

US National Standard in Culture

Jarvis Raymond of *New
York Times* on

Work Ethic



Pillow

JARVIS RAYMOND: Historically, Martin Luther called for work of grace to be outside the monastic life and to be of the worldly pursuit of wealth, called this Protestant work-ethic.

This work-ethic diverged and in most instances separated out from its moorings.

The Protestant Ethic and the Spirit of Capitalism, Max Weber, 1958

As Wesley here says, the full economic effect of great religious movements, whose significance was for economic development lay above all that was in their ascetic educative influence, generally came only after the peak of the purely religious enthusiasm was past. [Passé.]

Then the intensity of the search for the Kingdom of God commenced gradually to pass over into sober economic virtue; the religious roots died out slowly, giving way to utilitarian worldliness, hurrying through the marketplace of Vanity.

JARVIS RAYMOND: The same arrogance and pride entered again into the lives of the workers.

Here also, with the dying out of the religious root, the utilitarian interpretation crept in unnoticed, in the line of development which we have again and again observed. This formulation of a leading idea of capitalistic economy later entered into the current theories of the productivity of low wages.

JARVIS RAYMOND:

When the work of the Pilgrim, Mennonite, Quaker, Baptist and Presbyterian and Lutheran is put back into the US Constitution again as work with purpose, it will be clearer how life in the United States is not one of an accumulation of work for wealth sake.



When later the principle “to make the most of both worlds” became dominant in the end, a good conscience simply became one of the means of enjoying a comfortable bourgeois life, as is expression about life as the soft pillow.

A specifically bourgeois economic ethic of the middle-class outlook of the Puritans, had grown up. Then good & conscience are in the acquisition of money, so long as it took place legally.

It came with the consciousness of standing in the fullness of God’s grace and being visibly blessed by Him, the bourgeois business man, as long as he remained within the bounds of formal correctness, as long as his moral conduct was spotless and the use to which he put his wealth was not objectionable, he could follow his pecuniary interests as he would and feel that he was fulfilling a duty in doing so.

Finally, it gave him the comforting assurance that the unequal distribution of the goods of this world was a special dispensation of Divine Providence, which in these differences, as in particular grace, pursued his own secret ends unknown to men.

MOSES: No longer was work toward the justification of grace, it was competition with one another through the accumulation of money, to be thought highly regarded, to be overlord.

JARVIS RAYMOND:

Martin Luther had formed the idea of salvation and of grace with capitalism. Luther's idea of work was toward grace.

It was meant to be tied to what happens in the afterlife.



A person is work towards the grace of having balanced more karma or backdirect in ones life than having made more backdirect. It included attitude, behavior, manner, outlook or faith.

NATHAN the Judge: The Scottish Enlightenment severely hampered the religious understanding of purpose by supposing that Church and religion was merely a rational supposition. Not who you were.

JARVIS RAYMOND: What the early US Church fathers wrote is no longer there and it must be revived. The Eagles otherwise are lost from its early moorings historically.

MOSES: The established Churches have their rules of the outer order on earth. It is autocratic.

This is not the inner Church however.

Luther never imagined that the inner Church would somehow be separated out by a materialism. Working was for a salary, a paycheck, by only an accumulation of money and wealth, and for being rich.

JARVIS RAYMOND: That inner Church must be re-established that there is an understanding of the purpose of life.

ANDREA SELESTOW:

How the Mennonites and Baptist and Presbyterians and Quakers saw this path was at the age of returning karma, at age 13. At the age of returning backdirect,



there begins the work for the salvation, finding the inner Light, first in the conversion, that one would find that work one was to do that was in order at age 13. It was to produce a life of “multiply and be fruitful” and not go begging for grace, but be grace.

JESUS CHRIST: Be a light on the hill.

MOTHER MARY: Work was to find that talent and hone that talent. It might be law or healing. It is then not a path of accumulating riches.

JARVIS RAYMOND: Once the work was separated from the path of backdirect, it had the result of alienation and

loneliness and not seeing the work but as working for money and not the work of purpose that at the end of ones life, one had lived an honorable life.

Paintings by Andrew Wyeth.

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