



## Welcoming Remarks and Prayer

Thanks everybody it's great to be here with you today on the Feast of Saint Joseph.

It's great that we're able to speak about the vocation of a business leader on the feast of Saint Joseph who is remembered as a patron of workers. So as we contemplate the interaction between work and leisure in the integration of our lives and what that means for our lives in the world of business it's a great thing to have Saint Joseph there and in front of us.

You know in the introduction Paul was kind enough to mention the Catholic University of America a couple of times. My old schoolmate Adam Hermanson is here today and I think is a member the Attollo group and so I'm very grateful that he's here as well. We were together the Catholic University of America. I was studying philosophy and he was studying a architecture which had a more practical application.

So since then since then Adam has done some work on our campus at the University of Mary and I'm grateful for that as well. He's come up. He's done a redesign of one of our small chapels which is packed full every day full of students.

When I go out into the world and speak I'm always mindful of the fact that I represent the University of Mary and that my primary obligation is to our students who are there and so I always take an opportunity just to say one or two things about the University of Mary.

We're North Dakota's only Catholic University. We've got about thirty two hundred students. We have campuses in Bismarck, is where the main campus is, but also campuses in Fargo North Dakota, Billings Montana, and Kansas City, Missouri. We are the only Catholic University with the campus in the state of Arizona and then we have campuses in Rome at the Vatican and also in Peru where we've just opened this year. The campus in Peru is interesting. It's connected with the movement Christ in the City here in Denver because we're working in solidarity with the Christian Life Movement which is down in Peru headquartered there and so that's actually how we got into the business of opening a campus in Peru. So I'm grateful for that.

We've just announced that this coming year we'll be offering scholarships for nursing students. We were founded to do nursing and so some of our largest programs are in the Health Sciences and we have such a large scholarship fund in nursing because of some amazing gifts over the past year that we're offering the senior year free for our nursing students.

In addition to that we offer free room and board as a minimum commitment to graduates of Catholic high schools and we're launching, in response to the need to business leaders, and the workforce needs in North Dakota, we're launching something this coming fall called Year Long Campus whereby students are able to get a bachelor's degree in 2.6 year and their master's degree in four years.



So that's my little commercial at the beginning there's a lot of extraordinary and exciting things happening at the University of Mary. You can find out more at Come to Mary dot com | [www.cometomary.com](http://www.cometomary.com) - good!

Let's start with a prayer and then let's launch into the Vocation of a Business Leader.

In the name of the Father and the Son and of the Holy Spirit - Amen.

Father, we thank you for the time that you've given us this morning. I thank you for the gift of all of these business leaders who have gathered together for the integration of Catholic social teaching into their lives at work and leisure and family in the fulfillment of their daily obligations of discipleship.

Send your Holy Spirit upon us this day. The spirit of light and truth. May the fire of your love cleanse us of all evil or distracting thoughts and turn our hearts and minds more fully to you and Father we thank and praise you for the tremendous example of Saint Joseph whom you place before us on this his great solemnity, on this his feast. We thank you for his humble example for his silence, for his service.

We thank you for the way in which he is held up before us as a model of the Christian life. And we beg that his prayers for us on our behalf in our lives of work and in our whole lives, might be efficacious and cause our lives to redound deeply to your glory. We ask this through Christ our Lord. Amen.

## **The Vocation of the Business Leader**

So I've been asked to share some thoughts today on the Vocation of the Business Leader. All of you have in your packets this wonderful document, this document from the Vatican on the Vocation of the Business Leader, which really is quite a profound document informs the starting point, not the basis but the starting point, for many of my remarks today.

And I want to say especially during the season of Lent when we fix our eyes upon the crucifixion of Jesus and upon his loving sacrifice for us, and as we consider that whole scene over the Lord's death. I want you to gaze upon him and then just go a little bit to the right and there is that figure the Good Thief. The Good Thief is my patron for this presentation this morning. Every idea that I present to you, every..everything that we'll discuss today really has been stolen from someone else.

And so I especially want to acknowledge the work of Dr. Michael Naughton. Dr. Michael Naughton is one of the authors in fact of this document which you have in front of you. The Vocation of the Business Leader. He teaches business & Catholic studies at the University of Saint Thomas in Saint Paul Minnesota. He's been a tremendous mentor to me. In fact when I was first ordained a priest, I was assigned to teach Catholic social teaching at the high school in Bismarck at the Catholic High School St. Mary Central and I'd didn't know where to begin and Michael had been a high school teacher before he went to teach at the university level and so I had lunch with him and he helped me write my first syllabus in Catholic social teaching.

So his influence upon my life, in my thoughts goes all the way back to the beginnings of my time as an educator. So I'm very grateful to Dr. Naughton particularly for these thoughts this morning. Much of what I'll say, in fact, is based upon a lecture that he gave at the Catholic University of Louvain in Belgium some years ago and then of course many of those thoughts then were integrated into his authorship of the document The Vocation of the Business Leader.

I want to begin with this saying. The University of Mary is a Benedictine institution and so we have the Benedictine sisters who are living next to us all the time and they live by the Rule of Benedict and the Rule of Benedict is punctuated by this saying ... "Ora et Labora" (Prayer and Work).

Many times people mistakenly think that this is the motto of the Benedictines. It's not actually. The motto of the Benedictines is "That in all things God may be glorified" but through the years through, the more than 1500 year history of the Benedictines since their foundation at that crucial moment at the very end of the Roman Empire, since that time the Benedictines have come to be known by this moniker – Prayer and Work – Ora et Labora.

## Prayer and Work - Ora et Labora



This represents a profound synthesis. Here you have a a fresco from the 15th century. This is at the Church of San Giovanni a Carbonara in Naples. In it are monks who are doing their daily tasks. You see them going about different works. There's a profound synthesis here in that what's most the dear to the

monastic heart is prayer. What they call the "opus dei" the work of God. That's the thing that's most dear to them but what fills their lives in addition to prayer is the daily task of keeping the monastery running and making a contribution to the common good, to the good of the community which of course is an ideal which is held forth in Catholic social teaching.

I put this fresco in front of us this morning so that we can gaze at it and think about the lives of monastics. Now, most of us don't have the call to be a monk. Most of us are in the business arena - in the rough and tumble of it all but still there's something to be seen from this. There's something to be known from it in an integration is that which is most dear to us, and that which fills our daily lives. How is it that we can bring together that which most fills us and fulfills us and that which is the balance of how we spend our time?

### **Reconnecting Sunday to Monday** **A New (Old) Vision of Work, Leisure, & Their Integration**

This is a great conundrum for the disciple. So I want to say that our reflections this morning could be called "Reconnecting Sunday and Monday". How is it that our lives of rest in prayer can be integrated into our lives at work? So I want to speak to you about a new, which is really an old, vision of work and leisure and their integration. This is something of course which goes back all through Christian history but in a particular way has found accord in the last 150 or so years of Catholic social teaching in the Catholic Church. Reaching at least to the issuance of Rerum Novarum by Pope Leo the 13<sup>th</sup> in 1891.

So indeed this is an important question for us and for all of you as business leaders. That executive summary of the document that you have in front of you - The Vocation of the Business Leader – does point out in a specific way the problem for business leaders of the divided life.

Here's what it says: "Obstacles to serving the common good come in many forms, corruption, absence of the rule of law tendencies toward greed, poor stewardship of resources." These are all things which we read about in the papers. These are all things which we lament whenever they're identified for us as problems in the world business but the most significant, the most significant obstacle to the serving of the common good is what? Not any of these things but the most significant for a business leader on a personal level is the leading of a divided life.

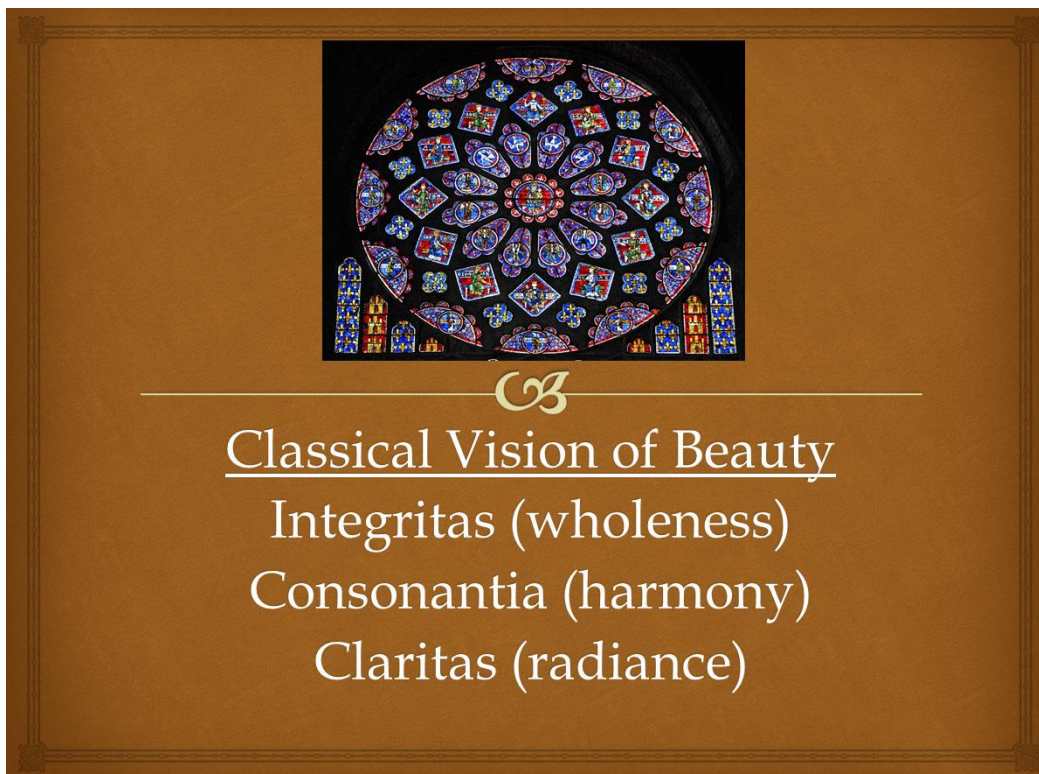
You remember that movie "Cinderella Man"? Cinderella Man, about the comeback fighter, James Braddock. It appeared now more than ten years ago. My dad really liked it. I remember watching it. It was some holiday and we were all together and we watched this film and dad watched Braddock return his welfare check. This was very exciting to my father it was an electric moment of cinematography!

There's a point toward the beginning of the movie where there's an argument which breaks out between Joe Gould who is the manager for James Braddock and Jimmy Johnston who is sort of the publicist or the person who would be in charge of publicizing the fight. Here's the dialogue:

Jimmy says "right here editorial says this fight is good is murder and everyone associated with it should be hauled into court and prosecuted afterward. They say the paper is getting all sorts of letters from people saying you're their inspiration - like you save their lives or something. If you ask me it's a lotta crap but if I'm going to promote this fight I'm not getting hung out to dry if something happens to you." and Joe Gould says sarcastically "Ahhh, you're all heart." and Jimmy shoots back, "My heart is for my family Joe, my brains and my balls are for business and this is business. You got me?" Joe Gould says "Gotcha"

That encapsulates it perfectly. That on the one hand my heart for a family but everything else is for business and we're talking business here. So don't bring in the heart. This is an encapsulation, a vision of the divided life.

## Classical Vision of Beauty



Here is a rose window from Notre Dame Cathedral in Paris. I put this in particularly for the architects among us. The French architect who was responsible for the restoration of this cathedral and many other cathedrals in the aftermath of the French Revolution was named Eugène Emmanuel Viollet-le-Duc.

There's a story that he was taken by his mother to Notre Dame when he was a little boy and he stood there and he saw the great rose window and the sun coming through it. I don't know if you've ever been in a Gothic cathedral they're built kind of allegories of human life. You come in to the door the front and it's the darkest place at the church. It's a symbol of how our lives are caught in the darkness of sin and as

we approach the altar we go closer and closer to the Holy of Holies within the church everything becomes more illuminated and the stone and the glass come alive.

The little boy Eugène Emannuel Viollet-le-Duc stood gazing at the rose window and he said "écouter mamma la rose chante" "Listen mamma, the rose is singing." The rose is singing. The great rose windows are the medieval cathedrals are an image of the ancient or the classical vision of beauty.

Beauty for the ancients had 3 necessary components which played against each other in which were brought together in what was known to be beauty. Beautiful things had - integritas- consonantia and claritas.

There was a wholeness. There was a harmony and there was a radiance behind them. This is meant to be not simply an architectural observation but is meant as well to be the story of our lives. There's oftentimes an increasingly this idea that we should try and achieve balance in our lives. I've always thought that this was an impoverished goal, to have a balanced life.

Indeed when I think for instance of some of our adult students at the University of Mary who either are completing their degrees that they began some years ago and then life got in the way or those who are in one of our many graduate programs and who also have the responsibilities of a parent, an employee or maybe they're leading their own business in their social obligations as well. They're doing heroic things in their life as they pursue their education but their lives are not balanced.

Chesterton talked about the church with this beautiful image of a chariot and he said that the church barrels through time, reeling but erect. That the adventure grace is meant to be an adventure which leaves us reeling but erect. So rather than a balanced life what about a beautiful life?

A life in which the different portions of our lives relate to each other in a way which is meaningful and which is imbued by the assistance of God who labors for us just beneath the surface.

Unless the Lord builds the house, in vain does the builder labor. (Psalm 127:1)

So the Lord can work in our lives in our lives of work, in our family lives, in our social lives, in our contribution to our communities just beneath the surface to grant us though we're reeling and erect, a life which is beautiful. This story of our lives this possibility of a beautiful life moves us to the topic of work and leisure.

All of us in this room have to come to an understanding of our work and our leisure in the midst of the stories of our lives.

So this goes to the big questions of life. First, What am I working for?

This is a question we need to ask ourselves on a habitual basis for we simply work too much to deprive ourselves of a serious answer. Too much of our lives are filled with work not to think deeply about this

question. "What am I working for?" and yet a good answer to this question can never really come from work itself since our work does not provide us with the height or the depth to a good answer.

In order to answer this question "What am I working for?" we have to answer another question. "What am I resting in?" For us as Americans this is an extremely odd question. What am I resting in? It's odd because we so very rarely ask it. In fact it doesn't even occur to us but if we go to the very first pages of the Scriptures we know that we were made not just to work but to rest.

Indeed there's a commandment which arises out at this. Just as the Lord labored to create the world and then rested on the seventh day, so our lives too are meant to include rest. When we take from the pages of God's Word and look at the 10 commandments most of them are just common sense right?

Don't steal and cheat and lie but then there's that strange one. To keep holy this Lord's Day. Of course there's something very deep and beautiful about it. That these commandments were given to the people Israel just after they have been freed from slavery and God says to them- a slave never has time to rest, never time for family for me and I command you not to live as slaves!

I command you not to live like that. St. Augustine's most famous line from his Confessions, the first autobiography in a sense, was "Our hearts were made for you oh God and they are restless until they rest in you."

The question of rest is a deeply Christian question. It arises from the deepest places of the Judeo-Christian tradition.

What am I resting in? We need this question in order to answer this question even in order to begin the answer to this question and finally "What am I living for?"

The key to this question is the integration of the other two. How does work and how does leisure - how do these things work together to give meaning and purpose ultimately to my life?

Such that ***work and leisure are not two periods of time in human life that we hold in balance with each other but they are two moments in a person's self-realization which exist only in the relation with one another and are primary components of human existence itself.***

This is that component of beauty - integritas... ..integritas. In order to get at these questions I want to propose a matrix. You know matrices are these strange things that are used oftentimes in academe in order to avoid living in the real world because the you sort of.. you make a chart or something and then you've got everything in nice neat boxes then you don't have to wonder about the messiness or the complexity of the world anymore and I don't mean to do that this morning of course when we're asking questions about work and leisure in life there's a lot of messiness around that.

So, rather I propose this is a limited but I hope a limited but I hope helpful diagnostic tool in order to order and frame are contemplation this morning. Our topic this morning is too complex to put people

into boxes but like most matrices this has the purpose to put information in a more accessible fashion for the purpose of discussion.

So the thesis behind this, the thesis behind what I want to say it has to do with reconnecting Sunday with Monday the thesis that I would propose to you is that if we don't get leisure right we won't get work right if we if we don't get leisure right we won't get work right. If we don't get Sunday right, we won't get Monday right.

This is how I plan to proceed to start at the bottom and move across three different visions of work, leisure and their integration.

## **WORK AS JOB**

So the first vision of work is work as a job. this is where work is understood primarily as functionary such that there is an economic return. A focus upon the extrinsic character of work. We often see our work in functional and technical ways where the criteria of the bureaucrat tends to dominate. Order, efficiency, profitability consistency, growth systems, structure et cetera. Along with this comes the problem of measurement because the more you measure, the more you drive the spirit out of a thing. The more you test your students, the more you grade them the more burdensome education seems to get which drives out the love learning and deprives the student of something fundamental to it.

Don't get me wrong measurements are crucial because without them accountability goes out the window but there's a downside. Albert Einstein said not everything that can be counted, counts and not everything that counts can be counted. Not everything that can be counted, counts and not everything that counts can be counted.

So we think in terms of this vision of "work as job" about lawyers and billable hours in the United States and there's an increasing dissatisfaction among lawyers because the lawyer's time is increasingly equated with the monetary unit where this hour of law equals worth two hundred dollars or eight hundred dollars or whatever.

The dominance of this cash Nexus exchange flattens all work to time at a price. Where CEOs in stock options, when CEOs are given multi-million dollar or Euro incentives is very difficult to resist the pressure and temptation not to see your work in terms of price... or the commodification of health care in our nation where doctors and nurses are increasingly concerned about the corporatisation of medicine.

Mike Royko said "If work is so great how come they pay us to do it? It's very interesting but if work is so great how come they pay us to do it? The chairman of our board at the University of Mary was the CEO of the only Fortune 500 company in North Dakota, South Dakota Montana or Wyoming. After he retired he would give speeches and he he said you know I told the board at the time of my retirement that they wouldn't have had to pay me to do what I did but I didn't tell them that until I retired. So why do we work in this way?"



## Leisure as Amusement

There are lots of reasons but one of the biggest reasons to view work as a job has to do with the idea of leisure as amusement. Leisure as amusement. So we live in an entertainment culture where leisure becomes the place where real living takes place. Entertainers are the highest paid people in our culture because we value entertainment so much.

You know that song by Billy Joel The Piano Man - "they know it's been me they've been coming to see, to forget about life for a while."

Amusement, amusement.. is defined in this way. It comes from the ancient Greek idea of the Muses who were Greek goddesses who were divine patrons of the Liberal Arts. The Muses would refresh and bring people back to their upright posture. Amuse, if you put an "a" in front of something in Greek, it negates it and so the "a" in amuse is a denial of the Muses. Instead of being something which where leisure is refreshing, it comes from the French ...to stupefy ...to stare stupidly. To be amused is to stare stupidly.

So, someone showed me this from USA today some years ago. I've got this quote here. "Instead being the moment when we rediscover ourselves reflecting upon who we ought to be, leisure is understood as the moment when amusements succeed to the maximum in making us forget."

So it's the idea the leisure is where real life takes place because work is just a job. Leisure is where real life takes place because work is just a job. So this is where we can forget about life for a while. This is an ad for a hotel chain. A weekend getaway your body checks in and your mind checks out. This is the vision that real living is suppressed living. Real living is the suppression of our ends of ourselves.

It's not a revelation of our destiny or our character. It's a lack of self-development. Rather than actually doing or creating things the individual sits back in amusement to watch others do things. In the underlying.. underlying this notion of leisure as amusement it informs our notion of celebration, our notion of celebration.

Celebration in this culture in this vision of work and leisure, celebration as amusement where you got the holiday we just passed this great holiday the Feast of Glorious Saint Patrick. Saint Patrick's day of course is deteriorated quite a bit. We connect this with the commercialization of Christmas the decadence a Saint Patrick's day, of Mardi Gras, the over sentimentality of Valentine's Day, the trivialization of Easter, the ghoulishness of Halloween. Our holidays had become have become caught up in this whole vision of work is a job and leisure as an amusement and all the celebrations have lost their religious character and they have become at their core, acts both sheer consumption.

## Integration: Work as Job + Leisure as Amusement = Gratification

So the integration of these two visions work as a job and leisure as amusement is gratification. Gratification becomes the integration of them. So you have consumerism, where "having" takes

precedent over "being" and you have economism - where work is a means to consumption, when we consider human labor solely according to its economic or its functional purpose. So here are the places in the matrix. "Work is a job" "Leisure as amusement" and integration the way that these two disjointed parts of our life come together is in gratification.

Wearing a big green hat getting intoxicated and puking into the Chicago River this is the integration of life.

## **Work as Career**

There's a second model that we can look at "Work as Career" this is a bit of a more noble vision of work. Here, work isn't simply a job. It has its own rewards, psychological rewards, unlike those in a job who tend to see work only as a means to an economic end a careerist, a careerist sees the inherent value of work they realize that work can be a source of self-esteem in creativity and personal satisfaction.

The etymology of this word "career" is from the French "carriere" which is where we get the word car which we drive around in. Like the car our career serves as a vehicle to get from here to there. So our degrees, scores, grades, achievement, everything else other vehicles that get us to the next step and oftentimes we travel alone in glass-enclosed privacy. The careerist is not so much money mad but rather they are goal-oriented.

The focus upon the thrill of accomplishment What do I want to do? What will fulfill me? What are my talents? What is the next step on the ladder for me. The deficiency of this is a careerist can tend toward a preoccupation with himself or herself. A rare question for a careerist is.. "What does the world need of me?" "What's the common good and how can I contribute to it?"

Left out entirely is the question of the spiritual calling... "What is God asking of me in this world?" Work as Career. How do we get to this view of work? Also through a vision of leisure.

## **Leisure as Function**

In this vision leisure is functional. So the dominance of work in our culture has encroached upon our view of leisure in a way that we increasingly view our leisure primarily in terms of utility. That is - What is leisure's instrumental value to my work?

Let me give you two examples. Education -

College, for example, is considered in our culture as just one step on the continual stairway advancement. Students are always aware that they must get to the next step; law school, medical school, whatever so that they can progress up the steps after that. Learning is justified in order to get a good ACT score, to get into the school choice, to get a good career et cetera.

The common complaint with core or liberal arts classes is what are they for?? What does this have to do with real life? There's no sense in learning something for its own sake. Studying a poem simply because it's beautiful - that's a waste of time because education is functional.

The other, the other example is this idea of rest being justified to sharpen the saw. You know the author Steven Covey who wrote a very fine book - The 7 Habits of Highly Effective People. In among those habits is this one - to sharpen the saw Why does one sharpen the saw? In order to become more productive. So in this state of mind - if rest is justified in order to be more productive in the career - this is the state of mind which never leaves work.

So you have something that we might call the Sunday afternoon neurosis. When we do rest we find often that we become restless after just a little while. Some psychologists call this the Sunday afternoon neurosis. "Every Sunday..." I'm quoting now, "Every Sunday or case of a Jewish patient every Saturday the Sunday neurotic developed a headache or stomach ache or an attack of depression. After ruling out purely physiological causes including the rich food served at Sunday dinners this... psychologists Sandor Ferenczi figured out what was bothering his patients.

They were suffering from the Sabbath because too often our rest results in boredom and more tragically to an emptiness precisely because our rest lacks a spiritual enrichment connected to contemplation."

Pope Saint John Paul II pushed back against this in his letter Dies Domini where he said we're too often afraid..... he always said, didn't he? That we shouldn't be afraid from the very first moment when he was elected and he was always telling us not to be afraid and here he says too often we are afraid of giving our time to Christ that if we do that it will be useful it won't achieve the hundreds of things that we have to get done." And then he says Do not be afraid to give your time to Christ.

He's the one who knows the secret of time and the secret of eternity and he gives us His day as an ever new gift of his love. The rediscovery of this day, Sunday is a grace which we must implore not only so that we may live the demands of faith to the full but also so that we may respond concretely to the deepest human yearnings. Time given to Christ is never time lost, it is rather time gain so that our relationships and indeed our whole life may become more profoundly human.

This means that we have to loosen the white-knuckle grip on our lives and allow a little bit of the lack of control to enter in. What the Sabbath, tells us is that one stops working not when the work is done but when it's time to stop working.

Joseph Pieper wrote a beautiful little book called "Leisure the Basis of Culture" in which he said if rest is in order to become more productive then our intentionality corrupts the possibility for real rest. It's like loving someone in order to get something from them. That corrupts the love and so this view of leisure which gives us the view of work as a career is integrated then in terms of achievement.

## **Integration: Work as Career + Leisure as Function = Achievement**

The integration of these two visions work is a career and leisure as functional is in achievement. In careerism you have the primacy of “doing” over “being”. Ours is a society that pegs status to overachievement. We can't help admiring the workaholic. So we focus upon objective achievement at the expense of interior or spiritual maturity which is the subjective dimension of work.

So here are two different examples. The first is of Lee Iacocca. Many of you remember that Lee Iacocca, after working briefly at Ford, became the chairman of the Chrysler Corporation. He literally turned it around and became one of the great titans of American industry and yet soon after his retirement he appeared on the front cover of Fortune Magazine. “How I Flunked Retirement”. His second divorce, his lonely life in Bel Air. They say that Lee Iacocca years after his retirement would say "I am the chairman of the Chrysler Corporation always!" That his entire identity was tied up in his career and as a result he had nothing to rest in.. and the meaning and the purpose of his life, his whole integration was tied up in the work that he had done.

We see this as well in the biography of Lyndon Baines Johnson Doris Kearns Goodwin who is a Pulitzer Prize winning presidential biographer said that one of her most important biographies was her work on Lyndon Johnson. She said at the end of his life he was a man, who in his retirement has spent so many years in pursuit of work, power, and individual success that he had absolutely no psychic or emotional reserves left to commit himself to anything once the presidency was taken from him. Years of concentration solely on work meant that in his retirement he could find no solace in recreation, sports or hobbies.

That in these two small case studies we see examples of people whose lives were so identified with their careers that there was nothing left for them after when they retired. LBJ died at the age of 64 a relatively young man almost four years to the day after he left office.

Our work is never merely about what we achieve it is about who we become. Lily Tomlin said the problem with the rat race is that if you win you're still a rat.

This leads to these old maxims:

- Watch your thoughts they become words.
- Watch your words they become actions.
- Watch your actions they become habits.
- Watch your habits they become character.
- Watch your character it becomes your destiny.

Our choices that we make in respect to these big questions What am I working for? What am I resting in? What's the purpose of my life? They determine who we become.

They're not small things and yet if we don't step in, out from the wind to consider these questions in a meaningful sense we risk our lives becoming one damn thing after another.

So you have the second vision "Work as career" "Leisure as function" and the integration of them as achievement. What does this tell us these two visions which really dominate the landscape of the American workplace?

What it tells us is that we have a problem in particular a cultural problem and is a specifically moral and spiritual problem how we look at work and leisure and the only remedy to a spiritual problem is a spiritual remedy.

## **Work as Vocation**

So I want to propose here a last vision of "Work as Vocation" Here I don't mean in the colloquial sense of a vocational school. I mean the deeper sense of the word "Vocare" to call - a calling. The calling of our life is always calling to give of ourselves... to give of ourselves.

I tell our students at the University of Mary that the most important thing that they can discover not simply in the course of their education but in the course of their lives is how to give themselves away in love. That their lives are not about them. Until they learn that, until we learn that our life is not about us, it's our life yes it is, but it's not about us. Until we learn that our life is not about us and discover a way in which we can give our whole selves away in love we'll never find purpose or meaning in our lives.

This is the fundamental vision of life as a vocation. Life which is meant to be given. There's the old story ...you heard the racial slur "Indian Giver". The idea that Native Americans will give you something but then they want you to give it back to them but there's something very profound at the basis of this and it's the old story sort of the myth that the Native Americans were so deeply surprised when they encountered the Europeans. That when the Europeans received a gift they would keep it, they would hoard it.

This was not right. Why? Because a gift received, not re-given corrupts the one who receives it. If we receive a gift and we don't then in turn give it, it corrupts us. If we hoard a gift or clutch it close to ourselves. So this is very beautiful.

It's very important. So this is the whole universal call to love to be whole to holiness which is spoken of in the Second Vatican Council. John Paul II, loved.. this what his favorite partly because he probably wrote it. From *Gaudium et Spes* 24. "That man cannot fully find himself except to a sincere gift of himself and if indeed we don't find a way to give ourselves away were lost in the cosmos. We are not at home in this world".

So this relates to a state of life in which if we're giving ourselves that allows us the beauty of belonging. To give ourselves in our personal calling and to a particular way of doing work. Our work allows us to exercise our gifts in serving, in serving others and in servant leadership.

## Leisure as Contemplation

So this vision of work as vocation as a way in which were called to give results in leisure as contemplation or rises rather out at leisure as contemplation. That rather than achievement, leisure is an act of receivment, a fostering a contemplative outlook to receive our lives and the world.

We consider what's been given to us. We consider what we can offer in return. Pope Benedict XVI said, a person comes in the profoundest sense to himself not to what he does but through what he accepts. Listen to that!

Not through what we do but what we accept. This is how we come to the most profound vision or realization about ourselves. Not through what we achieve but through what we receive.

There are three habits leisure or resting or receiving which I would like to propose to you this morning.

The first is the habit of solitude. Daily silence stillness, centered-ness. It's only when we step in out from the wind. When we cultivate a habit of daily silence or solitude that we're able momentarily to quiet the emotional tapes that are always playing deep within us.

You know what I mean. A divided life generates a whole series of emotional tapes that replay in our imagination. Tapes about the illusions of grandeur of who I think I am. Feelings of unappreciated genius. I see it in you, these deep feelings of unappreciated genius or the debates scenarios of the great victories you know when after some encounter, you say this is what I should have said and then you rehearse having said it and it's victory! You've vanquish them in your mind. The award speeches.... I'd like to thank my mother etc. These tapes that play continually in us, they sabotage our ability to rest. To rest from what? To rest from ourselves, from our tapes, from our self-importance, our sarcasm our cynicism.

Jesus says take my yoke upon you and learn from me you find rest for yourselves for my yoke is easy and my burden light. This habit of daily silence gives clarity in honesty and insight which is lost in the noise of our day. It's a strange thing but only the silent can hear.

Only the silent can hear.

Second... a habit of celebration, of Sabbath, of feast. Again if we don't get Sunday right, we won't get Monday right The Jewish theologian Abraham Joshua Heschel said "There's a realm of time where the goal is not to have but to be, not to own but to give, not to control but to share, not to subdue but to be in accord."

The Sabbath is a clear witness that production and consumption cannot own us. It's an act of nonviolent resistance to the violent strains in our culture which would gobble up our lives. This again is the context in which the commandment to rest on the Sabbath arose. God was commanding his people whom he had saved not to live like slaves. That it's beneath their dignity to live that way. It's beneath our dignity too.

Finally the habit of service. Pope Francis is talking about this all the time, the habit of going to the margins. To be with those who on the surface cannot do anything for us but who actually can do more for us than we can do for them. You know the founder of the L'Arche communities Jean Vanier who just received a great award and has been publicly recognized in so many ways whom I met fleetingly one-time when I was a student in Rome. These L'Arche communities, in which volunteers will live with those who have disabilities of some type in common community as equals, very beautiful.

Jean Vanier said if we remain at the level of doing something for people we stay behind our barriers of superiority. The habit of service, of finding a way to do something for someone who cannot do anything for us but who actually can do more for us than we can do for them.

## **Integration: Work as Vocation + Leisure as Contemplation = Integrity**

So when you have these two visions "work as vocation" and "leisure as contemplation" integration is integrity... wholeness of life. *Integritas* here is not a balanced life but rather it's a whole life and integrated life.

There's a beautiful, there's a beautiful poem....I'm so pleased that this is not only the Feast of Saint Joseph but the the octave of Saint Patrick. I'm so pleased about that. There's a poem called "Vacillation" by the Irish poet William Butler Yeats in which he's in the twilight of his life and he sitting on a street corner in London with an open book and an empty cup. What a terrible place for an Irishman to be in England with nothing to drink. Absolutely awful ..... and so he is contemplating, he's gazing out at the world and suddenly this comes to his mind :

***"While on the shop and street I gazed My body of a sudden blazed; and twenty minutes more or less It seems so great my happiness that I was blessed and could bless".***

This is this is the type of leisure as contemplation which results in integrity of life. So great my happiness that I was blessed and could bless. Again this is receivement. In order for us to bless others in our in our lives in order for us to be a source of encouragement in strength for those who need us we ourselves need to receive encouragement and strength from others and from the Lord who loves us best. But if we deprive ourselves of habits of silence, in Sabbath, in service our contact with the living God who provides us with the blessing so that we can bless others is severed. So then here is the full matrix.

"Work as Job" which is cut up in giving. That vision of work arises from leisure as amusement. It's an escape it's where real living takes place. I work so I can afford to go away on the weekend and forget about it all and then my life is integrated in this kind of gratification which is about having.

Or the vision of "Work as Career", taking, going up the ladder which results from a vision of "Leisure as Function" as using, and the integration of life is in achievement in doing and when we are no longer achieving in a meaningful way all the purpose falls out of our life and we are prone to and in fact or yet this more beautiful way the way which arises from the Scriptures, from our call as disciples, from the richness of Catholic social teaching. "Work as Vocation", a way in which we can give of our talents.

Work is sometimes difficult but it's meant to be meaningful. It's meant to contribute to the building up of the world and of culture and society. That vision of work is only possible when there's space in our life for a leisure which is contemplation - the act of receivment, of receiving, which results of course in a vision of life of integrity where "being" takes precedence over "doing".

Here's the patron in many ways of Catholic higher education - Blessed John Henry Newman who wrote this reflection which is so familiar to us but I think it's beautiful to put it here as we contemplate the relationship between work and leisure in the wholeness of our lives as we ask those great questions; What am I working for? What am I resting in? and What is my life about?

Newman says: "God created me to do him some definite service. He is committed some work to me which he is not committed to another I'm as necessary in my place is an archangel in his." Think about that. Do you believe that? That the Lord created you, and all those others in your life, with that level of purpose the you are as important in the fulfillment of your calling in your vocation as an archangel in the whole plan of history in the schema of salvation. I'm as necessary in my place as an archangel in his. "I have my mission I may never know it fully in this life but I should be told in the next. Somehow I'm necessary in his to his purposes. I'm a link in a chain, a bond of connection between persons, he has not created me for not."

Those are some thoughts everyone on the vocation of the business leader. I'm very grateful for the chance to be with you this morning and consider these questions which I think is so important to the happiness of people in the workplace in the United States. I ask for your prayers for the students at the University of Mary and for me and I'm grateful for all of you and grateful for the work of Paul Winkler and this wonderful venture of Attollo which I'm just coming to know about in which I think is just so important in the life of the church here in Denver which has implications beyond.

Thanks for listening everyone.