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Acedia and the Economy: The Proper Work of Wayfarers

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INTRODUCTION

Virtues are ethically admirable qualities of character and thinking about virtue goes back to the beginning of moral philosophy. The appeal of this approach to framing the moral life is that not only does virtue enable a person to act rightly, but choosing the good makes the acting person good. Virtues are stable dispositions to do good, qualities by which we become good as persons. Using virtue to conceptualize proper economic conduct is valuable because action arises out of the interior freedom of the human person not from external compulsion. The virtuous person reliably performs excellent actions easily and joyfully.

Virtues are opposed by vices, however. Human beings are capable of development in virtue but also of moral malformation. Thus, while virtue merits study so do the accompanying vices. Why do we fall short morally and what shape does the failure to achieve virtue take? What keeps us from savoring what is right?

This study looks at the applicability of *acedia*, or sloth, one of the seven capital vices, to the world of work in the 21st Century. Evelyn Waugh called *acedia* the “besetting sin of our age.”¹ Jean-Charles Nault’s study of *acedia*², refers to it as the unnamed evil of our times. Clearly for these authors *acedia* is a moral failing of contemporary relevance and serious importance.

The paper is structured by first of all retrieving Saint Thomas Aquinas’ understanding of *acedia* as he presents it in his masterwork the *Summa Theologiae*.³ What is the nature of *acedia* according to Aquinas? What are the other vices Aquinas identifies as arising from *acedia*? Next, the forms that *acedia* takes in contemporary society are examined. What in the culture exhibits *acedia* and what in the culture encourages it? Considering these questions allows the inquiry of the impact of *acedia* on the economy to proceed. How does *acedia* explain or account for current economic reality? Finally, possible remedies for *acedia* are investigated. In Aquinas’ moral theology *acedia* is a vice opposed to the theological virtue of charity. How should charity inform the work to be done today by people on their way to God, the last end of their happiness?

Studying *acedia* gets us to consider anew what is essential in human existence and also presents an opportunity for a profound reflection on integral

¹ As quoted in Daniel McInerny, “Sloth: The Besetting Sin of the Age?,” *Logos 12* (2009): 38.

² Jean-Charles Nault, *The Noonday Devil: Acedia, the Unnamed Evil of Our Times* (San Francisco: Ignatius Press, 2015).

³ St. Thomas Aquinas, *Summa Theologiae, 5 Volumes*, trans. Fathers of the English Dominican Province (New York: Benzinger Brothers, 1948). (Original translation, 1911). Work completed 1265–1273. [ST. in text]

human development, a central pillar of Catholic social thought. It is evident that we ignore *acedia* and its effects to our great detriment.

CHARITY AND *ACEDIA*

For we are called wayfarers by reason of our being on the way to God, Who is the last end of our happiness.⁴

In 1141 A.D. Hugh of St. Victor compiled a definitive list of capital vices—pride, gluttony, lust, avarice, *acedia* (sloth or spiritual apathy), envy, wrath. Saint Thomas Aquinas used this list to structure his moral theology while mistakenly attributing the categorization to St. Gregory.

For Aquinas, a vice is designated as capital (Latin: *caput*, head) because it “easily gives rise to others as being their final cause.”⁵ Thus capital vices serve as the head or source of other vices. Capital vices do this, they serve as “fonts”⁶ of vice, by the end they focus on. Certain offspring vices naturally arise to assist in attaining the end-like good the capital vice pursues. Aquinas uses a military metaphor to drive home the idea. “Capital sins [vices] are commanders, and the sins [vices] arising from capital sins [vices] are the army.”⁷

Except for a few works⁸, *acedia* has become a forgotten topic of ethical reflection. The phenomenon does not cease to exist because it is being ignored,

⁴ St Thomas Aquinas, *Summa Theologiae* (ST. II-II, q.24, a.4).

⁵ *Ibid.*, (ST. II-II, q.35, a.4).

⁶ St. Thomas Aquinas, *On Evil*, trans. Richard Regan (Oxford: Oxford University Press, 2003) (Originally prepared for publication early 1270s) (q. 8, a.1).

⁷ *Ibid.*

⁸ Besides the article by McInerney and the book by Nault already cited other recent publications include: Owen Anderson, “Without Purpose: Modernity and the Loss of Final Causes,” *Heythrop Journal*, *LI*, (2010): 401–416; Robert C. Bartlett, “Souls Without Longing,” *Public Interest* Winter, (2003): 101–114.; Benedict XVI, *The Yes of Jesus Christ: Spiritual Exercises in Faith, Hope, and Love* (New York: Crossroad Publishing Company, 1991).; William J. Bennett, “Revolt Against God: America’s Spiritual Despair,” *Policy Review* 67 (1994). Retrieved from <http://search.proquest.com/docview/216427869?accountid=12063>; Rebecca Konyndyk DeYoung, “Resistance to the Demands of Love: Aquinas on the Vice of Acedia,” *The Thomist* 68 (2004): 173–204.; Rebecca Konyndyk DeYoung, *Glittering Vices: A New Look at the Seven Deadly Sins and Their Remedies* (Grand Rapids: Brazos Press, 2009).; Rebecca Konyndyk DeYoung, “The Vice of Sloth: Some Historical Reflections on Laziness, Effort, and Resistance to the Demands of Love,” in *Virtues and Their Vices*, ed. Kevin Timpe and Craig A. Boyd (Oxford: Oxford University Press, 2014), 177–198.; Rebecca Konyndyk DeYoung, “The Roots of Despair,” *Res Philosophica* 92 (2015): 829–854.; Michael Hanby, “The Culture of Death, the Ontology of Boredom, and the Resistance of Joy,” *Communio* 31 (2004): 181–199.; Reinhard Hütter, “Pornography and Acedia,” *Nova et Vetera* 10 (2012): 901–907.; Michael Keating, “The Strange

however. An exploration of *acedia* and its daughters in contemporary commercial society is warranted by our current spiritual condition.

What then is meant by *acedia*? In asking this question it must be noted that the words typically used to translate the term are inadequate to capture the deep reality of this capital vice. Sloth, the most common referent, has seen its meaning reduced to laziness, and while *acedia* does result in a weariness of work, mere idleness does not capture the full spiritual reality of the vice. Similarly, *acedia* is behind melancholy, boredom, depression in many instances, but it cannot be reduced to those states of being.

Acedia comes from the Greek *akēdia*. The word means, “lack of care.” As a theological vice, *acedia* refers to a lack of care given to one’s spiritual life. It is not just any kind of carelessness or indifference, but a lack of concern about one’s salvation, about the state of one’s soul. What distinguishes *acedia* or sloth is a refusal to work “at our heavenly task.”⁹

Saint Thomas Aquinas examines *acedia* directly in question 35 of the *Secunda Secundae* of his masterwork the *Summa Theologiae* and in question 11 of his *De Malo* (Disputed Questions on Evil.). Looking closely at Aquinas’ analysis in these texts will make it possible to uncover the profound reality of *acedia*. Aquinas’ moral theology can only be understood within his overall Christian vision. The vice of *acedia* is a sin against the supernatural virtue of charity.

Aquinas’ theological vision begins with God and an acknowledgment that we are not the cause of our own being but that we are brought into being, as is all of creation, by the loving action of a Triune God. The important distinction to note is that God has necessary existence while our existence is contingent. God exists with an inner Trinitarian life and does not need human beings, angels, or a world. It is out of sheer goodness that God, infinitely perfect and blessed in himself, chose to create.

Human beings are the crowning glory of God’s creative work in the universe. Man is born of God’s creative love, formed in the very likeness of God

Case of the Self-Dwarfing Man: Modernity, Magnanimity and Thomas Aquinas,” *Logos 10* (2007): 55–76.; Jean-Charles Nault, “Acedia, Enemy of Spiritual Joy,” *Communio 31* (2004): 236–258.; Kathleen Norris, *Acedia & Me* (New York: Riverhead Books, 2008).; Giovanni Patriarca, “Against Apathy: Reconstruction of a Cultural Identity,” *Journal of Markets & Morality 16* (2013): 543–568.; R. J. Snell, *Acedia and its Discontents: Metaphysical Boredom in an Empire of Desire* (Kettering: Angelico Press, 2015).; Paul J. Wadell and Darin H. Davis, “Tracking the Toxins of Acedia: Re-envisioning Moral Education,” in *The Schooled Heart: Moral Formation in American Higher Education*, ed. Michael D. Beaty and Douglas V. Henry (Waco: Baylor University Press, 2007): 133–153.; Siegfried Wenzel, *The Sin of Sloth: Acedia in Medieval Thought and Literature*, (Chapel Hill: University of North Carolina Press, 1967).

⁹ Peter Kreeft, *Back to Virtue* (San Francisco: Ignatius Press, 1992), 155, emphasis in original.

(Gen. 1:27)¹⁰ and deliberately designed as male and female. Every human person possesses an inherent God-given dignity.

The vocation of being human is to come to the fullest development of the distinctive powers of intellect and will by knowing truth and loving goodness. The supreme truth is God and the supreme goodness is God. Therefore, the ultimate purpose is to know and love God, and since our imperishable soul destines us eternally, to enjoy God forever. God made human beings for loving fellowship with himself. The cosmos comes first in time but not in divine intention.

If God was to relate to us in love, however, he had to leave us free to reject our divine destiny. The doctrine of original sin says that our first parents tragically decided to do just this and that their fall from goodness has been transmitted to all subsequent generations. God's purpose in creation was to have human beings share his inner life of self-giving love. But God could not compel this association. It had to be freely chosen.

Pride turns us away from God but God does not leave us in this lapsed state. In another act of absolute love, God provides the way by which we can reach the ultimate end for which he created us. God sends his Son, the second person of the Trinity, Jesus Christ, as Redeemer and Savior. In Jesus, God puts himself into human hands and suffers a humiliating death on the cross to bear humanity's transgressions. Jesus' resurrection furthers God's saving plan. God's shocking response of love enduring to the end reveals his essence. God's love is unveiled on the Cross.

It remains for human beings to accept God's invitation of a new life of grace lived in intimacy with the Holy Spirit. It is this relationship to God in love that sustains the Christian in his or her existence and elevates his or her nature to a supernatural level.

What it means to be a human person takes on a deeper, fuller meaning. Freedom is participation in the very being of God through grace. We can look above the mundane to the divine to see what our personhood should be. Jesus realizes humanity perfectly. In doing so he explains our humanity to us which is something we cannot do for ourselves because we did not create ourselves. The goal of the Christian life to be nothing less than Christ-like becomes entirely understandable. Imitating Jesus brings us to the perfect freedom that was naturally his. In Jesus, God teaches us what fraternal charity is. This means that Christian disciples must be prepared to take up the Cross because Jesus showed his love by laying down his life for others.

¹⁰ All biblical quotations are taken from *The Holy Bible* (New Revised Standard Version: Catholic Edition) (Toronto: Canadian Bible Society, 1993).

God has written a natural moral law on our hearts. Authentic liberty is found in adhering to this law which is preserved in the Ten Commandments and is also reflected in the cardinal virtues. Prudence, justice, fortitude, and temperance are the qualities of character that enable the human person to reach the furthest potentialities of his or her nature. These moral habits ought to be cultivated because they perfect the distinctly human powers and protect against the harm that inordinate desire can do to the human personality.

The complete fulfillment or embodiment of the Christian faith is found in the saints, however. Being fully human means being holy as God is holy (Mt. 5:48). Supernatural help is needed to transform “hearts of stone” into “hearts of flesh” (Ezek. 36:26). God does this by infusing¹¹ the theological virtues of faith, hope, and charity into our souls by the Holy Spirit. The cardinal virtues are not supplanted but neither do they remain just natural. “Grace does not destroy nature, but perfects it.”¹² The theological virtues inform and give life to the natural virtues making them more than they could be without God’s more than amazing grace.

Charity is the most excellent of the virtues because “charity attains God Himself that it may rest in Him.”¹³ God extends the gift of Divine Friendship to human beings, the gift of participation in God’s own Divine essence of charity. Charity “attains God, unites us to God”¹⁴ imperfectly here but “perfectly in heaven.”¹⁵

Charity, man’s friendship with God, can grow stronger by becoming “more fervent.”¹⁶ The “intensity”¹⁷ of a person’s love for God grows within the person’s soul until the will is entirely devoted to God. “Man ought to love God with all his might, and to refer all he has to the love of God.”¹⁸

Charity is the form of, or informs, the other virtues. It “directs the acts of all other virtues to the last end,”¹⁹ its own end, God as he is in himself. “All other virtues draw their sustenance and nourishment”²⁰ from charity. By commanding the other virtues charity conceives their acts by its desire for God.

¹¹ St Thomas Aquinas, *Summa Theologiae* (ST. II-II, q.24, a.2).

¹² Ibid., (ST. I, q.1, a.8, ad.2).

¹³ Ibid., (ST. II-II, q.23, a.6).

¹⁴ Ibid., (ST. II-II, q.23, a.3).

¹⁵ Ibid., (ST. II-II, q.23, a.1, ad.1).

¹⁶ Ibid., (ST. II-II, q.24, a.4, ad.3).

¹⁷ Ibid., (ST. II-II, q.24, a.5).

¹⁸ Ibid., (ST. II-II, q.27, a.5).

¹⁹ Ibid., (ST. II-II, q.23, a.8).

²⁰ Ibid., (ST. II-II, q.23, a.8, ad.2).

Sharing in divine love moves man to love all that God loves. Man will love himself because God loves him. He will love his body because it is the “temple of the Holy Spirit” (I Cor. 6:20), i.e., man journeys to God who is his happiness in his body whatever the physical aches and pains experienced. He will love his neighbor because this person too has been created by God to share in God’s own life. He will love the world because everything that exists has been created by God out of love.

Charity produces interior effects in the individual. Aquinas lists these as joy,²¹ peace,²² and mercy.²³ It also has exterior effects in society. Charity results in beneficence,²⁴ alms deeds,²⁵ and fraternal correction.²⁶

Charity brings spiritual joy into the life of man because it brings God into the soul of man. “Charity is the love of God, whose good is unchangeable, since He is His goodness, and from the very fact that He is loved, He is in those who love Him by his most excellent effect.”²⁷ “God is love, and those who abide in love abide in God, and God abides in them” (I Jn. 4:16). Perfect happiness is the “full enjoyment of God.”²⁸ Human beings enter into the joy of the Lord. (Mt. 25:21).

Aquinas’ insight is that *acedia* is a vice against the joy that springs from charity. Aquinas defines *acedia*’s specific sadness. “Sorrow in the Divine good about which charity rejoices, belongs to a special vice, which is called sloth.”²⁹ Aquinas also makes clear that *acedia* is a choice that human beings make. Spiritual apathy (*acedia*) is “the act of the intellectual appetite, that is, the will.”³⁰ This willful resistance to God’s offer of supreme joy results in an “oppressive sorrow which so weighs upon man’s mind, that he wants to do nothing...sloth implies a certain weariness of work.”³¹

Why would anyone reject God’s friendship, reject the joy of being with God? Why would anyone oppose the joy of participating in God’s own life? Sloth

²¹ Ibid., (ST. II-II, q.28).

²² Ibid., (ST. II-II, q.29).

²³ Ibid., (ST. II-II, q.30).

²⁴ Ibid., (ST. II-II, q.31).

²⁵ Ibid., (ST. II-II, q.32).

²⁶ Ibid., (ST. II-II, q.33).

²⁷ Ibid., (ST. II-II, q.28, a.1).

²⁸ Ibid., (ST. II-II, q.28, a.3).

²⁹ Ibid., (ST. II-II, q.35, a.2).

³⁰ St. Thomas Aquinas, *On Evil* (q.11, a.1).

³¹ St Thomas Aquinas, *Summa Theologiae* (ST. II-II, q.35, a.1).

results from man's contempt of the good things he has received from God, but why would anyone choose to be ungrateful rather than delight in God's presence?

God asks for a complete transformation when he comes into human lives. God will not stop the renovation process until a saint has been formed.

Imagine yourself as a living house. God comes in to rebuild the house. At first, perhaps, you can understand what He is doing. He is getting the drains right and stopping the leaks in the roof and so on: you know that those jobs needed doing and so you are not surprised. But presently he starts knocking the house about in a way that hurts abominably and does not seem to make sense. What on earth is He up to? The explanation is that He is building quite a different house from the one you thought of—throwing out a new wing here, putting on an extra floor there, running up towers, making courtyards. You thought you were going to be made into a decent little cottage: but He is building a palace. He intends to come and live in it Himself. The command *be ye perfect* is not idealistic gas.³²

The joy of charity is hated because friendship with God means a person will not be able to stay the way he or she is. The effort to be in relationship with God appears to be too difficult. Even though the grace of the Holy Spirit infusing charity into our souls is the “beginning of glory in us,”³³ the claims God makes on us are resented. When the flesh utterly prevails over the spirit, reason consents in “the dislike, horror, and detestation of the Divine good.”³⁴

Acedia's daughters necessarily arise because “no man can be a long time in company with what is painful and unpleasant.”³⁵ Those afflicted with *acedia* develop strategies for dealing with the unbearable sorrow weighing down the heart. This is accomplished by first of all shunning or withdrawing from whatever causes sorrow and secondly by turning to the other things in which they find pleasure. In the absence of spiritual joy recourse is found in the pleasures of the body.

Spiritual goods are avoided by neglect and escapism, and failing these strategies, they are attacked. *Sluggishness regarding the commandments* is the first daughter of *acedia*. In particular, observance of the third commandment to keep the Sabbath day holy is neglected. The consequence of this is that the mind does not repose in God. *Faintheartedness* or *pusillanimity* is the lack of courage to carry out the difficult acts of the counsels that lead one to God.

Beyond neglect, there is distraction, the *wandering of the mind after unlawful things*. The forms this takes are: *uneasiness of mind* (flitting of one's thoughts from one thing to the next without rhyme or reason), *curiosity* (escaping

³² Clive Staples Lewis, *Mere Christianity* (New York: MacMillan Publishing, 1943), 174.

³³ St Thomas Aquinas, *Summa Theologiae* (ST. II-II, q.24, a.3, ad.1).

³⁴ *Ibid.*, (ST. II-II, q.35, a.3).

³⁵ *Ibid.*, (ST. II-II, q.35, a.4).

in the imagination), *loquacity* (idle silence destroying chatter), *restlessness of the body* (constant change of one's physical position), *instability* (moving from one place to another, changeableness of purpose).

Strategies of avoidance culminate in *despair*. The will finally withdraws completely from pursuing the Divine good hoped for. A relationship with God is utterly off the table as a possibility. Love has been forfeited forever.

Strategies of attack follow when the strategies of avoidance prove to be inadequate. Spiritual goods are actively struggled against. *Malice* detests the things of God and *spite* or *rancor* detests the people who lead others to spiritual goods. Figure 1 summarizes Aquinas' thoughts on *acedia*.

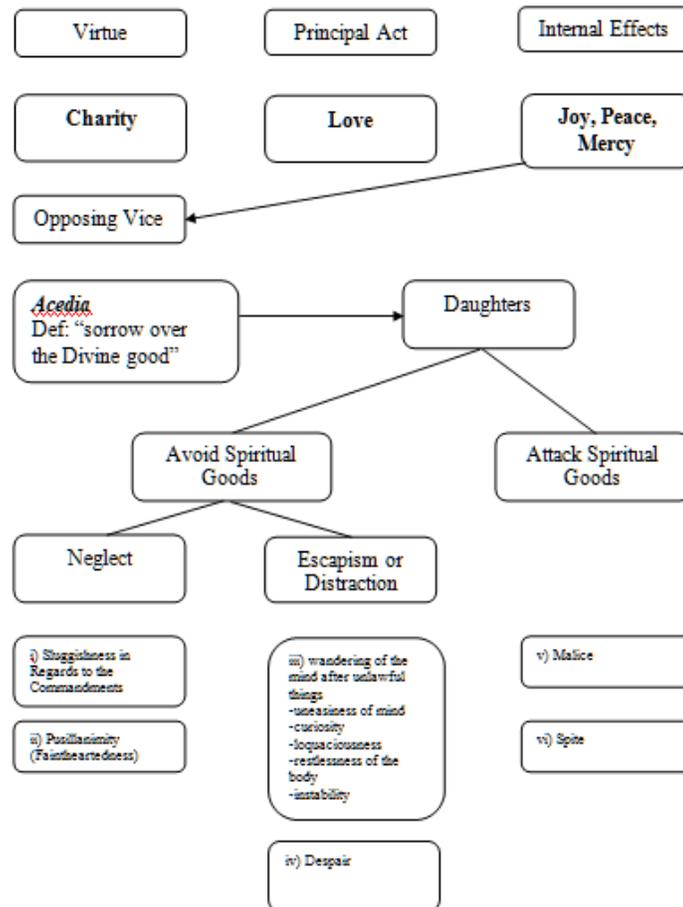


Figure 1

CULTURE AND *ACEDIA*

Without God man neither knows which way to go, nor even understands who he is.³⁶

The gravity of *acedia* cannot be overstated. It is a vice that turns the human person away from God and destroys charity in his or her soul. In perversely preferring sorrow to joy, *acedia* sabotages sanctification and leads to despair.

Holding *acedia* up to the light of examination exposes the modern folly of trying to construct a social order without God as the foundation. *Acedia* manifests the will to be rid of God, and while it is a vice affecting the individual soul, there are cultural implications of giving in to *acedia*.

Acedia trades in the wonderful world of love for a narrow prison of *selfishness*. With a heart centered on God the order of charity, loving God with all of one's heart and loving one's neighbor as one's self (Mt. 22:37–40), guides life. With God out of the picture all that is left is the love of self. If there is no God, then I must be god and that means that no one tells me what to do. Freedom defined as doing what we want enslaves (2 Pet. 2:19).

Meaninglessness also accompanies *acedia*. Without God there is no meaning not of our own making, but without God nothing can explain itself. Only charity enables us to judge the world and ourselves properly. Wisdom, a supernatural gift of the Holy Spirit, accompanies and flows from charity. This wisdom, “descending from above” (Jas. 3:15), makes it possible for man to see things and judge things as God does. It is folly to turn from God, who alone is the inner meaning of things, to things themselves, but *acedia* imparts a disgust for God and his gifts. The meaning of the world and of his or her own life escapes the slothful person.

An understanding of the *purpose of human existence* is also *lost*. Such an understanding was once clearly communicated. The *Westminster Catechism* answers the question what is the chief end of man with the following: “Man’s chief end is to glorify God and enjoy him forever.” The *Baltimore Catechism* answers the question why did God make you with, “God made me to know Him and to love Him and to serve Him in this world and to be happy with Him forever in the next.” Man is made by Love and for Love and cannot rest in anything else. Trying to do so only results in frustration. Rejecting God’s love rejects Joy itself

³⁶ Benedict XVI, *Caritas in Veritate (On Integral Human Development in Charity and Truth)* (Vatican City: Libreria Editrice Vaticana, 2009), #78.

and is futile since we are trying to make ourselves content with being less than we really are. *Acedia* produces a frantic activism as we try to cover over our cosmic alienation. In Augustine's famous words, "you have made us for yourself, and our heart is restless until it rests in you."³⁷ Often enough our own words betray us. In the movie *Crimes and Misdemeanors* the central character prides himself on his atheism, but after being informed that the murder of his mistress that he commissioned has been carried out he exclaims to his brother who arranged the killing, "God help us Jack."

Idolatry necessarily follows as well. Aquinas observes a teleological world. "Every agent acts for an end."³⁸ He also points out that "whoever turns away from his due end, must needs fix on some undue end."³⁹ The void left by the denial of final causes is filled by going after pleasure, power, and profit. The pursuit of temporal pleasure cannot satisfy, however, and must always be accentuated. The idols of wealth and technological expansion cannot save us, and this realization, the fall of these idols, sinks us into despair. We come to doubt the salvific potential of technological expansion and no amount of bravado, "we have yet to meet our match,"⁴⁰ can cover up our emptiness and anxiety. The modern world has taken on power but has lost God. The despair of our society is the sorrow of man fleeing God in contradiction of himself.

What are human beings that you
are mindful of them,
Mortals that you care for them?
Yet you have made them a little
lower than God,
And crowned them with glory and honor. (Ps. 8:4-5)

At the same time that great power is taken on, *authoritarianism* and *moral relativism* mark the culture. The question that natural moral law asked, "how do I conform my soul to reality?", has been swept away. In the absence of objective moral standards all that is left is the assertion of the arbitrary will. The vulnerable are left exposed to great evil. *Acedia* hardens those committing it off from the good. Peace is impossible when the human soul is not at peace and the human soul cannot be at peace until God-centered charity directs the soul's powers. The proper order of love must direct our actions. "Every disposition to virtue

³⁷ *Catechism of the Catholic Church*. (New York: Image Doubleday, 1994), #30.

³⁸ St Thomas Aquinas, *Summa Theologiae* (ST. II-II, q.45, a.1, ad.1).

³⁹ *Ibid.*

⁴⁰ Paul Levinson, "Technology as the Cutting Edge of Cosmic Evolution," in *Research in Philosophy & Technology*, Vol. 8, ed. Paul T. Durbin, (Greenwich: JAI Press, 1985), 173.

originates from a rightly ordered love, and likewise, every disposition to sin originates from a disordered love.”⁴¹

Nihilism and *boredom* are also *acedia*'s cultural companions. With *acedia* we escape the divine order only to fall into nothingness. The world, now devoid of any sense of its own, is reduced to mere raw material, is seen as a giant quarry to be exploited without limits. When there is no point to our existence, time hangs heavy over us. We cope with the loss of the source of our joy in life by focusing on the trivial and looking for diversions and empty pleasures wherever we can find them. We may even wonder, with the radical environmentalists, whether it would have been better if the human species had never come on the scene. In the meantime time must be killed. Solitude becomes unbearable as *acedia* dissolves the meaning of the moment.

BUSINESS AND ACEDIA

There are no rules here. No rules on aisle four! (Television commercial for Bush's Baked Beans)

Acedia's deep entrenchment in our lives has shaped the form of our culture. Business, as an institution in society, is inevitably influenced by this cultural reality. It is important, therefore, to pull the curtain back, so to speak, to reveal how *acedia* impacts or brings about certain business actions and then to consider from an ethical perspective whether these are actions that ought to be taken.

In the Decalogue God solemnly inscribes the moral law on human hearts. The third commandment demands observance of rest in God. “Remember the Sabbath day and keep it holy” (Ex. 20:8). Pope John Paul II's Apostolic Letter *Dies Domini*,⁴² centered on a theological vision of creation and salvation, is a profound reflection on the meaning and practice of the precept.

The close link between the order of creation and the order of salvation in God's plan can be seen in the underlying reasons he gives for the commandment. In the Exodus formulation (Ex. 20:8-11) the reason given is recalling the work of God in Creation.

Remember the Sabbath day and keep it holy. Six days you shall labor and do all your work. But the seventh day is a Sabbath to the Lord your God; you shall not do any work—you, your son or daughter, your male or female slave, your

⁴¹ St. Thomas Aquinas, *On Evil* (q.11, a.1, ad.1).

⁴² John Paul II, *Dies Domini (On Keeping the Lord's Day Holy)* (Boston: Pauline Books & Media, 1998).

livestock, or the alien resident in your towns. For in six days the Lord made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the Sabbath day and consecrated it.

In Deuteronomic instruction (Dt. 5:12–15) God grounds the precept in his work of liberation.

Observe the Sabbath day and keep it holy, as the Lord your God commanded you. Six days you shall labor and do all your work. But the seventh day is a Sabbath to the Lord your God; you shall not do any work—you, or your son or your daughter, or your male or female slave, or your ox or your donkey, or any of your livestock, or the resident alien in your towns, so that your male and female slave may rest as well as you. Remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm; therefore the Lord your God commanded you to keep the Sabbath day.

John Paul goes on from these Old Testament teachings to point out that what God accomplished in creation and wrought for his people in exodus is fulfilled definitively in the Paschal mystery of Jesus Christ. As the second person of the Trinity, Jesus Christ is active in the creative work of God. “All things came into being through him, and without him not one thing came into being.” (Jn. 1:3). “For in him all things in heaven and on earth were created . . . all things have been created through him and for him” (Col. 1:16). Christ’s resurrection is the definitive liberation from sin and death. John Paul summarizes the movement from Sabbath to Sunday. “The Paschal Mystery of Christ is the full revelation of the mystery of the world’s origin, the climax of the history of salvation and the anticipation of the eschatological fulfillment of the world.”⁴³ Every Sunday is an Easter celebration.

God gives Sunday, a day illuminated by the triumph of the Risen Christ, to men and women for the same reason he gives them all his precepts—“for their full human and spiritual growth.”⁴⁴ Rest in God is necessary for us to be who we are. “In celebrating Sunday . . . the Christian is led toward the goal of eternal life.”⁴⁵

What does it mean to live the Lord’s Day well? What does our duty to keep Sunday holy entail?

Sabbath rest is above all a remembrance of the salvation given by God. Joining a Eucharistic assembly in worship and communion, abstaining from work and making time for prayer and catechetical instruction, undertaking works of

⁴³ Ibid., #18.

⁴⁴ Ibid., #58.

⁴⁵ Ibid., #26.

charity (directed especially at the vulnerable) are essential actions designed to achieve the recollection of one's self as a child of God.

Despite Pope Leo XIII's instruction at the dawning of the twentieth century that Sunday rest is a worker's right which the state must guarantee, the identity of Sunday could not be protected. In jurisdiction after jurisdiction in North America and elsewhere, Lord's Day Acts carving out a place for worship, reflection, and rest were struck down and Sunday became just another day of commerce. With this the regime of capitalism dropped all pretense of being grounded in anything more than the accumulation of material riches. Sluggishness toward the commandment, identified by Aquinas as a daughter of *acedia*, reaches its zenith with this step of overturning civil legislation designed to hold Sunday apart. A definitive point of rebellion is reached—*non serviam*, I will not serve.

The result is indeed sorrowful. Human beings naturally need rest so time off work is essential to their health and well-being. But Sunday rest is sacred, not just an interruption of work. Rest marked by grateful remembrance of God's saving work puts life into proper perspective. Every reality is referred to God. Joy is deepened and hope is renewed and nourished.

Now, Sabbath rest is trivialized. Sunday is merely part of the weekend, a time to mop up whatever might be outstanding from the week. Malls are open around the clock for shopping but the activity offers only superficial and fleeting pleasure and because it leaves the heart unfulfilled it can even embitter those expecting more from it. The culture, having turned its back on God, turns to the frivolous and immoral.

According to John Paul II something even more serious happens. "People stay locked within a horizon so limited that they can no longer see 'the heavens.'"⁴⁶ *Chronos*, the unrelenting ticking of time off the clock, swallows up *Kairos*, the meaning of time supplied by God's purposes. Drudgery ensues when the ultimate reference point of God's love is extinguished and time "closes in upon itself."⁴⁷

Pusillanimity, another daughter of *acedia* and a defect of magnanimity, an integral component of the cardinal virtue of fortitude, also causes us to neglect the spiritual goods necessary to our perfection as human beings. The magnanimous person is the great souled person, the person stretching forth his or her mind to great things. It is here, however, that Aquinas' examination of human nature⁴⁸ becomes critically important. In these questions Aquinas proceeds teleologically to uncover the proper end of human life. In what does human happiness consist? Aquinas finds the candidates wealth, honor, power, health, pleasure, riches

⁴⁶ Ibid., #4.

⁴⁷ Ibid., #60.

⁴⁸ St Thomas Aquinas, *Summa Theologiae* (ST. I-II, q.1–5)

wanting before settling on union with God as the reason for our being. “Man has the entire fullness of his perfection in God.”⁴⁹ Magnanimity then is not a reaching for any kind of greatness but what is proper to us as children of God. The pusillanimous person fails to see his nobility and because of this he withdraws from using the means available to reach his true destiny.

Magnanimity escapes us in the absence of a sound theological anthropology. The false anthropology that binds us exclusively to this world swings us to the vice of excess, a Promethean presumption that proposes our salvation lies in our technological prowess. Artifacts brought into being by business give away our cultural understanding that “we only go around once.” In an endeavor not atypical for North American cities, Edmonton, Alberta, Canada spent some seven hundred million dollars, much of it public money, to build a glittering new sports entertainment complex for the owner of its National Hockey League franchise. Gambling, once a limited phenomenon in society because of its personal and social harms, has become widespread. Casinos have been constructed in forty-two states of the American union.

Acedia is the continual flight of the soul from itself with a profound restlessness. The person caught in the grip of *acedia* is afraid to be alone with himself. He must escape from the sorrow he experiences. Blaise Pascal communicates this reality in his *Pensées*:

Man finds nothing so intolerable as to be in a state of complete rest, without passions, without occupation, without diversion, without effort. Then he faces his nullity, loneliness, inadequacy, dependence, helplessness, emptiness. And at once there wells up from the depths of his soul boredom, gloom, depression, chagrin, resentment, despair.⁵⁰

What role does business play in distracting man from the spiritual goods proper to his nature? How does business encourage and capitalize on the mind’s wandering after illicit things?

At this point Aquinas’ insight that the sorrow the slothful person experiences will cause him or her to turn to other things that bring pleasure needs to be recalled. Aquinas goes on to specify just where the pursuit of pleasure will be directed.

Folly...is caused by the spiritual sense being dulled, so as to be incapable of judging spiritual things. Now man’s sense is plunged into earthly things chiefly

⁴⁹ Ibid., (ST. I-II, q.4, a.8).

⁵⁰ Blaise Pascal, *Pensées*, trans. by A. J. Krailsheimer (London: The Folio Society, 1995). [Originally published in 1670], #622.

by lust, which is the greatest of pleasures and these absorb the mind more than any others.⁵¹

The lust that is a cover for *acedia* goes a long way to explaining our pornified culture.⁵²

Pornography, the removal of “real or simulated sexual acts from the intimacy of the partners, in order to display them deliberately to third parties,”⁵³ has probably been around from time immemorial. What has changed today is that business has made the provision of pornographic materials a one hundred billion dollar per year unregulated industry. Strict standards exist in our society for the purity of our water, air, and food but pornographic and violent images enter the soul unchecked. Furthermore, unlike foods that can be excreted, pornographic images get burned into the mind to remain forever in the human psyche.

Business has taken society into a sewer of moral filth. Extreme pornography is available to anyone of any age, anywhere, at any time. Even public broadcast channels have largely abandoned decency. One need only compare popular television shows of a generation ago, say the *Beverly Hillbillies* or the *Lucy Show*, with standard cable offerings today.

The effects of pornography on individuals, families, and communities are devastating. Kuby lists these as:

- Degrades, humiliates, and enslaves its actors
- Drives increasing human trafficking for prostitution and pornography
- Generates demand for prostitution.
- Addicts consumers
- Destroys families
- Teaches children and youth an image of sexuality that is hostile to women, marriage, and family.
- Lowers the birth rate
- Prepares the way for sex crime⁵⁴

Escapism is also facilitated by the ingestion of reality altering substances. Businesses are willing suppliers, profiting from the transactions, but are reluctant

⁵¹ St Thomas Aquinas, *Summa Theologiae* (ST. II-II, q.46, a.3).

⁵² Pamela Paul, *Pornified: How Pornography is Damaging Our Lives, Our Relationships, and Our Families* (New York: Henry Holt and Company, 2005).

⁵³ *Catechism of the Catholic Church*, #2354.

⁵⁴ Gabriele Kuby, *The Global Sexual Revolution: The Destruction of Freedom in the Name of Freedom*, trans. James Patrick Kirchner (Kettering: Angelico Press 2015). (Original German Publication 2012), 136.

to take responsibility for the horrendous damage that is caused. Society is left to clean up the mess resulting from their carelessness.

A case in point is the marketing of Oxycontin by Purdue Pharmaceuticals. Sixteen thousand people die every year in the U. S. A. from overdoses of prescription pain killing drugs, but this great loss need never have happened and does not need to continue to happen. A lot of the reason for it is the unethical marketing of opioids by Purdue and other companies.

The morphine molecule is the essential element in all opiates. It works to relieve pain and create pleasure by overwhelming the mu-opioid receptors in the human body. Unfortunately, opium derived drugs are terribly addicting because the morphine molecule does not get turned into glucose but stays in the body. Enslavement to the drug is always a possibility and, should it occur, is very difficult to break.

In 1972 Purdue Pharmaceuticals developed a controlled release formula for drugs and used it to develop a time released morphine pill. Decades earlier Arthur Sackler, principle investor in Purdue Pharmaceuticals, had transformed drug marketing. The new aggressive approach pioneered by Sackler included direct mail, ads, and visits to doctor's offices by salespeople. This was still the standard way of increasing sales of a drug when Oxycontin was put on the market. Purdue Pharmaceuticals coupled these sales techniques with the falsehood that a patient couldn't get addicted to opioids if they were used to treat pain because the pleasure inducing aspects of the morphine molecule would be cancelled out by the pain. Purdue Pharmaceuticals would eventually be fined six hundred and ninety-four million dollars for their deception but not before a drug epidemic was created.

Quinones⁵⁵ documents this history as well as the history of the heroin epidemic unfolding all across America in the last two decades. It is a story of entrepreneurship as boys or young men from Xalisco, Mexico are recruited to sell black tar heroin smuggled into the U. S. A. from the region to addicts and adventuresome youth. Many people switch to heroin, which they can order up from the Xalisco boys just as one would request a pizza, after their Oxycontin prescriptions run out. Heroin addiction is no longer limited to junkies in back alleys of New York City but is a reality in so very many American communities.

While this tragedy plays out another drug time bomb is being set off. Marijuana use for recreational purposes—the designation is revealing—has been legalized in several states and there is a push to legalize it in many more. Capital-intensive business ventures have quickly entered this new commercial arena

⁵⁵ Sam Quinones, *Dreamland: The True Tale of America's Opiate Epidemic*, (New York: Bloomsburg Press, 2015).

aiming to monopolize market share and showing little concern for the social impact of their enterprise. The full effects of ready marijuana availability will not be known for some time, but there is good reason to think that this social experiment will end in tears. Like the morphine molecule, the high fat solubility of cannabinoids means they persist in the body for some time. Brain development can be impaired. Psychosis can result. Impaired driving is a further risk. There are negative effects on both the mother and the baby when a pregnancy is involved.

The drug problems already discussed are indeed grave but the intoxicant causing the most harm in society is alcohol. A report from the Centre for Science in the Public Interest lays out the scope of alcohol's toll:

- It involves the greatest number of users and addicts—perhaps 10 million alcoholics, and 30 million more affected co-workers and family members
- The negative economic impact from alcohol is about \$100 billion a year [note: 1983 figures]
- It causes more serious and permanent destruction of the minds and bodies of its users than other drugs.
- It creates the biggest law enforcement problems—involving some 55 per cent of all arrests.
- It is involved in at least half of all homicides; some experts believe it is a necessary and precipitating element for violence.
- It is a major factor in “battered child syndrome” and battered wives.
- Suicides are linked to alcohol.
- One-half (to three-fourths) of auto accidents involve alcohol.
- Alcohol use and abuse is often linked to subsequent addiction to other drugs.
- It is the drug of choice for most grade school and high school students⁵⁶

Despite the grim reality associated with the use of their product, booze merchants target the young and impressionable, women, light and heavy drinkers with billions of dollars of advertising in an effort to increase sales.

Finally, there is television, the plug-in drug.⁵⁷ Average television viewing in North America is 5.3 hours per day. Services such as Netflix and the appropriately named Crave TV, whose implicit motto is “we have the cure for your boredom,” have given the drug a new potency. If this isn't enough there is social media. People satisfy their curiosity (voyeurism), a daughter of *acedia*, by

⁵⁶ Michael Jacobson, Robert Atkins, and George Hacker, *The Booze Merchants: The Inebriating of America* (Washington: CSPI Books, 1983), viii.

⁵⁷ Marie Winn, *The Plug-in Drug: Television, Computers, and Family Life* (New York: Penguin Books, 2002).

“keeping up with the Kardashians.” Following a star on Twitter allows one to be loquacious, another daughter, by participating in the latest gossip. The blogosphere seems to be set up to keep one’s mind uneasy with the possibility of jumping from the surface of one topic to the surface of another.

Instability, rushing about from place to place without constancy of purpose, is another escape mechanism. The travel industry thrives on people feeling the need “to get away.” This raises the question, what have we made of our home places that we are desperate to flee them? Also, the regime of capitalism has created a rootless professional class⁵⁸ to serve the needs of corporations. Self-contained communities have sprung up on the edge of established cities to serve these nomads who make up an increasing proportion of the work force. Relocated before they even settle in, there is no chance of making meaningful connections. Even though specialized businesses cater to their needs, these professionals are expendable. They can be discarded once they are emptied of their usefulness.

Corporations with the mission to create dissatisfaction add to life’s instability. Advertising is used to make people unhappy with what they have and who they are. Constantly changing products keep people searching for something that will fill them. Novelty, ever-new gadgetry, is the order of the day. Or, the completely absurd—e.g., pet rocks—can be sold.

Malice and spite, detesting God and the people who lead others to God, are also *acedia*’s daughters. Why must spiritual goods be attacked? Human existence is situated within a divinely ordained order. Human systems and human ideas only approximate that order. The reason that spiritual goods provide such a challenge to the person who sorrows over the Divine good is that they point out how far his or her life is from the ultimate reality he or she can receive but did not make. The witness given discloses that he or she has invested his or her life in a lie. This attack is very real in our world.

The late Cardinal Francis George of Chicago was prescient in telling an audience what the secularization of society will bring.

I am (correctly) quoted as saying that I expected to die in bed, my successor will die in prison and his successor will die a martyr in the public square.⁵⁹

Evil has become commonplace⁶⁰ in our “culture of death.”⁶¹ Even though the heartbeat of the developing baby in the womb is detected sixteen days after

⁵⁸ Peter T. Kilborn, *Next Stop, Reloville: Life Inside America’s New Rootless Professional Class* (New York: Henry Holt, 2009).

⁵⁹ As quoted in Sheila Liaugminas, *Non-negotiable: Essential Principles of a Just Society and Human Culture* (San Francisco: Ignatius Press, 2014), 150.

conception, Planned Parenthood performs more than three hundred thousand abortions a year in the United States. They receive funding from thirty-seven major corporations and more than half a billion dollars from government to carry out the killing. Mother Teresa courageously told the truth to political leaders at the National Prayer Breakfast in 1994.

If we accept that a mother can kill her own child, how can we tell other people not to kill one another? . . . abortion is the great destroyer of peace today.

Vexatious lawsuits are brought against Christian bakers, florists, and others for their refusal in good conscience to go against their understanding of marriage as the indissoluble union of a man and a woman for the procreation and education of children and the good of the spouses. These merchants are spitefully threatened with imprisonment, even when the services requested are readily available elsewhere.

CHARITY AND WORK

The teacher is here and is calling for you. (Jn. 11:28)

The gift of divine friendship is extended to all human beings. What does the acceptance of this gift mean for people in the world of work? When we open ourselves up to be taught by Sacred Scripture, God's revealed truth and the source of Catholic social thought, what instruction do we receive? What work does God give us to do?

Universal Call to Holiness

Leon Bloy, the French writer who was instrumental in the conversion of philosopher Jacques Maritain to the Catholic faith, made this challenging assertion some one hundred years ago. "The only real sadness, the only real failure, the only great tragedy in life is to not become a saint."⁶² God brings us into being out of nothing and calls us into a relationship with him, a relationship

⁶⁰ See David Kupelian, *The Marketing of Evil*, (Washington: WND Books, 2005).; David Kupelian, *How Evil Works* (New York: Simon & Schuster, 2010).; Ann McElhinney and Phelim McAleer, *Gosnell: The Untold Story of America's Most Prolific Serial Killer* (Washington: Regnery Publishing, 2017).

⁶¹ John Paul II, *Evangelium Vitae (The Gospel of Life)*. (Sherbrooke: Médiaspaul, 1995), #21.

⁶² As quoted in Rod Dreher, *The Benedict Option: A Strategy for Christians in a Post-Christian Nation* (New York: Penguin Random House, 2017), 76.

that must be marked by holiness. “Be perfect, therefore, as your heavenly Father is perfect” (Mt. 5:48).

What is required to be a saint? Aquinas’ answer is that you have to want to be one. If that desire is sincerely present, the means to get there are available to the Christian disciple. The Church provides the sacraments as the vehicle for sanctification. The Eucharist is the “source and summit of the Christian life.”⁶³ It is the “Real Presence ...which has the power to redeem the world.”⁶⁴ Sainthood calls for complete surrender as seen in St. Agatha’s prayer.

Jesus Christ...Lord of all things.
You see my heart. You know my desires.
Possess all that I am—You alone.

The Great Commission

Christians are called to evangelize the world. “Go therefore and make disciples of all nations” (Mt. 28:19). We would not think well of a hockey coach who taught his players the techniques of playing the game well but kept from them the most important secret of all for good play. Similarly it is not an act of love to withhold the truth of Jesus Christ from others.

It can be daunting to share your faith with others but the pursuit of holiness eases the apprehension of witnessing. The saint who said, “preach the gospel, use words if you have to,” is making the point that our lives should point others to God.

In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven. (Mt. 5:16)

The Last Judgment

We are called to give ourselves in love to serve the integral human development of others. There is a preferential option for the poor in Catholic social thought, however, and it comes directly from Jesus. Our happiness is found in making a sincere gift of ourselves and our Lord commands that we go to the vulnerable and the marginalized. The eternal fate of our souls is at stake (Mt. 25:46).

Come you that are blessed by my Father, inherit the Kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was

⁶³ John Paul II, *Ecclesia De Eucharista (The Church and the Eucharist)* (Sherbrooke: Médiaspaul, 2003), #1.

⁶⁴ Michael J. Naughton, “Integrating Work and Leisure: The Complementary Relationship between John Paul’s *Laborem Exercens* and *Dies Domini*,” *Catholic Social Thought* 6 (2009): 57.; Pontifical Council for Justice and Peace. *Vocation of the Business Leader* (2012), 69.

thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me. Then the righteous will answer him, “Lord, when was it that we saw you hungry and gave you food or thirsty and gave you something to drink?” And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?” And the king will answer them, “Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.” (Mt. 25:34–40)

Unity of Life

Opus Dei, a spiritual movement founded by St. Josemaria Escriva, stresses that sanctity is achieved with and through work. There can be no split between the spiritual life and the secular life, no time when the religious basis of life starts and stops. Our work, even when it is toil (Gen. 3:17), is prayer. It is a chance to imitate Jesus by carrying the cross in all the activities being performed. It is a chance to do the unique work God calls each person to do. In the words of Blessed John Henry Newman,

God has created me to do Him some definite service. He has committed some work to me which he has not committed to another. I have my mission.⁶⁵

We are to put ourselves into our work “for the Lord” (Col 3:23). When we do we make ourselves.

Work is a good thing for man—a good thing for his humanity—because through work man *not only transforms nature*, adapting it to his own needs, but he also *achieves fulfillment* as a human being and indeed, in a sense, becomes “more a human being.”⁶⁶

Dominion

Human work is a collaboration with God in creation. God has given us a mandate to fulfill.⁶⁷

So God created humankind in his image, in the image of God he created them; male and female he created them. God blessed them and God said to them, “Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.” (Gen. 1:27–28)

⁶⁵ William. P. Neville, Preparer, *Meditations and Devotions of the late Cardinal Newman* (New York: Longmans, Green, and Co., 1893), 301.

⁶⁶ John Paul II, *Laborem Exercens (On Human Work)* (Ottawa: Canadian Conference of Catholic Bishops, 1981), #9, emphasis in original.

⁶⁷ *Ibid.*, #4.

Human dominion over the world is not absolute, however. Receptivity is needed to exercise dominion well. Our work is always based on two inheritances. First of all, we are always starting with resources and riches gifted to us by our Creator. “At the beginning of man’s work is the mystery of Creation.”⁶⁸ The natural world is God’s masterpiece. We are called to care for it, maintain it in its integrity, and perfect it by opening it up to God through our own divinization. God has entrusted the care of the world to us as a great entail. Our covenant with the environment should mirror the creative love of God, a Providence where every sparrow is counted.

Secondly, the instruments we use at work are the result of work. To think rightly of our work is to see it in the stream of the history of human labor. We never work alone because we are always accessing, always dependent upon the work of others whose legacy of work preceded ours. Industriousness is the virtue by which we take our proper place in human and cultural development. Unemployment is an evil because it denies capable human beings the possibility of participating in this great endeavor.

As social beings by nature (our lives are always a being from others, a being with others, and a being for others) we seldom work alone in the present sense either. We come together with others in a community of work to bring into being what is needed for a becoming human existence. The human person has primacy over artificial (money) and natural (tools, products) wealth in the work community because every human person has an inalienable dignity and infinite worth. Destined for eternal life with God, even a single person is worth more than all the material goods that might be produced or the organizational entities created to generate that production.

The shape of the work community takes a certain form given this Christian anthropology. People ought to be given meaningful work that utilizes and develops their higher faculties. Responsibility for managing the firm would then be broadly diffused. All organizational members would rightly be seen as associates or partners in the venture.

Work practices in place – the hours of work required, the physical demands put on the worker, the safety conditions set up – would have to be humane. Charity can never countenance work environments that are harmful to the physical health and moral integrity of the people working in them. Love draws out the best in others and sets up the workbench as a place where virtue can be developed.

Employees would share not just in the running of the enterprise but also in the successes (and failures). Distributive justice would characterize the

⁶⁸ *Ibid.*, #12.

compensation system. Since it is only in families that the human race perpetuates itself, a family living wage would be paid. Parental requests would be accommodated to the greatest extent possible. Policies, such as flexible work hours, would be put in place to help families fulfill their mission.

The decision of utmost importance is *what* to produce or supply. Enterprises ought to make a contribution to human flourishing by what they bring into being. Just because someone wants mind-altering drugs, pornographic materials, etc. does not mean that they should be supplied. The want structure encouraged by enterprise should serve good moral formation. Basic questions would be asked. Is what we are doing worth doing at all? Are our goods and services *really* goods and services, not bads and disservices, when human well-being in its totality physical, mental, social, moral and spiritual is considered? Does what we are providing help people to *be* more not just have more and to realize their destiny which ultimately is spiritual?

The work of enterprise is to continually will one's greatest contribution to the common good. God's original gift of the earth was to the whole of mankind. Private property rights are not absolute therefore but serve this more primordial reality. There is room on this earth for everyone to live with dignity. It is our duty, our obligation in friendship, to use the gift of our lives to ensure that all God's children have a place at the banquet.

CONCLUSION

As corporeal beings we must win our way in the world by provisioning for ourselves as any organism does. We are called to this essential work. This is complicated in contemporary society because idolatry entangles us in "structures of sin."⁶⁹ The spiritual and metaphysical crisis at the heart of the modern world must be addressed if man is going to properly fulfill the stewardship responsibilities God has given him.

⁶⁹ John Paul II, *Dies Domini*, #73.