ourselves enough to hear a clear word.

“The wise man seeks the silence that deafens every fool” (J.M. Talbot).

“Silence is God’s first language . . . In order to hear that language, we must learn to be still and to rest in God.” (Thomas Keating, *Invitation to Love*, 90).

“Only if it is born from the silence of contemplation can our words have some value and usefulness, and not resemble the inflated discourses of the world that seek the consensus of public opinion.”
Silence purifies our words and thoughts (Benedict, XVI).

“Chances are good that without silence my actions are propelled by my disordered appetites. *With the silence my actions are propelled by my heart.*” (Haughey, 116)

Silence is a discipline that helps us to hear and to see.

“Unless we regain the art of silence and insight, the ability for non-activity, unless we substitute true leisure for our hectic amusements, we will destroy our culture--and ourselves.” (J. Pieper)

It takes a while to quite yourself down—it takes time, a reason why Sabbath is so important. “You can’t go straight from hubbub to silence to quiet. You often have to go from silence to turbulence to quiet. Then in quiet you begin to listen better because you hear from a deeper place.” (Haughey, 98)

In silence we confront our “inner emptiness” in the hope of *kenosis*, that is, of offering our emptiness to God so as to receive God’s fullness. Through silence, “Instead of controlling or managing the universe, one develops an attitude of pure receptivity” (J. Verstraeten).

If you don’t allow a little desert into this Sabbath weekend, you won’t know how thirsty you are.

“The first gift we have to offer each other this weekend is the gift of silence so that when you speak to one another you speak out of your depth. . . . If you haven’t plumbed your depths, don’t just fill in the void with words. Let the other speak to you instead.” (Haughey, 103).

Aquinas moved to silence. “It’s all straw.” (Aquinas).

“Tis better to be silent and be thought a fool, than to speak and remove all doubt” (Abraham Lincoln).

“It is hardly to be wondered at that he should lose the finer consciousness of higher powers and deeper feelings, not from any behavior in itself wrong, but from the hurry, noise, and tumult in the streets of life, that, penetrating too deep into the house of life, dazed and stupefied the silent and lonely watcher in the chamber of conscience far apart. He had no time to think or feel” (George MacDonald).

Chapter IV: Deproletarianizing the Worker

(or decareerizing the businessperson/entrepreneur/accountant)

THESIS: There has been a “monstrous momentum” of the Worker, the proletariat, the careerist, which has significantly alter Western civilization to such an extent that its spiritual and moral characteristics are being threaten (see graph pg 4). In order to deproletarize the worker or more specifically to our situation, to de-careerize the businessperson/entrepreneur/professional, space (physical, emotional, intellectual and spiritual) and time (moments in a day, week, month, year) must be provided for “un-useful work.”

PROBLEM: We need to be careful of over-investing ourselves in our work—an increasing problem for those in business and professional life today. Business people and professionals invest such an extensive amount of time and energy in their work communities that not only are their other communities such as family, church, civic, suffering from neglect, but they increasingly view themselves more as manager, vice president, engineer, etc. than a Christian, father, parishioner, etc. In an article in the *Harvard Business Review*, the Christopher Bartlett and Sumantra Ghoshal, rather than regretting this problem, accept it with open arms: “Institutions like churches, communities, even families, which once provided individuals with identity, affiliation meaning and support, are eroding. The workplace is becoming a primary means for personal fulfillment. Managers need to recognize and respond to the reality that their employees don’t just want to work for a company; they want to belong to an organization. More than providing work, companies can help give meaning to people’s lives.”

The problem with this perspective is that a community of work cannot replace other communities, especially a religious community (which is why “feast” is so important) and the family community. A corporation and the work it gives does not have resources to “give meaning to people’s lives” let alone make itself an authentic community. This will come from the culture (leisure is the basis of culture), and especially the community in the culture that is bounded by a love that helps people to love their neighbor as themselves, not simply on an occasional or instrumental basis, but as a life-long project. Yet, this ability to love, which is the basis of all authentic communities, will not occur without a restoration of transcendence, of a “receptivity,” a grace that moves us from our own particular self-interest and narrow notions of the good. We all have the inbuilt capacity to love, but many of our loves tend to be a momentary burst of good will that fades when the emotion wears off. The possibility for a community of work in a corporation remains doubtful without a strong culture that returns the larger society to a religious-moral view of the human place in the cosmos and society.

Q. DEFINING PROLETARIANISM/CAREERISM: those who are “fettered” or chained or bound to the process of work (same definition of careerist—see Lewis’ article 24/7). “To be bound to the working process is to be bound to the whole process of usefulness, and moreover, to be bound in such a way that the whole life of the working human being is consumed” (42). Process of work means the all-embracing attitude in which things are understood and used for the sake of the public need (proletariat) or for the sake of the individual’s economic and psychological gain (careerist). For the careerist the process of work, including all those leisure activities such as liberal arts education, is to serve his or her careerist goals. “‘Proletarianism’, thus understood, is perhaps a symptomatic *state of mind* common to *all* levels of society and by no means confined to the [so-called] ‘worker’ . . . so it might be asked whether we are not all of us proletarians [or careerists], consequently, ripe and ready to fall into the hands of some collective labour State [or corporation, or one’s very own company] and be at its disposal as functionaries . . . In that case, spiritual immunization against” this seductive appeal must be

sought not in the state or corporation but in leisure (culture). Like leisure, Pieper defines proletarianism as an anthropological and spiritual phenomenon, but unlike leisure, the total work mentality of the proletarian is a disease that corrupts rather than nourishes the soul. Yet, this spiritual disease is often caused by external pressures, although ultimately it resides in the soul.

Q. WHAT ARE THE CAUSES FOR BEING A PROLETARIAT OR CAREERIST?

1) Economic coercion (external): lack of property ownership, particularly productive property and sub-living wages (two major issues we will examine later in the course) (42). The person who “has nothing but his work,” that is, no property, no stored up wealth, will always be forced to sell his working-power” (42). The two sources of income for people are their labor and their capital/property. Labor without capital creates greater instability.

2) State/Corporate coercion (external): Particularly for careerist, the pressure to perform within the corporation creates conditions of longer work hours.

3) Spiritual impoverishment (internal) often caused by cultural corruption “in this context everyone whose life is completely filled by his work (in this special sense of the word work) is a proletarian because his life has shrunk inwardly, and contracted, with the result that he can no longer act significantly outside his work, and perhaps can no longer even conceive of such a thing” (43).

The three are often interrelated with each other—“The total-working state [or corporation] needs the spiritually impoverished functionary, while such a person is inclined to see and embrace an ideal of a fulfilled life in the total ‘use’ made of his ‘services’” (43). It has been reported that McKinsey’s HR strategy (for companies like Enron) is to “hire insecure people with high IQs.” The insecurity will guarantee high degree of identity with the career and the IQ will enable the skill and knowledge necessary to guarantee results.

Q. HOW DO YOU DEPROLETARIZE THE WORKER?

1. Pay Just Wages and build up a wide distribution of property/capital: a wide distribution of property distributes rather than concentrates economic power.

2. Limit the State and the Corporation:

3. Have a Robust Culture that has a profound and deep notion of leisure that is not instrumental to the political or the economic. Numbers 1 and 2 above create the conditions to deproletarize the worker, but it is only a culture that has leisure as its basis that can actually lead the person out of a proletarian existence. Only a culture with an understanding of leisure that can simultaneously enlarge one’s scope of life beyond the confines of useful work (separation) and transform the meaning of work to a vocation can deproletarize the person. In other words, have an understanding of leisure that can stand on its own and not be instrumentalized to work, such as “sharpening the saw” is critical to society that allows the person to flourish.

But not any old form of leisure will do. Leisure must also have a quality that it is able to engage work (see pg 46 on Catholic social thought and its relationship to the honorarium/wage and liberal/servile distinctions). For example, liberal education as leisure must be able to engage with the “servile arts” (professional education) (47) in such a way that work can be understood as a vocation or calling that goes beyond job and career. In order for one to have a vocation at work, it is important that at least 3 conditions are met: 1) paying a living wage to acquire property and in particular productive property—the means of production; 2) limiting the power of the state and the market (WallStreet investors, the coercion of customers, etc.); 3) overcoming the inner impoverishment of the individual, an impoverishment that comes from either a distortion of leisure or lack of leisure. Liberal education fosters this 3rd characteristic, which prevents work from taking over, thus the proletarianization of everyone, and it creates the conditions for one to see the importance of work where the wage is seen as an honorarium (work as non-exhaustive—46), where work is not only an objective activity but a subjective one as well, etc.

This solution to deproletarianize the worker brings us back to the main question of Pieper's book: "With what kind of activity is one to occupy his leisure?" Not any kind of leisure will do. The forms of leisure to deal with are: liberal arts, contemplation, spiritual life, feasts/celebrations/liturgy—forms that help us to remember who we were created to be. And as we will see in chapter V, at the heart of leisure is the feast, and at the heart of the feast is the religious impulse. What is the one "Institution" that forbids useful activity on particular days so as "to prepare . . . a sphere for a non-proletarian existence?" (47) The church, synagogue and other religious institutions are crucial to this authentic understanding of leisure. Without them, there is little chance the culture, such as families and education, will be able to do this on their own.

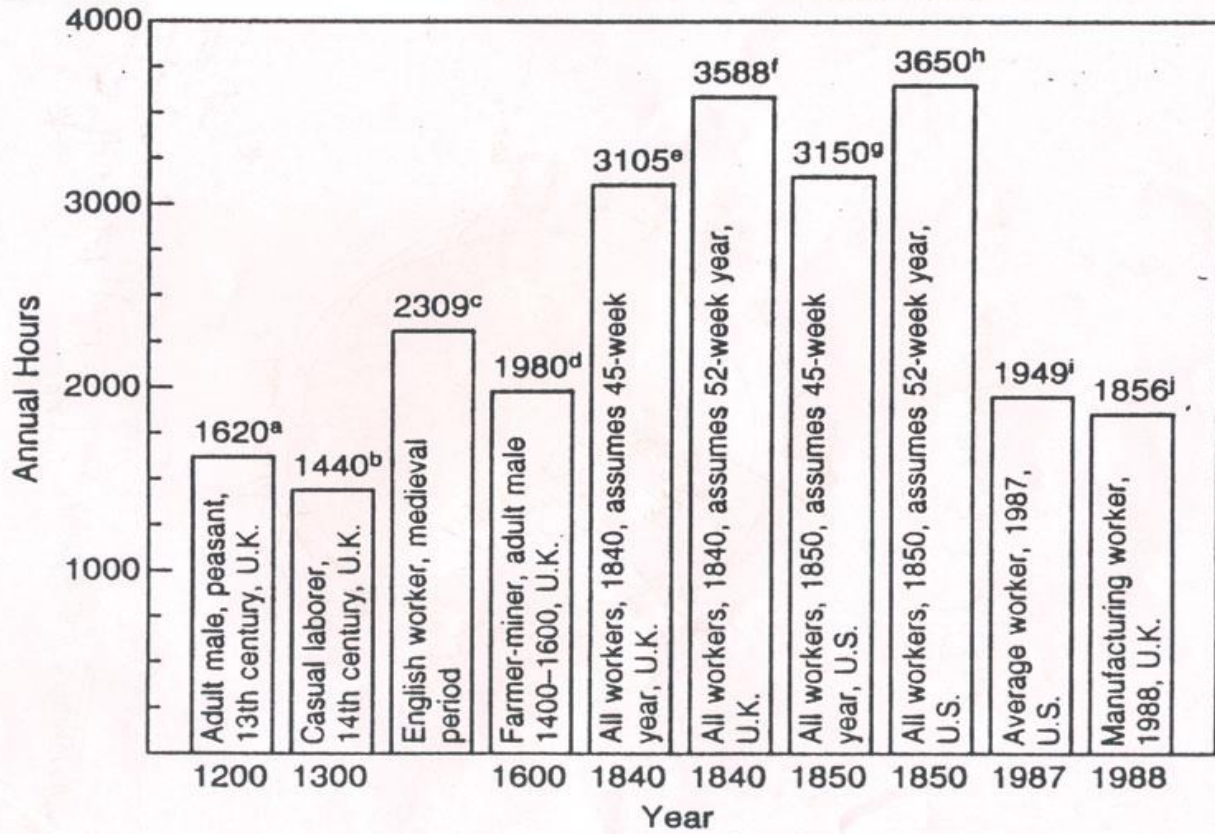
Note how Pieper is trying to get at the internal dimension of leisure and the vision that it fosters of how we "see" ourselves and how we "see" the world. This is why the following quote makes sense: "The most important change that people can make is to change their way of looking at the world. We can change studies, jobs, neighborhoods, even countries and continents and still remain as we always were. But change our fundamental angle of vision and everything changes – our priorities, our values, our judgments, our pursuits. Again and again, in the history of religion, this total upheaval in the imagination has marked the beginning of a new life... a turning of the heart, a 'metanoia' by which men see with new eyes and understand with new minds and turn their energies to new ways of living" (Barbara Ward, 47).

People indeed have to see with new eyes and understand with new minds before they can truly turn to new ways of living. The question before us is how do we see? Do we see things whole or merely as disconnected parts? What will allow us to see things holistically, deeply, profoundly, spiritually, morally? (leisure) "In the fullest sense of the word spirituality [leisure] is not an alienation from the world, but an inner activity which relates us to and reconnects us with reality in its process of becoming (cf. the original meaning of religion : re-ligare, reconnecting). In this regard it contributes to overcoming the syndrome of disconnection and objectivization which is typical for modernity, its process of differentiation and the types of instrumental rationality that are the typical expressions of it" (Verstraeten).

HOW IS THE PROLETARIAT LIKE THE CAREERIST?

- a)* Total work mentality
- b)* Spiritual impoverishment (no interior life)
- c)* Instrumentalism (instrumental rationality)

Eight Centuries of Annual Hours



THE WAGE AND HONORARIUM

SUBJECTIVE DIMENSION OF WORK AND A JUST WAGE

Introduction: Two diametrically opposed strategies are going on in this chapter concerning the class problem.

- Proletarianizing/Careerizing of Existence: to solve the class problem make everyone workers, make everything economic/political—and instrumentalize all leisure (eliminate the elitist class) to work. Make everyone proletariats/careerists.
 - Careerist Expression: “In the end, every individual extracts the most basic sense of purpose from the personal fulfillment he or she derives from being part of an organization. Creating that sense of fulfillment is the third challenge senior managers face as they strive to develop an energizing corporate purpose. Institutions like churches, communities, even families, which once provided individuals with identity, affiliation meaning and support, are eroding. The workplace is becoming a primary means for personal fulfillment. Managers need to recognize and respond to the reality that their employees don’t just want to work for a company; they want to belong to an organization. More than providing work, companies can help give meaning to people’s lives” (Bartlett and Ghoshal, *Harvard Business Review*).
- Drive leisure, liberal arts deep into work, wages and the useful arts (business education) so as to come to a profound integration of what is truly human.

Pieper is arguing for the second strategy. He gives an example of how this would be done by distinguishing the difference between Wage and Honorarium, which runs parallel to servile and liberal arts, and work and leisure, and then reconnects these pairs in a profound integration (what he does not do for us is provide the implications). Just as useful arts has dignity and meaning through liberal arts (leisure), so to does a wage have dignity and meaning through the ideal of an honorarium (sublation).

Example of Remuneration: In discussions concerning labor markets, the assumption is that when markets are operating at equilibrium the exchange between labor given and wage remunerated is equivalent. There is an objective criterion of supply and demand that provides the status of what is called equilibrium (subliving and superstar wages are legitimate so long as they are market wages). What Pieper is arguing, and what the subjective dimension of work makes clear, is that pay is actually *incommensurable* with the work done, that is, pay can never exhaust the work done, since something more is happening in the exchange between the wage and the work. There is subjective change occurring in the work, which both the employer and the employee need to take heed of. As Pieper explains, the fundamental theological insight of the social doctrine of Christianity on what characterizes a just wage is the following: *work can never be reduced to the pay given, that is, the wage given can never fully account for the labor done, precisely because work is always more than its economic output or instrumental value.* In Pieper’s words, “an incommensurability exists between performance [work] and recompense [pay], and that the performance cannot ‘really’ be recompensed.” The objective achievements and accomplishments cannot exhaust the meaning of the action. Work is always *more* than shareholder value, market value, etc. This “something more” can be described in terms of its *subjective dimension*—work not only changes objects, but it also changes the subject who does the work—and its *transcendent dimension*—through our work, we participate in the ongoing work of the Creator.

That is why it is better to understand the exchange of pay between an employee and employer in terms of an *honorarium* rather than a wage. Pay is not simply a means to better the strategic position of the

firm nor is it to be understood as simply a motivator. It's primarily a moral relationship, which is why the Christian tradition, and in particular the Catholic social tradition speaks in terms of a "just wage," which has three dimensions, living (need), equitable (contribution), and sustainable (economic order).

In a similar way, servile or useful arts (such as a business, engineering or journalism major) can never exhaust the meaning of liberal arts. In other words, liberal arts can never be justified by useful arts, just as one's work cannot be exhausted by the money exchanged. When people work they leave an unrepeatable imprint that images the creative activity of God. There is no price that can be an adequate recompense for this. Again in another similar fashion, we learn that in the liberal arts knowledge can never be reduced to *ratio*. Knowledge as *intellectus*, as insight and intuition can never be reduced to *ratio*.

Because work, wages, knowledge, education, etc. are *human actions* there will always be a spiritual/transcendent content to them that must be taken into consideration if we are to understand them. To recognize this transcendent character is to recognize the dignity of those who do the work, and prevents the trivialization of work and education to a mere markets or techniques. Entrepreneurs, accountants, human resource managers, etc. honor employees as well as themselves when they take seriously the subjective dimension of work and pay wages that are just. Again, in a similar way, knowledge, in one's university education, in order to humanize in its most profound sense, must foster a capacity to receive the reality of world. This can only be done if liberal arts is not instrumentalized to careers.

Note: The logic between Stalin the communist and a free market capitalist seem oddly similar: pay people according to the work done, whether it is the state or market determining it, not according to the needs of the worker. Stalin was a great fan of Frederick Taylor whose scientific management was extremely influential in how American businesses organized themselves.

The notion of an honorarium attempts to "extend the character of 'liberal art' deep down into every human action." One's pay cannot be completely instrumentalize to the needs of the corporation or the state. There is something about one's pay that is not measurable or justified by some further useful end.

Liberal arts cannot be put at the disposal of useful ends, unlike servile arts which serve or make use of something outside of work (useful activity (understood instrumentally) of which the purpose of the activity is not found in itself).

Implementation of a just wage: need, contribution and sustainability.

THE CENTRALITY OF LEISURE: FEAST/CELEBRATION AS WORSHIP

“To have joy in anything, one must approve everything” (Nietzsche).

“Culture lives on religion through divine worship. . . [where] man regains his true worth, and recovers his upright posture.”

Can we have a true feast, celebration or leisure without divine worship? Can we have a flourishing culture without God? And can we really have a just economic and political world without leisure understood at its core as worship? Can we understand our work without understanding true life-giving leisure? Of course we can, says the contemporary world, so long as we are balanced, moderate, careful, etc. According to Pieper and the Christian tradition that he is articulating, the answer is clearly no. In this chapter, we come to the climax of Pieper’s argument in understanding leisure as the basis of culture.

To provide some context to this, Tracy Rowland writes the following: “In his book “The Spirit of the Liturgy,” Benedict made the point that the sole purpose -- not the major purpose, but the sole purpose -- for the liberation of the Jews from Pharaoh was that God wanted them to be able to worship according to his prescriptions. Thus, I would say that for Benedict the most important question about any culture is, where does liturgy stand within this culture? Is it the highest good? Are we dealing with a liturgical city? Or are we dealing with a culture which is driven by economic factors? Who are the gods of this culture? What is the dominant vision of the human person? How are the sick and vulnerable treated? Concretely, it is of little benefit to Christians to live in a culture where any kind of liturgical expression is permitted, if, like the Jews under Pharaoh, they are being forced to work like slaves just to provide shelter and food for their families and have no time for prayer and leisure, that is, no time for God, in lives dominated by the quest for physical survival. In the same work, Benedict said that law and ethics do not hold together when they are not anchored in the liturgical center and inspired by it. He also made the point that every society has its cults; even the decidedly atheistic, materialistic systems create their own forms of cult. He comes very close to the position of scholars such as Catherine Pickstock and William T. Cavanaugh who have argued that in contemporary Western society the market has replaced the Eucharist as our object of adoration. This is not to say that he is against the idea of a market per se, but my judgment is that he is against making market competition the underlying, infrastructural dynamic of a culture. Karl Polanyi expressed the position well when he wrote that a “natural order” is one in which the economy is embedded in social relations, rather than one in which social relations are embedded in the economic system, making society a mere adjunct to the market. By making the test that of the place and nature of liturgy within a culture Benedict is also taking a very Augustinian position. Augustine would say that what we adore is a sign of what we love, and what we love is a declaration of our membership card of one of the two cities -- the city of God or the city of Man.

Cult, Culture and Cultivation: Culture means to cultivate, to tend and till. Culture is that sphere that sustains and makes society healthy, that humanizes the economic and political spheres. Culture does this by both limiting and illuminating the meaning of these spheres. The basis to any culture is its leisure. Leisure, for Pieper, is that power that has capacity to both limit economic and political forces and to direct these forces to the common good. This power of leisure lies in its ability to create the conditions of the soul that fosters the capacity to perceive the world as a created and redeemed reality. This is only possible through contemplation, silence and ultimately through communal worship (Sabbath), the heart of a festival, “the most festive of festivals”—the cult. At the heart of any culture, is religion, where the cult, the worship is expressed. Why is this the case for Pieper? A festival is a good time! What makes *time good*? The key to what is good is what is human. The celebratory dimension of a festival is the time in which we take *to see* and to affirm our end, which penetrates ordinary reality. A feast is the celebration that creation is good by affirming the Source of this goodness. “To celebrate a festival means: to live out, for some special occasion and in an uncommon manner, the universal assent to the world as a whole.” A feast must repeat the original affirmation of the world, “It is very good.” This is precisely what worship does. For Pieper, this is done in a way that is relaxed, effortless, and non-functionary.

The heart of the festival is a relationship of love. “For man cannot have the experience of *receiving* what is loved, unless the world and existence as a whole represent something good and therefore

beloved to him. . . . Whoever refuses assent to reality as a whole, no matter how well off he may be, is by that fact incapacitated for either joy or festivity. Festivity is impossible to the nay-sayer. The more money he has, and above all the more leisure, the more desperate is the impossibility to him. . . . Festivity lives on **affirmation**. . . . [and] there can be no more radical assent to the world than the praise of God.” This is why an important aspect of the feast is Joy: the response of a lover *receiving* what she loves--should be distinct from nervous laughter or forced fun. This is why festivities should begin with liturgy so as to signify the affirmation of reality as created and redeemed.

This Christian notion of festival competes with an increasingly *instrumental* or utilitarian notion of feast. The feast day in the world of “total labor” is the break from work for the sake of work (Labor Day). One rests so as to be more productive at work. The feast day is subordinated to work. No longer is the feast or any leisure justify on its own merits, but on the amount of utility it provides. Yet, religious feast days, such as Christmas or Easter, exist not to give us breaks from work, but to participate more deeply in life of God’s self-revelation. Often our restlessness or boredom (*acedia*) at church results from seeing liturgy as another form of entertainment. “Mere time-killing and boredom gain ground, which are directly related to the absence of leisure, for only someone who has lost the spiritual power to be at leisure can be bored” (54). It is this lack of leisure that prevents us from giving ourselves, from sacrifice, to that which will give us rest. To say that “I am bored” reveals more about me than about the situation.

Festivities become distorted then when we see them not as an **end** but simply as a **means** to our particular interests. For example, the couple who focuses on the wedding reception, but ignores the worship and sacramental experience of marriage. The marriage celebration becomes more of an “amusement” rather than an affirmation of God’s love in which the couple participates (see 57 on the Muses). How much time is devoted to the meaning of the marriage, that is, time *to see* the essence of marriage, all of which cannot be fully comprehended, but which can orient us toward Love itself? For Pieper, one can only affirm festively if there is a Creator and the best festival is the ritual one where one praises God.

Two Crucial Elements to a Festival, to authentic Worship: Celebration and Sacrifice.

A. The Christian Incarnational/Sacramental Element of the Celebration: In a festival, we see things in ways we have never seen before, which points to the contemplative dimension of a festival. Think about a wedding (sacrament), birth (baptism), death (funeral--the Irish really celebrate death--this does not mean that festivities are always fun), Sunday service/mass, Christmas, Good Friday, and Easter as well as other feast days--they are celebrations precisely because they help us participate more deeply in a way of seeing the world. Yet, Christmas, Easter, Memorial Day , etc “cannot be celebrated festively unless the celebrant community still draws glory and exaltation from the past, not merely as reflected history, but by virtue of a historical reality *still operative in the present*. If the Incarnation of God is no longer understood as an event that directly concerns the present lives of men, it becomes impossible, even absurd, to celebrate” festively since there is no reality on which to call something good beyond our own perception or opinion (see *On the Waterfront*).

B. Sacrifice/Gift—What do we give our lives to? And do we give ourselves away too cheaply?: Pieper explains that divine worship is where our real wealth (abundance or overflow) resides. “Wealth” stems from the Middle English *welthe*, an extended form of *weal*, implying “condition or state of well being.” What makes us well will depend upon how we *respond* to the goodness of the world. The answer for Pieper and the Christian tradition resides in our ability to give of ourselves—to sacrifice. *A person “cannot fully find himself except through a sincere gift of himself” (Gaudium et spes)*. This is why sacrifice, a voluntary offering freely given, has always been a critical part of religion

and its celebratory acts. The liturgy is not only a celebration, but also a sacrifice. Sacrifice is the living heart of worship, the free act of self-donation. The festival, which is a celebration of goodness of this world, has its heart, in sacrifice. The authentic festival is one that taps the nature of who we are, namely, that our fulfillment is related to what we *give* ourselves to, to what we sacrifice ourselves to. For it is only in giving that one receives. What an authentic feast makes clear, and what worship orients us toward, is that our sacrifice is given to that which is of most “worth.” For too often we give ourselves away too cheaply. We misplace our inherent desire to give of ourselves, and devote ourselves to objects and persons who should not and cannot handle our self-gift (idolatry): to work, to sport, to consumption/amusement, to spouse, and so forth. This is why “culture lives on worship. . . . ‘in festive consort with the gods,’ man regains his true worth, and recovers his upright posture” (57).

The paradox of sacrifice, of what we give, is faced at death, namely, we can only take those things we have given and those things we have hoarded remain. Or as Jesus explains, he who gains his life loses it and he who *gives* his life gains it. As God has shared with us, so we share with others. If, however, we fail to share God’s gifts, our resources, our talents our very selves, the gifts given corrupt the gift holder. What many cultures recognize, we cannot develop in any integral way unless we give back the gifts that have been given to us. It is simply the way we are made. Marriage, for example, is somewhat inconceivable without this notion of sacrifice, since our efforts, somewhere along the way, will always be seen as unequal.

Pieper’s Radical Claims in Chapter V:

1. The heart of leisure is the festival;
2. The most festive form that festivity can possibly take is worship—the radical assent to the world that it is created and redeemed by God (an uncomfortable claim since it does reduce religion to a private sphere of opinion and emotional preference, 50). “Culture lives on ‘worship’” (57), since it is in worship where we are refreshed and re-created regaining our true worth as persons. It is the place where we are most profoundly reminded of who we are.
3. There can be no deadlier more ruthless destruction of festivity [and culture] than the refusal of ritual praise by replacing it with amusements, games, sport, circuses [Gladiator, 53], casinos, false festivities (labor day, Brutus Festival, 51, etc.). Without worship to keep alive the affirmation of the inherent goodness of creation, work becomes “a bare, hopeless, effort, . . . without inner satisfaction” [54-55], since it is in worship, leisure, that “man regains his true worth” [57]. Without authentic worship, work can become its own “cult” as expressed through the total work mentality [55].
4. Worship, festivity, the Sabbath is not an escape from work. In a paradoxical manner, it is only in our detachment, “withdrawal” (60) from work that we see our deepest meaning of work. Benedict XVI explains this connection by stating “that the biblical teaching on work finds its coronation in the commandment to rest.” To rest in God is not to escape one’s work, but rather an invitation to live out in our work “in a new way—as a consequence of a light which allows one to appreciate that this existence has divine dimensions which previously had been hidden.” Worship, particularly in terms of its sacramental meaning, is not an escape from the world, “rather it is the arrival at a vantage point from which we can see more deeply into the reality of the world.” This *sacramental/incarnational* view of worship reveals that spirit pervades materiality, grace perfects nature, faith informs reason and worship makes one’s work holy, which is why from a Christian, and in particular, a Catholic perspective, the Eucharist is the most profound expression of Sabbath since it is where we see most deeply and most profoundly “the work of humans” the bread and wine are transformed into the real

presence, a presence that has the power to redeem the world (see *On the Waterfront*: read pg 60). When Mother Teresa first went to Calcutta, she described her work not in terms of bringing Christ to the poor in Calcutta, but opening her eyes to see that Christ was already there. Where most people only saw despair, she saw Christ's love reflected in the poor, because she saw Christ in the Eucharist. In a similar way, when we go to work whether in a police station, a school, a small business, government office or a major corporation, we do not bring God into work; rather, God is already in our work. The question for us is whether we have the eyes to see God at work in our work? We live in a culture that makes it very difficult to see Christ's real presence in our work, a culture that not only fosters distinctions but divisions and walls between public and private, spirit and matter, faith and work, church and state, body and soul, and so forth. These distinctions privatize religion by eliminating its public significance.

5. Finally, that our ability to be authentically human depends upon this festivity, this worship, which is a recognition that the human cannot save itself. And today, in this age, we are drawing down upon the moral capital that has been built up by a culture that understood leisure. Today, our total work world, a world of careerism, a highly technological culture, is depleting the moral capital of culture (55-56), since it fails to make space and time for leisure.

Conclusion: What do we do? (57)

- 1) Practice Receptivity (over achievement): The first thing to do is to un-do, to do no-thing, to receive, to accept grace. "In the effort to regain a space of true leisure, to bring about a fundamentally correct attitude and 'exercise leisure,' . . . consists in the fact that the ultimate root of leisure lies outside the range of our responsible, voluntary action. The fullest harmony with the world, to be precise, cannot come about on the basis of a voluntary decision" (58). It's about "receiving" not achievement.
- 2) Practice Right Intention (over instrumental rationality or "logical confusion"): From this *receiving* we begin to see the world as it is, rather than only what we can get from it. Leisure cannot be done for the sake of other goods namely good health, family stability, etc. It must be done for its own sake. What is the ultimate justification of leisure? "not in order to" (58) not even to save our culture. "The celebration of God's praises cannot be realized unless it takes place for its own sake. But this—the most noble form of harmony with the world as a whole—is the deepest source of leisure." (58) Authentic leisure will more often than not *result* in healthier and happier lives, but if it is *intended* for this reason, one instrumentalizes the relationship with God that leisure offers.
 - To do the right deed for the wrong reason is the greatest treason (T.S. Eliot).
- 3) Practice the Liberal Arts (over careerism): Education
- 4) Practice Silence (over the drunken monkey): Prayer
- 5) Practice the Sabbath (over consumerism): Worship
- 6) Practice going to the margins (over self-indulgence).

"If we don't get leisure right, we won't get work right; if we don't get the Sabbath right, we won't get Monday right; if we don't get the culture right, we won't get the economy right." While we are

born to work, we are destined for an “endless day of celebration” [60].

SPIRITUALITY OF WORK AND TIME

“All days are present now. This moment contains all moments” (C.S. Lewis).

Financial Time (*Chronos*): *Time is money.* When we think of time, we frame our understanding around three moments: past, present and future. While we don't often articulate this understanding, we tend to see time only in terms of chronology or as the Greeks put it *chronos*. Time is linear. We understand time as clock time. Time passes us by. The past is past, the present is now and the future is yet to be. These are three distinct moments separate by linear reality of the clock. This is what we might call a materialist notion of time. The values of *chronos* time are efficiency and productivity—to squeeze as much utility from time as possible (one expression of this found in the work of Frederick Taylor). Financial time formulas are based on this notion of time (net present value, opportunity cost). *Chronos* is a mechanical notion of time. While these formulas are critical to understanding the economics of time, they do not exhaust our understanding of time. (Here one should reflect for a moment how one's education and profession formed an understanding of time). The concept of *ratio* would be relevant here. (Historical measures of a business—income statement, balance sheet—moments of the past. Future measures of a business—projected cash flows, valuations, etc.)

Spiritual Time (*Kairos*): If God who knows no time, no past, present or future, is present in history in time, then time cannot be merely *chronos*. The past is not simply an historical object, a given quantity to be parsed by the community; nor is the future Kingdom something simply to be awaited patiently as we muddle through history. Within a spiritual, incarnational or sacramental view of the world, time is also *karios*, where past and future simultaneously converge in the present; where one 'sees' the divine in the human, the infinite in the finite, the spiritual in the material, the transcendent in the immanent, the sacred in the secular, grace in nature, the eternal in the historical. *Kairos* then is time perceived as significant and demanding a response--pregnant with meaning with both future and past present in the now (*intellectus, leisure, experience of timelessness—time stands still, death of a loved one, etc.*). Pieper states that “the ancients compared *ratio* with time [*chronos*], the *intellectus* with the 'always now' of eternity [*kairos*].

Examen: It is in light of this understanding of time, that we examine the past, because the past is in the present. Kathleen Caveny in an article on time and billable hours within the profession of law states “Retrospection facilitates integration, encourages the articulation of a rich self-awareness that encompasses and interrelates the past, present, and projected future. Self-integration obviously does not require that every element in the past be uncritically affirmed; it does demand that such elements be identified, so that they take their proper place in an individual's own account of who he or she is today. In contrast, from the perspective of the view of time embedded in [the notion that] the past is essentially dead; it has disappeared into unreality unless it has a specific causal role to play with respect to some possible future event [contrast with the subjective dimension of work] (Kaveny).

A Judeo-Christian understanding of time explicitly acknowledges the possibility of empowerment and self-determination. Unlike the mundane fatalism experienced by . . . [people] who believe themselves to have no options, . . . *Chronos* (the span of time running from creation to final judgment) is regularly punctuated by *Kairos* (a moment of decision or a turning point). [horizontal line is *chronos, ratio* and the vertical line is *kairos, intellectus*]. Not only do moments of *kairos* involve change, they can sometimes involve a total reversal of direction [see *The Great Divorce*]. The story of St. Paul is the most striking example of the radical possibility for change embedded in the Church's view of time; his vision on the road to Damascus converted him from one of the

most zealous persecutors of the fledgling Christian community to one of its most tireless defenders. While Paul's conversion was more or less instantaneous, Augustine's extrication from a life ensnared to sexual pleasure, professional fame, and intellectual error was long and tortured, encompassing more than one episode of indecision and backsliding.

Time (History)	Space (Nature)
Karios	Chronos
Being	Having/Doing
Leisure	Work
Subject	Object
Give (Share)	Own (Control)
Spiritual (No-thing)	Material (Thinghood)
Important	Urgent

Liberal Arts	Accounting
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