

The Quotable Josef Pieper

Rashad Rehman

The Quotable Pieper

*Per il mio cugino, amico e fratello,
Hunter. Questo libro è per te.*

The Quotable Pieper

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Preface

There is something about the writings of German philosopher Josef Pieper (1904-1997) which, to my mind, tell us something profound about the human condition, and his conviction of the intelligibility and objectivity of reality. While an introduction to this little anthology might serve useful for relevant biographical information, or perhaps some background on his style, method, and so forth, I have decided to leave the reader in the dark—Pieper is worth reading without any pre-conceived notions. Perhaps it is only, then, the philosopher—the one who has the capacity for *θαυμάζω* (*wonder*)—who will really take the time and receptive (contemplative) attitude to immerse themselves into the depths of one of the most insightful philosophers of the

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21st century. While there is an anthology of Pieper's writings available which he himself compiled (see the citation in the bibliography), I thought it appropriate to create a very simple, beginner-like entry point for those interested in Pieper (or perhaps philosophy generally), and so I decided that a collection of small writings alongside very insightful aphorisms might be most appropriate—especially for the beginner in philosophical studies. Two supplementary notes belong here. First, this selection is inherently—and inevitably—incomplete and heavily based on what I find most important in Pieper (rational disagreement might appear, and I am not

blind to the fact).¹ Secondly, pedagogically speaking, the goal, often, is developing an *interest*, accomplished, I would argue, through insightful, smaller pieces of writings). By way of entry, then, consider a line which to my mind summarizes Pieper's entire philosophical thought, and which reads more like a Nietzschean aphorism than anything when he says that given that "we are confronted with an unfathomable reality", grounded in the Infinite Light that is God Himself,

“Where does it stand written that *we* are expected to find the “rhyme or reason” in these paradoxes?”

¹ Indeed, this anthology began as a way in which I could carry—accessibly—my favorite insights of Pieper which merit further attention, reflection and contemplation. Its shift from a personal anthological collection into a formal presentation of Pieper is almost *accidental*.

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May 2017

*All entries—all of which are primary sources of Pieper's—will be listed as (Title of Book, Page Number), and will have the full English bibliographic entry at the end of the book with the English translation used. There will also be a final reference to his *Gesammelte Werke* published in *Acht Bänden* should a reader desire to read the original German. Supplementary citations will also have a full bibliographic entry.

LEISURE

“Leisure is a form of silence, of that silence which is the prerequisite of the apprehension of reality: only the silent hear and those who do not remain silent do not hear. Silence, as it is used in this context, does not mean “dumbness” or “noiselessness”; it means more nearly that the soul’s power to “answer” to the reality of the world is left undisturbed. For leisure is a receptive attitude of mind, a contemplative attitude, and it is not only the occasion but also the capacity for steeping oneself in the whole of creation.”

(*Leisure*. p. 41)

“When we really let our minds rest contemplatively on a rose in a bud, on a child at play, on a divine mystery, we are rested and quickened as though by a dreamless sleep.”

(*Leisure*, p. 42)

“Because Wholeness is what man strives for, the power to achieve leisure is one of the fundamental powers of the human soul.”

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(*Leisure*, p. 44)

“What is true of celebration is true of leisure: its possibility, its ultimate justification derive from its roots in divine worship.”

(*Leisure*, p. 57)

“The vacancy left by absence of worship is filled by mere killing of time and by boredom, which is directly related to inability to enjoy leisure; for one can only be bored if the spiritual power to be leisurely has been lost.”

(*Leisure*, p. 59)

“There can be no such thing in the world of “total labour” as space which is not used *on principle*; no such thing as a plot of ground, or a period of time withdrawn from use. There is in fact no room in the world of “total labour” either for divine worship, or for a feast: because the “worker’s” world, the world of “labour” rests solely upon the principle of rational utilization. A “feast day” in that world is either a pause in the

midst of work (and for the sake of work, of course), or in the case of “Labour Day,” or whatever feast days of the world of “work” may be called, it is the very principle of work that is being celebrated... There can of course be games, *circenses*, circuses—but who would think of describing that kind of mass entertainment as festival?”

(*Leisure*, p. 58)

“Culture lives on religion through divine worship.”

(*Leisure*, p. 61)

“For what do we mean by saying, in a spiritual sense, that something is bourgeois? Above all, in the first place, that a man accepts his environment defined as it is by the immediate needs of life, so completely and finally, that things happening cannot any longer become transparent; the great, wide, not to say deep, world which is at first sight invisible, the world of essences and universals, is not even suspected; nothing wonderful ever happens in this world and wonder itself is unknown or lost. The narrow insensitive mind, that has become narrow through being

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insensitive, takes everything for granted. And what, in truth, is to be taken for granted? Are we to take our very existence for granted? Is the existence of “sight” or “perception” to be taken for granted? No one imprisoned in everyday life *can* ask such questions because, in the first place, he is unable to forget his immediate needs...”

(*Leisure*, p. 99)

“If Sunday is no more than a day free of work, established by men for purely practical reasons and therefore also a convenient time for common religious services; if it is really “nothing but a voluntary institution of the community” and distinctly “not divinely founded” – then the quality of a holy day can scarcely be attributed to it.”

(*In Tune with The World*, p. 45)

“Of course, we still have some vague notion that the seventh day of the week is not simply the “weekend” but has a deeper significance. We are still receptive to the reminder implied in that uniquely German

term *Feierabend* [meaning, “quitting time”, but literally, “evening for celebration”]—the reminder that more is meant here than a mere break to catch one’s breath. And we still have not entirely forgotten that the German word *Ferien* (vacation time) literally means “festive time”. All of which, taken together, means one thing: the concept of spare time is by no means so simply and innocuous as at first it may have appeared. It springs from some profound dimension where it merges, lacking precise bounds, with the third concept, that of “leisure.”

(*Only the Lover Sings*, p. 17)

“It is a fiction to declare work, the production of useful things, to be meaningful in itself. Such fiction leads to the exact opposite of what it seems to accomplish. It brings about the exact opposite of “liberation”, “elevation”, or rehabilitation for the worker. It brings about precisely that inhuman dimension so typical of the world of absolute work: it accomplishes the final bondage of man within the process of work, it explicitly makes everybody a proletarian.”

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(*Only the Lover Sings*, p. 21)

“...where considerations of pure “usefulness” reign supreme, there will appear, almost inevitably, certain phony replicas, counterfeit imitations of the genuine religious, artistic, and philosophical endeavour.”

(*In Defense of Philosophy*, p. 35)

REASON/LOGOS

“It would be worth our while to spend a moment reflecting more exactly on this metaphor, the “light of reason,” which seems to have made its home in every intellectual tradition of the human race. In fact, one might well wonder whether this image of the light of reason really is a metaphor at all, a mere illustrative expression. Obviously the expression “light of reason” does not refer to an actual, substantial literal entity with its own content by which man can orient himself. Rather, through this light something else

becomes visible, something different from itself, different, that is, from reason as well as from knowledge. This “something else,” now visible under the light of reason, is what enables someone to get oriented. Whoever tries to cut a path through the primeval forest will indeed sometimes *say* he is getting oriented by the light (of the sun during the day, or of the moon and stars at night); but in reality he orients himself by certain landmarks (trees, uneven points in the terrain, roadblocks, etc.) that come into his view *through* the light (and obviously only through the light).

(*The Concept of Sin*, p. 43-44)

“Reason is the window or mirror through which and in which the objective Logos of things becomes manifest to us.”

(*The Concept of Sin*, p. 44)

“If it belongs to the essence of human reason that the reality of the world as well as of ourselves becomes present and palatable to us only in its light and in no other way; and if, moreover, our reason is not a light that *we* ignite on our own but is

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communicated to us, is a participation in that absolute aboriginal light that...both makes things visible and makes our eyes to see; - then that means...that the most decisive characteristic that distinguishes being “in accord with reason” from being “contrary to reason” always depends on whether or not one is directing oneself toward or away from objective reality as well as toward or away from the creative Logos that manifests itself to us in our own power of cognition.”

“In the pre-Enlightenment wisdom tradition, reason means receptivity for reality.”

(*The Concept of Sin*, p. 46)

“The nature of reason, then, manifests itself most genuinely in the very act of *theoria* [“as existential act, aims...at the unqualified cognition of reality, at truth and nothing else” (p. 46)]; in this alone is reason completely actuated.”

(*In Defense of Philosophy*, p. 47)

“...all things in themselves are entirely knowable because they originate in the infinite *lucidity* of the divine Logos, and that they are, nevertheless, inexhaustible for us because they originate, once again, in the *infinite* lucidity of the divine Logos—this, of course, lies beyond all empirical demonstration.”

(*In Defense of Philosophy*, p. 79)

SIN

“The “concupiscence of the eyes” reaches its utmost destructive and extirpative power at the point where it has constructed for itself a world in its own image and likeness, where it has surrounded itself with the restlessness of a ceaseless film of meaningless objects for show and with a literally deafening noise of nothing more than impressions and sensations that roar in an uninterrupted chase around every window of the senses. Behind their papery façade of ostentation lies absolute nothingness, a “world” of at most one-day constructs that often become insipid after just one-quarter of an hour and are thrown

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out like a newspaper that has been read or a magazine that has been paged through; a world which, before the revealing gaze of a sound spirit uninfected by its contagion, shows itself to be like a metropolitan entertainment district in the harsh clarity of a winter morning: barren, bleak, and ghostly to the point of pushing one to despair. Still, the destructive element of this disorder, born out of and shaped by illness, is found in the fact that this disorder obstructs the original power of man to perceive reality, that it renders a person unable not only to attain his own self but also to attain reality and truth.”

(Brief Reader, pgs. 40-41)

“Unchaste abandonment and prostitution of the soul to the sensual world wound the fundamental capacity of the moral person...”

(Brief Reader, p. 42)

“An impure and selfishly degraded will for pleasure ruins both the decision-making power and the inmost resource of the soul to give silent heed to the discourse of reality.”

(Brief Reader, p. 42)

“Only one who sees and affirms this objective reality is also able to recognize how deeply the ruin penetrates that an unchaste heart allows to happen within itself.”

(Brief Reader, p. 43)

“Even if the more whimsical, “mildly facetious” surface usage occasionally clouds over and obscures the “strong and hard” meaning, pushing it into the background, nonetheless what has been obscured – and even forgotten – has by no means thereby disappeared from human consciousness. What holds true for all fundamental stances toward existence holds true for sin as well: we know much more than we “know.”

(The Concept of Sin, p. 4)

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“...sin is a *warping*, a contortion so twisted and twisting that it must hurl man into total despair, and irrespective of whether this sin can be healed or is entirely “normal.” Sin is an inner contortion whose essence is misconstrued if we interpret it as sickness or, to descent into an even more trivializing level, merely as an infraction against conventional rules of behavior.”

(*The Concept of Sin*, p. 7)

“This is why we so rarely hear the word in ordinary conversation: the word [sin] really refers to that place where each human beings lives in the innermost secret cell of his person, a place to which no one else has any access whatever.”

(*The Concept of Sin*, p. 9)

“But: “a violation of a transhuman norm,” “a trespass against a divine command,” “sin,” that sort of thing simply does *not* come within the field of vision of Empirical Man, no matter how hard he tries, as long a she

keeps struggling under the first principles of his epistemology.”

(*The Concept of Sin*, p. 11)

“...“sin” primary is a *doing*, a human deed.”

(*The Concept of Sin*, p. 30)

“Because sin always takes place by going against the natural [*naturhaften*] impulse of the sinner himself, whoever does wrong can never therefore be completely at one with himself. Even the torments of the damned arise, in the final analysis, from a dichotomy inside the person: the pain of being cut off from what the sinner continues to will and to love by virtue of his very nature.”

(*The Concept of Sin*, p. 38)

“...atheists must explain man’s moral failure as, at most, inappropriate behavior, or perhaps as an error of judgement, or, even more tepidly, as an inability to adapt to society...sin is something contrary to reason...”

(*The Concept of Sin*, p. 42)

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“...a moral lapse is specifically a willed and intentional missing of the mark.”

(*The Concept of Sin*, p. 41)

“...the notion of sin’s blinding effects includes a dimension of accountability and guilt. Once again we are hit with the weirdness of it all: we get an inkling of an inner contradiction in sin, we feel its absurdity.”

(*The Concept of Sin*, p. 42)

“conscience means...the power we have by virtue of our own innate reason to render and formulate judgement on what we should do here and now. Sin is an act against reason, which thus means: a violation against one’s own conscience, against our “better” knowledge, against the best knowledge of which we are capable.”

(*The Concept of Sin*, p. 45)

“What greater catastrophe could there be than sin’s destruction of our final concordance with the divine ground of being without which we know ourselves to be lost along with all that is best in us?”

(*The Concept of Sin*, p. 52)

“...sin is an insult to God, an act of disobedience to his laws, a turning away from Him, contempt for His being.”

(*The Concept of Sin*, p. 54)

“...the more spiritual a human being is, that is, the more he has rendered himself immune to the seductions and charms of the sensible world by living a life of self-abnegation and disciplining his will, the more he can now commit *the* offense, the sin of unadulterated hybris and blatant pride.”

(*The Concept of Sin*, p. 62)

“We blithely assume that our excuses are valid.”

(*The Concept of Sin*, p. 62)

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“...we can easily maintain a relationship in which a certain “decency” in trivial matters masks a radical turning-away and denial – “mortal” sin.”

(*The Concept of Sin*, p. 70)

“No one claims it is easy to gaze directly on the sheer incomprehensibility of sin without shielding one’s eyes or holding back one’s full attention. But only in that effort does one begin to see why human beings from time immemorial have tried, however inadequately, to make sense of the nonsensical, to find “rhyme or reason” in what is all too lacking in either rhyme or reason.”

(*The Concept of Sin*, p. 75)

“...worldviews that include some kind of inherited fault are a feature of all the traditions of humanity...”

(*The Concept of Sin*, p. 77)

“It is because of his creatureliness that man is capable of sinning.”

(*The Concept of Sin*, p. 80)

“...the evil of sin does not perish with the sinful act. Sin’s effects cannot be so easily “dispatched” as that.”

(*The Concept of Sin*, p. 83)

“Sin doesn’t just mean: I have *done* something. Sin also means: I henceforth *am* something that I was not previously.”

(*The Concept of Sin*, p. 87)

“...mortal sin, when realized to its ultimate consequence, likewise “wills eternity.””

(*The Concept of Sin*, p. 89)

“The bolt on the door [to hell] that seals off the way into the open air is not located outside, but inside, the person.”

(*The Concept of Sin*, p. 90)

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“Much more pressing, however, is the other question: how can guilt be purged from the world, how can it be healed and extinguished? Through forgiveness.”

(*The Concept of Sin*, p. 92)

“...contrition means nothing other than exactly this, that we “pay with a coin that bears *our* image.” *We* are the ones who say no to *our own* guilty deed.”

(*The Concept of Sin*, p. 94)

“...[sin can only be abolished by] the gift of forgiveness freely bestowed on us by God himself.”

(*The Concept of Sin*, p. 97)

“What if our existence itself really depended upon being wanted and being loved, not by an imaginary prehistoric father figure, but by an extremely real, absolute Someone, by the Creator himself? And what if at bottom being guilty (“sin”) were really lack of being, resistance—to the extent that it is up to

us—to that creative want and love of another in which, as have already said, our existence literally consists?”

(*On Love*, p. 185)

“...self-sufficiency, that gloomy resolve to take nothing as a gift, or fall into the infantilism of needing constant confirmation.”

(*On Love*, p. 186)

“...sin is nothing other than a turning aside to nothingness.”²

(*On Hope*, p. 93)

“The despair of which we are speaking is a sin. A sin, moreover, that bears the mark of special gravity and of an intensity of evil.”

(*On Hope*, p. 114)

“...it can so happen that the man who is limited to the natural sphere there is

² Pieper’s solution: “...the possibility of turning toward nothingness is abolished by union...” (*On Hope*, p. 94).

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nothing left except the hopeless courage of a “heroic downfall...The despairing courage of the “heroic downfall” is fundamentally nihilistic, it is staring at nothingness; it thinks it can stand up to nothingness.”

(*The Christian Idea of Man*, pgs. 41-42)

““Heroic nihilism”...is an attempt to withdraw into a fallacious God-likeness...”
(*The End of Time*, p. 64)

LOVE/EROS³

“...*ubi amor, ibi oculus*—the eyes see better when guided by love...”

(*Only the Lover Sings*, p. 74)

“...every being as being is intended and even loved by the Creator, that every

³ Consider Gabriel Marcel’s dictum: “To love a person means to say: You will not die.” (Quoted in *On Love*, p. 169).

creature at the same time receives its being-real and its being-loved.”

(“Of the Goodness of The World”, p. 433)

“...what is far more crucial is for us to grasp as much as we can of the multiplicity of the phenomenon we call “love”. This can be done only by an interpretation of both our own language and of foreign languages, to the extent that they are accessible to us—which they may or may not be even when we “know” them.”

(*On Love*, p. 151)

“In every conceivable case love signifies much the same as approval...loving someone or something means finding him or it *probus*, the Latin word for “good”. It is a way of turning to him or it and saying, “It’s good that you exist; it’s good that you are in this world!””

(*On Love*, p. 164).

“To confirm and affirm something already accomplished—that is precisely what is meant by “to love.””

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(*On Love*, p. 165)

“...what the thinking mind is still seeking the intuiting mind has already found...”

(*On Love*, p. 165)

“...love as the primal act of the will is simultaneously the point of origin and the center of existence as a whole.”

(*On Love*, p. 167)

“...this simple “act” of being in existence—this being that is so completely incomprehensible and subject to no definition whatsoever, is conferred upon us and all other beings by love and by love alone.”

(*On Love*, p. 170)

“...the most extreme form of affirmation that can possibly be conceived of is *creatio*, making to be, in the strict sense of the word.”

(*On Love*, p. 170)

“Human love, therefore, is by its nature and must inevitable by always an imitation and a kind of repetition of this perfected and, in the exact sense of the word, *creative* love of God.”

(*On Love*, p. 171)

“...gratitude is a reply...”

(*On Love*, p. 171)

“Yes, all human love is an echo of the divine, creative, prime affirmation by virtue of which everything that is—including therefore what we *in concreto* love—has at once received existence and goodness. But: if all goes happily as it should, then in human love something more takes place than a mere echo, mere repetition and imitation. What takes place is a continuation and in a certain sense even a perfecting of what was begun in the course of creation.”

(*On Love*, pgs. 171-2)

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“...what we need over and above sheer existence is: to be loved by another person.”

(*On Love*, p. 174)

“...honey is the symbol for the sweetness of life and the happiness of existing.”

(*On Love*, p. 175)

“...love is not synonymous with undifferentiated approval of everything the beloved person thinks and does in real life.”

(*On Love*, p. 187)

“...forgiveness is one of the fundamental acts of love...only forgiveness takes the other’s personal dignity seriously.”

(*On Love*, p. 189)

“...to love a person...means...to wish that everything associated with him may truly be good.”

(*On Love*, p. 190)

“...even those who declare human existence to be simply absurd, or who see it gloomily unfolding under the decrees of a blind fate, still have an inkling of that all-embracing love whose absence they lament or denounce.”

(*On Love*, p. 191)

“...a desire to escape the demands of love [is]...*acedia*, that slothfulness of the heart to which Kierkegaard gave the name of “despair from weakness”.”

(*On Love*, p. 192)

“...no love can exist without such benevolence, but benevolence is patently something quite different from love.”

(*On Love*, p. 195)

“...love is in no way a logical conclusion that we can be compelled to draw.”

(*On Love*, p. 197)

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“It is no accident that from time immemorial poetry has glorified love!”

(*On Love*, p. 201)

“...ideal universal love...is an innate potentiality reminiscent...of paradise, which is revealed for a moment solely in the exceptional figures of great lovers.”

(*On Love*, p. 201)

“...existence and the qualities of the existing person cannot be separated; there is no such thing as *existentia* without *essentia*...But when it has become real love it will then penetrate to the core of the person who stands begin these qualities and who “has” them, to the true subject of that unimaginable act that we call existing, to the beloved’s innermost self, which remains even when the lovable qualities long since have vanished, those same qualities that once a upon a time, far back at the beginning, may have approximated a “reason” for love.”

(*On Love*, p. 205)

“...is not the longing for fulfilled existence actually and legitimately the root of all love?”

(*On Love*, p. 208)

“...[our loving] is simply the elemental dynamics of our being itself, set in motion by the act that created us.”

(*On Love*, p. 222)

“...eros must be regarded as an impulse inherent in our natures, arising directly out of finite man’s existence as a created being, out of his creatureliness.”

(*On Love*, pgs. 222-223)

“...all love has joy as its natural fruit.”

(*On Love*, p. 224)

“all human happiness (which we instinctively desire, but not necessarily selfishly, and therefore with rightfully clear

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consciences) is fundamentally the *happiness of love...*"

(*On Love*, p. 224)

"Man can (and wants to) rejoice only when there is a reason for joy. And this reason, therefore, is primary; the joy itself is secondary."

(*On Love*, p. 225)

"...love and joy belong together, but love and sorrow likewise..."

(*On Love*, p. 229)

"...love without joy is impossible."

(*On Love*, p. 229)

"Even the unhappy lover is happier than the nonlover, with whom the lover would never change places."

(*On Love*, p. 230)

“...in terms of elementary grammar “to love” is a transient verb, that is to say, a verb that must be linked with a direct object. To love always implies to love *someone* or *something*.”

(*On Love*, p. 231)

“...a conception of man must underlie any ideas about love.”

(*On Love*, p. 234)

“Kierkegaard, too, says many times that one who insists on pleasure has set his foot on the road to despair.”

(*On Love*, p. 241)

“The indispensable goods of life can be acquired only by their being “given” to us; they are not accorded to us when we directly aim for them.”

(*On Love*, p. 244)

“[Erotic] love...we define as the power that can produce a passionate merging not merely for the duration of an episode or an

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affair but for a while life (“till death do us part”), a union and communion embracing and permeating all the dimensions of existence...in such a communion of love here is no separation of eros and agape.”

(*On Love*, p. 248)

“...erotic love is the clamp that alone can hold together sex and agape...if this clamp that is called eros should fall away and be denied, the meaningful wholeness of human potentialities for love would instantly disintegrate.”

(*On Love*, p. 249-250)

“What happens in erotic love is thus not “gratification” but an opening of the sphere of existence to an infinite quenching that cannot be had at all “here.””

(*On Love*, p. 252)

“...as long as eros remains, it embodies in purest form the complete essence of love.”

(*On Love*, p. 255)

“Pure, unadulterated affirmation is, it seems, attained only in erotic love.”

(*On Love*, p. 255)

“For a moment in erotic love the world of man is whole, hale, holy, and life has turned out good and happy.”

(*On Love*, p. 256)

“But—unfortunately—youth can be spoiled by someone else; that can very well happen. For example, it can be spoiled by seduction and commercial manipulation, which, contrary to the natural course of things, acquaint it sooner with isolated sexual lust than with falling in love and love—so that sex enters youth’s consciousness and life before eros does, and in such a way that experiencing real love is hampered if not blocked permanently.”

(*On Love*, p. 264)

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“That encounter that is sheer sex and nothing else has rightly been called deceptive.”

(*On Love*, p. 165)

“What is really sought, human closeness, overcoming of loneliness, union with the other, personal being—all that can be had only in real love.”

(*On Love*, 268)

“...detached sex as a “consumer good”, as a “ware”, can be smoothly installed and planned into the great utilitarian organization—as has been persuasively described in a number of important literary visions of the future, such as Aldous Huxley’s *Brave New World*...Yet in consumer sex, which deliberately fends off love, the partner is regarded purely as a means and instrument. Hence the human face is not seen at all...”

(*On Love*, p. 268)

“...the dehumanization of life nowhere appears in more devastating form than in the modern sex industry...”

(*On Love*, p. 269)

“The lie consists in this: that with an enormous expenditure of money (the whole thing is big business, after all), but also with the investment of tremendous psychological knowledge, with a maximum of skill in dealing with words and pictures, and with impressive subliminal use of music, color, form (and so on), the consumer is made to believe that sex is the same thing as eros and that all the gifts of eros, all the joyful raptures of “togetherness” can be had in sex consumption. It isn’t offered for free, certainly not, but still it is basically available to everyone.”

(*On Love*, p. 270)

“...the phenomenon of love...points beyond empirically knowable reality...”

(*On Love*, p. 274)

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“When we find something we see good, glorious, wonderful (a tree; the structure of a diatom seen under the microscope; above all, of course, a human face, a friend, one’s partner for the whole of life; but also one’s own existence in the world)—when we see something good, I say, when we love something lovable, we might become aware of our actually taking up and continuing that universal approval of the creation by which all that has been created is “loved by God” and is therefore good.”

(*On Love*, p. 275)

“...divine love...is what creates the being as well as the goodness of the world in the first place.”

(*On Love*, p. 276)

“And it is precisely this more intensive force of approval, operating from a wholly fresh basis, that is intended by the word *caritas* (*agape*).”

(*On Love*, p. 277)

“If happiness is truly never anything but happiness in love, then the fruit of that highest form of love must be the utmost happiness, for which language offers such names as felicity, beatitude, bliss.”

(*On Love*, p. 278)

“[perfecting]...is one of those concepts which probably can never be known and defined before it is experienced.”

(*On Love*, p. 280)

HOPE

“The hope of him who thus believes, of him who believes in the “transposition” as deliverance, is by no means a hope directed purely upon the “beyond”. It is, rather, a hope that renders the believer able and willing to act here and now, within history, indeed even to see in the midst of the catastrophe itself as a possibility of meaningful action within history.”

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(*The End of Time*, p. 79)

“Hope as a human attitude which is correct, sound, true “anyhow” and “of itself” and “in any case” only exists as a sole of a salvation whose ground is not intra-mundane... This hope of Christians, however, although it is not founded on purely intra-mundane considerations, is not of such a kind that the man who hopes loses sight (or eve, must lose sight) of visible, terrestrial created reality, of this world that stretches out before our eyes... This created world itself is explicitly included in the super-natural hope.”

(*The End of Time*, pgs. 147-148)

“...Hope of every kind says: it will work out well, all will be well in the end. Supernatural hope says: for the man who exists in the divine reality of grace it will end in a way that infinitely exceeds all expectation; for such a person it will end with no less a thing than eternal life.”

(*The Christian Idea of Man*, p. 41)

“...Christian hope is first and foremost an existential orientation of man to his fulfillment in being, to the fulfillment of his essence, to his ultimate fulfillment to the fullness of existence (to which, of course, the fullness of happiness – or rather, bliss – corresponds).”

(*The Christian Idea of Man*, p. 42)

“...philosophy and human existence itself...are structured in the pattern of hope.”

(*In Defense of Philosophy*, p. 94)

“...[the person of] hopeless bravery...[is] the one who is able to forego soothing self-deception and narcosis...”

(*Brief Reader*, p. 53)

“...supernatural hope remains simple the only possibility of hope at all.”

(*Brief Reader*, p. 53)

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“...should there not be in silence, in listening silence, necessarily a drop of hope?”

(*Brief Reader*, p. 14)

“The connection of the licentiousness of the desire for pleasure with the indolent inability to angry is the distinctive mark and complete and genuinely hopeless degeneration.”

(*Brief Reader*, p. 35)

“Magnanimity encompasses an unshakable firmness of hope...”

(*Brief Reader*, p. 38)

“...hope is something that can be encountered and grasped in our experience; obviously no man can keep from hoping.”

(*Hope and History*, p. 18)

“...[the “ultimately inexhaustible divine Source”]...spurs us on in the performance of

the philosophical act to a hope that strives toward the infinite.”

(*The Silence of St. Thomas*, p. 98)

“There are a thousand hopes that man can abandon and lose without thereby becoming absolutely “hopeless”; but there is a single hope, the hope for one thing, whose loss would signify that a person no longer had any hope whatsoever and was absolutely “without hope”.”

(*Hope and History*, p. 23)

“That profound disillusionment, the disappointment of a hope which we directed towards something obtainable within the world, possibly conceals within it the chance that hope *per se*—without resignation—can now turn towards its true object, that a process of liberation will take place and a far wider breathing space within existence will be thrown open for the first time.”⁴

⁴ Compare Pascal: “What else does this craving, and this helplessness, proclaim but that there was once in man a true happiness, of which all that now remains is the empty

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(Hope and History, p. 27)

“The hoper...anticipates nothing; he holds himself in readiness for a fulfillment still to come, although he is aware that he knows neither its dimensions nor its time.”

(Hope and History, p. 28)

“What I am stressing it this: no conception of a future state which simply ignores the fact of death, which leaves out of consideration the fact that men are destined for death, that their lives are a movement towards death, and which likewise ignores all those who have already died—no such picture of the future can seriously claim to be an object of human hope! How can there be any talk of hope when the thing hoped for is so conceived that the being who along

print and trace? This he tries in vain to fill with everything around him, seeking in things that are not there the help he cannot find in those that are, though none can help, since this infinite abyss can be filled only with an infinite and immutable object; in other words by God himself.”
(Pensees, p. 75)

is capable of hoping, namely the individual person, cannot have it?”

(*Hope and History*, p. 71)

“...existentialism fails to recognize the true nature of human existence because it denies the “pilgrimage” character of the *status viatoris*, its orientation toward fulfillment beyond time, and hence, in principle, the *status viatoris* itself.”

(*Hope and History*, p. 95)

“The truly human thing is neither to conceive or comprehend (like God), nor to harden and dry up; neither to shut oneself up in the supposedly clear and enlightened everyday world, nor to resign oneself to remaining ignorant; not to lose the childlike suppleness of hope, the freedom of movement that belongs to those who hope.”

(*Leisure*, p. 105)

“Since the very beginning philosophy has always been characterized by hope...[philosophy is] a form of humility...in relation to knowledge.”

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(*Leisure*, p. 107)

“The only answer that corresponds to man’s actual existential situation is hope. The virtue of hope is preeminently the virtue of the *status viatoris*; it is the proper virtue of the “not yet.”

(*On Hope*, p. 98)

“...hope experiences this firmness of orientation toward above all as a God-given turning to God, that is, as a theological virtue.”

(*On Hope*, p. 100)

“Hope, like love, is one of the very simple, primordial dispositions of the living person.”

(*On Hope*, p. 100)

“The proper ordering of natural hope is born...from the interaction of magnanimity and humility.”

(*On Hope*, p. 102)

“Hope is the confidently patient expectation of eternal beatitude in a contemplative and comprehensive sharing of the triune life of God...”

(*On Hope*, p. 103)

“hope...as a virtue...is...wholly supernatural.”

(*On Hope*, p. 105)

“Christ is the actual foundation of hope...[and] the actual fulfillment of our hope.”

(*On Hope*, p. 106)

“Prayer and hope are naturally ordered to each other.”

(*On Hope*, p. 107)

“...hope, as the lasting elevation of man’s being, cannot exist except from, through and in Christ.”

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(*On Hope*, p. 107)

“Hope’s unfailing certitude is based on this fact, that is, on the genuinely grace-filled nature of supernatural hope.”

(*On Hope*, p. 108)

“The ease with which an age living in the certainty of faith could combine natural with supernatural hope is almost incomprehensible to us today.”

(*On Hope*, p. 109)

“The figure of youth is the eternal symbol of hope...”

(*On Hope*, p. 110)

“...nothing more eminently preserves and founds “eternal youth” than the theological virtue of hope...supernatural youthfulness emanates from participation in the life of God...”

(*On Hope*, p. 111)

“It might be well, at a time when temptations to despair abound, for a Christianity that labors hard to hold high the banner of hope in eternal life to help its “younger generation” to read and, above all, to understand Job’s words [“Although he should kill me, I will trust in him (Job 13:15)] at an early age.”

(*On Hope*, p. 112)

“...the hope of natural man [cannot] look forward to an “end” like that of the Christian.”

(*On Hope*, p. 115)

“Pride is the hidden conduit that links the two diametrically opposed forms of hopelessness, despair and presumption.”

(*On Hope*, p. 123)

“Only hope is able to comprehend the reality of God that surpasses all antitheses...”

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(*On Hope*, p. 128)

“The uncertainty of human existence cannot be totally removed. But it can be “overcome”—by hope, and only by hope.”⁵

(*On Hope*, p. 129)

“If man’s natural anxiety in the face of nothingness is not perfected by the fear of the Lord, it erupts “unperfected” and destructive into the realm of his intellectual and spiritual existence.”

(*On Hope*, p. 137)

“...man, as long as he exists in the world, is characterized by an inward, as it were ontological quality of being on-the-way to somewhere else. The life of historical man is structured as becoming, “not-yet,” hope.”

(*Death and Immortality*, p. 75)

⁵ Xenophanes roughly formulates this skepticism: “
“. To which Pieper—along Aquinian lines—responds: “ “.

KNOWLEDGE

“...no finite power will ever penetrate so deep as to reach the archetypes that dwell in the mind of God.”

(*In Defense of Philosophy*, p. 78)

“The Middle Ages drew a distinction between the understanding as *ratio* and the understanding as *intellectus*. *Ratio* is the power of discursive, logical thought, of searching and of examination, of abstraction, of definition and drawing conclusions. *Intellectus*, on the other hand, is the name for the understanding in so far as it is the capacity of simplex *intuitus*, of that simple vision to which truth offers itself like a landscape to the eye. The faculty of mind, man’s knowledge, is both these things in one, according to antiquity and the Middle Ages, simultaneously *ratio* and *intellectus*; and the process of knowing is the action of the two together.”

(*Leisure*, p. 27)

“...the philosopher who reflects upon the things of this world in the light of the

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revealed doctrine of the Logos, will attain to knowledge that would otherwise remain hidden from him, though the knowledge he gains will not be theological knowledge but demonstrable knowledge, philosophical knowledge of things in themselves.”

(*Leisure*, p. 115)

“Man’s intellectual power enables him to penetrate to the essences of things; there can be, therefore, insights and assertions concerning the nature of things which, though not exhaustive, are nevertheless true.”

(*The Silence of St. Thomas*, p. 95)

FAITH

“Belief is more certain than any imaginable human insight—not insofar as it is belief, but insofar as it properly rests upon divine speech.”

(*On Faith*, p. 54)

“...belief in revelation, as a living act, can come about only if a man’s self-understanding goes beyond mere conceptual thinking, if it shapes and governs the inner style of life; if, in other words, the receptivity inherent in the created mind is “realized” existentially.”

(*On Faith*, p. 63)

“Unbelief...is violating a standard that is set by the natural existential situation of man in the world.”

(*On Faith*, p. 63)

“In speaking to men, God does not cause them to know objective facts, but he does throw open to them his own Being.”

(*On Faith*, p. 85)

“If God has really spoken, then it is not only good to believe him; rather, the act of believing generates things that in fact are goodness and perfection for man. Receptively and trustfully hearing the truth, man gains a share not only in the

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“knowledge” of the divine Witness, but in his life itself.”

(*On Faith*, p. 85)

PARADOX

“Where does it stand written that *we* are expected to find the “rhyme or reason” in these paradoxes?”

(*The Concept of Sin*, p. 76).

TRUTH

“The fund of truth contained in Western philosophy is largely a fund of “insights” gained by an *intelligere* grounded on a *credere*.”

(*The End of Time*, p. 56)

“Since we nowadays think that all a man needs for acquisition of truth is to exert his brain more or less vigorously, and since we

consider an ascetic approach to knowledge hardly sensible, we have lost the awareness of the close bond that links the knowing of truth to the condition of purity.”

(*The Silence of St. Thomas*, pgs. 19-20)

“...truth and unknowability belong together.”

(*The Silence of St. Thomas*, p. 59)

“That the essences of things are unknowable is part of the notion of the truth of Being.”

(*The Silence of St. Thomas*, p. 70)

“...an abstract, generalized thesis cannot reach to the depth of reality and that, contrary to its claim, to philosophical proposition can be adequately express the “true being” of things.”

(*The Silence of St. Thomas*, p. 87)

“In times such as these it is imperative to call to mind the qualities which made Thomas what he was: the all-inclusive,

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fearless strength of his affirmation, his generous acceptance of the whole of reality, the trustful magnanimity of his thought. And we find occasion, also, to remember: The formal and theoretical justification for this attitude is found precisely in Thomas's doctrine of the infinitely many-sided truth of things. Truth cannot be exhausted by any (human) knowledge; it remains therefore always open to new formulation."

(The Silence of St. Thomas, p. 103)

"...the fullness of truth can never be grasped by a neutral and indifferent mind, but only by a mind seeking the answer to a serious and urgent existential problem."

(The Silence of St. Thomas, p. 106)

REALITY

"That the essences of things are unknowable is part of the notion of the truth of Being."

(*The Silence of St. Thomas*, p. 70)

“All duty is based upon being. Reality is the basis of ethics. Goodness is the standard of reality. Whoever wants to know and do the good must direct his gaze toward the objective world of being, not toward his own “sentiment” or toward arbitrarily established “ideals” and “models”. He must look away from his own deed and look upon reality...Conformity to reality is the principle of both soundness and goodness.”

(*Brief Reader*, p. 11)

“...to engage in philosophy means to reflect on the totality of things we encounter, in view of their ultimate reasons; and philosophy, thus understood, is a meaningful, even necessary endeavor, with which man, the spiritual being, cannot dispense.”⁶

(*In Defense of Philosophy*, p. 12)

“...philosophy[‘s object]...[is] reality and existence as such.”

⁶ This passage is unitalicized by me.

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(*In Defense of Philosophy*, p. 48)

MYTH

“...[Plato] called philosophizing tragic because whoever philosophizes is always forced back upon myths, because no “purely” philosophical interpretation of the world could ever be complete and pursued to the point at which it formed a perfectly closed circle.”

(*Leisure*, p. 121)

“Plato...found the perfection of philosophy in a turning to myth and the ancients...”

(*The Silence of St. Thomas*, p. 101)

DESPAIR

“All purely worldly goals, whether their name be “the classless society” or “prosperity” or “the solitary soul of sylvan glades, who in his integrity in sufficient unto himself,” or on the other hand less

pretentious programs, such as “muddling through life” or, still more vulgarly, “having a good time because tomorrow we’ll all be dead”—all these secularized formulas represent, if they are conceived or sought as ultimate goals, varieties of loss and despair.”

(*Happiness and Contemplation*, p. 40)

“Rather can the superiority of the man who believes (even if he does not know) over the unbeliever (even if he knows) be very precisely identified, for instance in those extreme situations which history again and again holds ready for man: a superiority expressed as inner inviolability, as the capacity, above all, not to despair.”

(*The End of Time*, p. 45)

“*Acedia* is the “despair from weakness”...Metaphysically and theologically, the notion of *acedia* means that a man does not, in the last resort, give the consent of his will to his own being; that beneath the dynamic activity of his existence, he is not at one with himself; that, as the Middle Ages expressed it, sadness

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overwhelms him when he is confronted with the divine goodness immanent in himself...”

(*Leisure*, p. 39)

“...despair and the incapacity for leisure are twins...”

(*Leisure*, p. 40)

“acedia...makes man unable to live with himself. He is driven out of his own house – into the hurly-burly of work-and-nothing-else, into the fine-spun exhausting game of sophisticated phrase-mongering, into incessant “entertainment” by empty stimulus – in short, into a no man’s land which may be quite comfortably furnished, but which has no place for the serenity of intrinsically meaningful activity, for contemplation, and certainly not for festivity.”

(*In Tune with The World*, p. 28)

“I really do not know how an incorruptible mind, faced with the evil in the world, could keep from utter despair were it not for the logically tenable conviction that there is a divinely guaranteed Goodness of being which no amount of mischief can undermine.”

(In Tune with The World, p. 82)

“For the individual who experiences, in the status viatoris, his essential creatureliness, the “not-yet-existing-being” of his own existence, there is only one appropriate answer to such an experience. This answer must not be despair—for the meaning of the creature’s existence is not nothingness but being, that is, fulfillment.”

(On Hope, p. 98)

“Despair is the state of being that is proper to the damned.”

(On Hope, p. 116)

“...despair...threatens man’s moral existence...”

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(*On Hope*, pgs. 116-117)

“...the beginning and root of despair is *acedia*, sloth.”

(*On Hope*, p. 117)

“...*acedia* has become...a concept of the middle-class work ethic.”

(*On Hope*, p. 118)

“...*acedia* is a kind of sadness...a sadness in view of the divine good in man...This sadness because of the God-given ennobling of human nature causes inactivity, depression, discouragement (thus the element of actual “sloth” is secondary).”

(*On Hope*, p. 118)

“The opposite of *acedia* is not industry and diligence by magnanimity and that joy which is a fruit of the supernatural love of God. Not only can *acedia* and ordinary diligence exist very well together; it is even true that the senselessly exaggerated

workaholism of our age is directly tracable to acedia, which is a basic characteristic of the spiritual countenance of precisely this age in which we live.”

(*On Hope*, p. 118)

“*Acedia* is a perverted humility...”

(*On Hope*, p. 119)

“The more *acedia* advances from the region of emotion into that of intellectual decision, the more it becomes a deliberate turning away from, an actual fleeing from God.”

(*On Hope*, p. 119)

“As a capital sin, sloth is man’s joyless, ill-tempered and narrow-minded self-seeking rejection of the nobility of the children of God with all the obligations it entails.”

(*On Hope*, p. 120)

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“...a “world of total work”
[is]...sloth...[as] the visible mark of
secularization...”⁷

(*On Hope*, p. 122)

“...[*Acedia*’s] “perfection accompanied by
pride.”

(*On Hope*, p. 122)

“...despair is the true antitype of hope...”

(*On Hope*, p. 124)

“A particular form of nonsilence has always
been regarded as a kin of despair:
talkativeness, babble, the unquenchable
frenzy of idle talk.”

(*Brief Reader*, p. 14)

“The degradation into *curiosity* of the
natural desire to see can thus be

⁷ To which Pieper asks: “Does not the present era witness the ripening of all these fruits of despairing sadness?” (*On Hope*, p. 122).

substantially more than a harmless confusion on the surface. It can be the sign of one's fatal uprooting. It can signify that a person has lost the capacity to dwell in his own self; that he, fleeing from himself, disgusted and bored with the waste of an interior that is burnt out by despair, seeks in a thousand futile ways with selfish anxiety that which is accessible only to the high-minded calm of a heart disposed to self-sacrifice and thus in mastery over itself: the fullness of being...such a person does not truly live out of the wellspring of his being..."

(Brief Reader, pgs. 39-40)

"It is easy flatter oneself that one hopes for eternal life; however, it is hard truly to hope while in the midst of temptations to despair."

(Brief Reader, p. 52)

"It can happen that, in a period of temptations to despair, all inner prospects for a "happy ending" grow dark."⁸

⁸ Compare Nietzsche: "Pessimism as a preliminary form of nihilism" (*Will to Power*, p. 11).

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(Brief Reader, p. 53)

MYSTERY/BEING/LOGOS

“This common root, to express it as briefly as possible, is the *createdness* of things, i.e., the truth that the designs, the archetypal patterns of things, dwell within the Divine Logos, that is, they are lucid and limpid to their very depths. It is their origin in the Logos which makes them knowable to men. But because of this very origin in the Logos, they mirror an *infinite* light and can therefore not be wholly comprehended. It is not darkness or chaos which makes them unfathomable. If a man, therefore, in his philosophical inquiry, gropes after the essence of things, he finds himself, by the very act of approaching his object, in an unfathomable abyss, but it is an abyss of *light*. Asking the question of the essence of things, he also asks the question of their design and archetype, and with this he sets out on a principally endless way.”

(*The Silence of St. Thomas*, p. 96)

“Why is a finite spirit unable to acquire, in the last resort, such a comprehensive knowledge? The answer is: because the knowability of Being, which we are attempting to transform into knowledge, consists in its being creatively thought by the Creator.”

(*The Silence of St. Thomas*, p. 97)

“...everything that has *being* is by its very nature—which means, by reason of its being *real*—also knowable.”

(*In Defense of Philosophy*, p. 74)

“...the infinite dimension of the blueprint [in the mind of God]...[is what] the philosopher...sets out to decipher.”

(*In Defense of Philosophy*, p. 80)

“Philosophizing does not become intellectually easier by referring back to theology; to be sure, reference back to a true theology in philosophizing renders the nature of reality more deeply accessible, but at the same time its mysteriousness

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becomes more compellingly manifest; the greater the extend to which knowledge discloses being, the more profoundly does the mystery of the existence unveil itself within it.”

(*The End of Time*, p. 31)

VIRTUE

“Virtue is the utmost of what a man can be; it is the realization of the human capacity for being.”

(*Brief Reader*, p. 9)

“Virtue means the steadfastness of man’s orientation toward the realization of his nature, that is, toward good.”

(*On Hope*, p. 99)

“Theological virtue is the utmost degree of a supernatural potentiality for being.”

(*On Hope*, p. 99)

LANGUAGE/DIALOGUE

“...the primary purpose of language, by its very nature, aims at communicating an insight about reality.”

(In Defense of Philosophy, p. 97)

“Word and language, in essence, do not constitute a specific or specialized area; they are not a particular discipline or field. No, word and language form the medium that sustains the common existence of the human spirit as such. The reality of the word in eminent ways makes existential interaction happen. And so, if the word becomes corrupted, human existence itself will not remain unaffected and untainted.”

(Abuse of Language, Abuse of Power, p. 15)

“Human words and language accomplish a two-fold purpose...First, words convey reality...[and] secondly...[they reveal] the interpersonal character of human speech.”

(Abuse of Language, Abuse of Power, p. 15)

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“Can a lie be taken as communication? I tend to deny it...And so: corruption of the relationship to reality, and corruption of communication—these evidently are the two possible forms in which the corruption of the word manifests itself.”

(Abuse of Language, Abuse of Power, p. 16)

“Any discourse detached from the norms of reality is at the same time mere monologue. What does it mean, after all, to be detached from the norms of reality? It means indifference regarding the truth. To be true means, indeed, to be determined in speech and thought by what is real. And I do not think it to be simply a suggestive literary touch—though Plato would not be above that—when in his dialogues he depicts the man who claims as his business the dealing with words, the formal cultivation of how best to employ words, as a nihilist: Gorgias!”

(Abuse of Language, Abuse of Power, p. 17)

“...the free interpersonal communication anchored in the truth of reality—the reality of the world around us, the reality of ourselves, and the reality of God as well.”

(Abuse of Language, Abuse of Power, p. 39)

“...the experiences of the believer are altogether incommunicable to the unbeliever.”

(The End of Time, p. 51)

“...speaking means to make reality recognizable and to communicate it. And truth is nothing but reality’s being known.”

(Death and Immortality, p. 115)

EDUCATION/UNIVERSITY/ACADEMIC

“*academic*...means that in the midst of society there is expressly reserved an area of truth, a sheltered space for the autonomous study of reality, where it is possible, without restrictions, to examine, investigate, discuss, and express what is true about any thing—a space, then,

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explicitly protected against all potential special interests and invading influences, where hidden agendas have no place, be they collective or private, political, economic, or ideological.”

(Abuse of Language, Abuse of Power, p. 37)

“Education concerns the whole man; an educated man is a man with a point of view from which he takes in the whole world.”

(Leisure, p. 36)

“...theology forms a part of general education.”

(The End of Time, p. 30)

HISTORY

“For the man who is spiritually existent, who is directed upon the whole of reality...for the man who philosophizes, this question of the end of history is, quite naturally, more pressing than the question of “what actually happened”.”

(*The End of Time*, p. 12)

“The beginning and end of human history are conceivable only on acceptance of a pre-philosophically traditional interpretation of reality...”

(*The End of Time*, p. 20)

“A philosophy of history that refuses to refer back to theology cases to be philosophy and starts to become pseudo-philosophy...”

(*The End of Time*, p. 24)

“The concepts associated with the essential nature of history are freedom, decision, uniqueness, unrepeatability, uninterchangability, unpredictable capacity for variation, the individually solitary...”

(*The End of Time*, p. 33)

“...the future tense is the tense of the existential.”

(*The End of Time*, p. 37)

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“...the philosophy of history has fallen into decay because it has refused to accept the information afforded by theology.”

(*The End of Time*, p. 42)

“From the vantage point of the *depositum* of revelation, which, however, has received only the minimum of interpretation and reflective consideration, the inquirer in the philosophy of history gazes into the multiplicity of concrete happening, perceiving-examining-interpreting; this in turn makes possible a higher caliber theological interpretation of this believed revealed word of the Apocalypse...”

(*The End of Time*, p. 47)

“...the notion of an end in the absolute sense, as something possible or even desirable, has penetrated the collective consciousness of the modern world, which in this respect is more nihilistic than might be supposed.”

(*The End of Time*, p. 60)

“We understand nothing about the Antichrist if we do not see him, despite all his power within history, as one who is fundamentally already defeated.”

(*The End of Time*, p. 124)

“...the Christian attitude to history would appear to be characterized less by perpetual contemplation of the final catastrophe than by a mute readiness, and most of all by activity within history, which is, of course, not deaf to the information given by the prophecy of the End but which adheres soberly to the concrete tasks before it.”

(*The End of Time*, p. 152)

HUMAN/*VIATOR*

“This bodily reality, which makes each person either a man or a woman, even on the highest level of spiritual life, does not constitute simply a barrier and a limitation; it is at the same time the beautiful wellspring of all human activity.”

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(*Divine Madness*, p. 54)

“The “not yet” of the status viatoris includes both a negative and a positive element: the absence of fulfillment and the orientation toward fulfillment.”

(*On Hope*, p. 93)

“To be a creature means...being grounded in absolute being and having an existential orientation toward being...”

(*On Hope*, p. 97)

“The “way” of *homo viator*, of man “on the way”, is not a directionless back-and-forth between being and nothingness; it leads toward being away from nothingness; it leads to realization, not to annihilation, although this realization is “not yet” fulfilled and the fall into nothingness is “not yet” impossible.”

(*On Hope*, p. 97-98)

“...man’s being is always dynamic (*geschehendes Sein*); man is never just “there”. Man “is” insofar as he “becomes”—not only in his physical reality, in growing, maturing, and eventually diminishing toward the end...The object of this dynamism [involving man’s spiritual reality as a viator], the destination of this journey, the aim, therefore, of this becoming and the moving force underlying it all, is the *good*.”

(*Only the Lover Sings*, p. 43)

“...as long as man as “existing being” is “on the way,” just so long is the “way” of his knowing uncompleted.”

(*The Silence of St. Thomas*, p. 70)

“The whole living human body acts as an infinitely differentiated and sensitive receptacle of this direct contact with reality and thus forms one whole organ for possible experiences.”

(*In Defense of Philosophy*, p. 104)

HAPPINESS/CONTEMPLATION

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“...partaking of the good is primary; joy is secondary.”

(Happiness and Contemplation, p. 45)

“The perfectly happy person, the one whose thirst has been finally quenched, who has attained beatitude—this person is one who sees.”

(Happiness and Contemplation, p. 58)

TIME/TEMPORALITY

“...man’s “way” is “temporality”. Time, in fact, exists only in reference to the transitoriness of man.”

(On Hope, p. 95)

“Anyone...who seeks to understand temporality without restriction as the necessary mark of human existence will find hidden from him not only the “life beyond” time, but also the very meaning of life in time.”

(*On Hope*, p. 95)

“...the temporal is inwardly sustained, saturated, pervaded by the untemporal.”

(*The End of Time*, p. 69)

EXISTENTIALISM

“Present-day existential philosophy, which regards human existence exclusively in its temporality as a “being in time”, is right to the extent that it opposes an idealistic doctrine of man in which the *status viatoris* seems transformed, against its nature, into a permanent likeness to God. But to the extent that this existential philosophy conceives of man’s existence as essentially and “in the foundation of its being temporal” (Heidegger), it too fails to comprehend the true nature of its subject.”

(*On Hope*, p. 95)

“...existentialism fails to recognize the true nature of human existence because it denies the “pilgrimage” character of the *status*

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viatoris, its orientation toward fulfillment beyond time...”

(*On Hope*, p. 95)

“...Existentialism...[is] the most vital and genuine philosophical thinking [that] is being carried on today...it has a common and valid core in all its forms...[which is] the rejection and distrust of the rationalistic systems of philosophy.”

(*The Silence of St. Thomas*, p. 86)

“...the question remains whether the existentialist philosophy of absurdity (for example) may not merely be an aching, desperate form of the same idealistic absolutizing of autonomous man.”

(*Death and Immortality*, p. 100)

TRADITION

“The very notion of tradition includes two subjects or persons. One transmits and the

other receives. One speaks, the other listens.”

(“Some Reflections on the Notion of Tradition”, p. 401)

DEATH/IMMORTALITY

“We know not only that death awaits every man with certainty at an absolutely unknown moment, but also that in dying something uniquely ultimate takes place, a definite departure from “this” life, something irrevocable in the most absolute sense.”

(*Death and Immortality*, p. 10)

“To hold aloof from death is to cheat oneself of the profoundest insight into one’s own personal reality.”

(*Death and Immortality*, p. 13)

“No one experiences the pain and dreadfulness of death and dying so thoroughly as one who loves.”

(*Death and Immortality*, p. 13)

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“...we cannot take comfort in this evasion
[of not fearing death]...”

(*Death and Immortality*, p. 20)

“It is the man, the whole body-and-soul man whom dying befalls; it is he who suffers death; he is affected and involved, with body and soul. This does not mean that the materialistic view is right in saying that man, like any other organism, is extinguished in death...”

(*Death and Immortality*, p. 27)

“...death...is the worst thing that can happen to us.”

(*Death and Immortality*, p. 41)

“...one who has not recognized the fundamental fatality of sin has not yet seen the true countenance of death.”

(*Death and Immortality*, p. 60)

“...[the] not-to-think-about-it [approach to death]...[is] fraught with self-deceit.”

(*Death and Immortality*, p. 64)

“The more the individual is conscious of his personality, the more natural it is for death, not the concept but the reality, his *own* inescapably impending death, to seem to him a destructive event, something not only frightening but also and above all senseless, an insult and a scandal.”

(*Death and Immortality*, p. 65)

“...think of the badness of death in conjunction with the still grater badness of the pervious fault, and freely submit to the punishment, without attempting to mitigate the thing with this or that misrepresentation.”

(*Death and Immortality*, p. 71)

“In death the last decision is passed, for good or ill, upon the life as a whole; henceforth nothing in that life can ever again be undone.”

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(*Death and Immortality*, p. 76)

“...there can be no such thing as an untimely or premature death.”

(*Death and Immortality*, p. 78)

"Apparently there is no human experience which possesses more purifying force than the experience of pending death..."

(*Death and Immortality*, p. 83)

“...this...would be that last step on the path of man’s inner existence, the step by which and in which the individual attains his last unalterable shape and form, the one he himself ultimately wants and affirms.”

(*Death and Immortality*, p. 88)

“Dying certainly means: finishing the way, as well as finishing the “being-on-the-way”; it means “completing the course.””

(*Death and Immortality*, p. 93)

“For what is in truth forever meant by this indestructability is the immortality, exceeding all conception – not of the soul, but of the whole man.”

(*Death and Immortality*, p. 105)

“To those remarks with which we began, let us add, by way of dose, the stern reminder of Søren Kierkegaard: “Honour to learning, and honour to one who can treat the learned question of immortality in a learned way. But the question of immortality *is* no learned question. It is a question of the inner existence, a question which the individual must confront by looking into his own soul.”

(*Death and Immortality*, p. 118)

BEAUTY

“For beauty, specifically physical beauty, if man approaches it receptively, can affect and strike him more than any other “value”, can push him outside the realm of his familiar and controlled environment, outside his “neatly explained world”, in

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which he deems himself rather confidently at home, as Rilke puts it.”

(*Divine Madness*, p. 42)

“In [beauty’s] power to lead toward a reality beyond the here and now, beyond immediate perception, it cannot be compared to anything in this world.”

(*Divine Madness*, p. 44)

“Like gentle rain passing through the windows of the eyes, beauty prompts the soul to sprout wings again to soar to the dwelling of the gods, from where the soul originated.”

(*Divine Madness*, p. 46)

FESTIVITY

“...what the essence of festivity is, and what should be done so that men in our time can preserve or regain the capacity to celebrate real festivals festively – a capacity which

concerns the heart of life, and perhaps constitutes it.”

(In Tune with The World, p. 14)

“A festival is essentially a phenomenon of wealth; not, to be sure, the wealth of money, but of existential richness.”

(In Tune with The World, p. 19)

“Underlying all festive joy kindled by a specific circumstance there has to be an absolutely universal affirmation extending to the world as a whole, to the reality of things and the existence of man himself.”

(In Tune with The World, p. 26)

“...whoever refuses assent to reality as a whole, no matter how well off he may be, is by that fact incapacitated for either joy or festivity.”

(In Tune with The World, p. 27)

“...a festival becomes true festivity only when man affirms the goodness of his existence by offering the response of joy.”

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(In Tune with The World, p. 29)

“Festivity lives on affirmation...there can be no more radical assent to the world than the praise of God...”

(In Tune with The World, p. 29, 31)

“To celebrate a festival means: to live out, for some special occasion and in an uncommon manner, the universal assent to the world as a whole.”

(In Tune with The World, p. 30)

“Nietzsche is perfectly right: festivals are doomed unless they are preceded by the pattern of ritual religious praise.”

(In Tune with The World, p. 37)

“What are we really wishing our fellow men when we send them “best wishes for Christmas?” Health, enjoyment of each other’s company, thriving children, successes – all these things, too, of course.

We may even – why not? – be wishing them a good appetite for the holiday meal. But the real thing we are wishing is the “success” of the festive celebration itself, not just its outer forms and enrichments, not the trimmings, but the gift that is meant to be the true fruit of the festival: renewal, transformation, re-birth. Nowadays, to be sure, all thing can barely be senses behind the trite formula: “Happy holidays.””

(In Tune with The World, p. 41)

“In celebrating festivals festively, man passes beyond the barriers of this present life on earth.”

(In Tune with The World, p. 43)

“Festivity...is a liberation.”

(In Tune with The World, p. 43)

“...the only festivals whose invisible core we can directly comprehend are the Christian holidays...[reducible to] Sunday and Easter.”

(In Tune with The World, p. 45)

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“...to recall the beginning of Creation and to herald future bliss...throws open that wide, that infinite horizon which the great festivals must have for their full celebration.”

(In Tune with The World, p. 48)

“There can be neither festivals nor fine arts without that prior affirmation, the nature of which is perhaps best conveyed by that great word: love.”

(In Tune with The World, p. 55)

“If assent to the world can no longer be celebrated festively at all, then every one of the fine arts becomes homeless, useless, idle, unbelievable, and at bottom impossible.”

(In Tune with The World, p. 57)

“Worse than the silencing and stifling of festivity and the arts is sham practicing of them.”

(In Tune with The World, p. 58)

“Man craves by nature to enter the “other” world, but he can attain it only if true festivity truly comes to pass.”

(In Tune with The World, p. 58-59)

“The true existential poverty of man consists in his having lose the power of celebrate a festival festively.”

(In Tune with The World, p. 59)

“...decadence of festivity is an ever-present danger.”

(In Tune with The World, p. 60)

“...the Biblical sentence remains inviolate: that the festival is a day “the Lord has made” (Ps. 117, 24). It remains true because while man can make the celebration, he cannot make what is to be celebrated, cannot make the festive occasion and the cause for celebrating. The happiness of being created, the existential goodness of things, the participation in the life of God, the overcoming of death – all these occasions of

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the great traditional festivals are pure gift. But because no one can confer a gift on himself, something that is entirely a human institution cannot be a real festival.”

(In Tune with The World, p. 62)

“...the element of political coercion and progandistic intimidation remained an essential part of the artificial festival.”

(In Tune with The World, p. 65)

“There can be no festivity when man, imagining himself self-sufficient, refuses to recognize that Goodness of things which goes far beyond any conceivable utility; it is the Goodness of reality taken as a whole which validates all other particular goods and which man himself can never produce or simply translate into social or individual “welfare.” He truly receives it only when he accepts it as pure gift. The only fitting way to respond to such gift is: by praise of God in ritual worship. In short, it is the withholding of public worship that makes festivity wither at the root.”

(In Tune with The World, p. 71)

“The artificial holiday is not only a sham festival; it borders so dangerously on counterfestivity that it can abruptly be reversed into “antifestival.””

(In Tune with The World, p .79)

“...there is the multitude of festivals and parties based on the illusion that no particular occasion is needed for celebrating, just leisure time and a well-lined pocketbook. All this combines in preparing the soil for the noisy pomp of pseudo-festivals to be celebrated at the command of any despotism.”

(In Tune with The World, p. 84)

“...for the sake of what prospects there are for true festivity in our time, it is essential to resist the sophisticated corruption of the arts, the cheapening of eroticism, the degradation of death, as well as the tendency to make philosophy a textbook subject or an irresponsible juggling of big words.”

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(*In Tune with The World*, p. 86)

“...in essence one single everlasting festival is being celebrated...”

(*In Tune with The World*, p. 86)

“And those who are certain that the ever-bountiful source of all festive celebration remains unalterably present in the world, even though veiled, will regard the empirically patent unfestivity of this same world as not altogether hopeless.”

(*In Tune with The World*, p. 87)

“A feast without song and music, without the visible form and structure of a ritual, without imagery and symbol—such a thing cannot even be conceived.”

(*Only the Lover Sings*, p. 68)

SACRED/PROFANE

“*Hagios*, for example, the Greek term for “holy”, implies its opposite, *koinōs* (average, common, ordinary). And the precinct dedicated to the gods, containing temple or altar, is called *témenos*, meaning “carved out” from the common public domain. The Latin verb *sancire*, the root of *sanctus* (holy, sacred), also means “to fence off, to circumscribe.””

(*In Search of the Sacred*, p. 13)

“...[the sacred] denotes that specific dignity that stands out in the daily flow of an indifferent reality, which interrupts the routine and explicitly sets itself apart from the ordinary—a dignity entitled to special forms of respect pm the part of man.”

(*In Search of the Sacred*, p. 15)

“The terms *holy* and *sacred*, therefore, are used here neither for the infinite perfection of God nor for the spiritual superiority of a man; rather, they are used to mean certain tangible things, spaces, times, and actions as possessing the specific quality of being separated from the ordinary and directed toward the realm of the divine.”

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(In Search of the Sacred, p. 23)

“From such nonordinary orientation toward a realm beyond the merely human, from such “intensified” divine presence, which is not encountered in all places or at all times, there derives directly also the *boundary* separating and dividing what is “holy” in this sense from what is “profane.”

(In Search of the Sacred, p. 23)

“Being a social function, the “sacred action”—in contrast, for instance, to an inner act of prayer or faith or love of God—is furthermore a *physical* event, manifested in visible forms, in the audible language of call and response, in bodily movements and symbolic gestures, in proclamation and song, in the selection of vestments and vessels, and not least in communal silence.”

(In Search of the Sacred, p. 26)

“All those “desacralization” crusades, especially when “theological” arguments are

used, are ultimately rooted...in just such a denial of any sacramental reality.”

(In Search of the Sacred, p. 29)

“...[rejoicing is] the spontaneous expression of an inner richness, indeed, of *that* richness flowing from experiencing the true presence of God among his people.”

(In Search of the Sacred, p. 44)

“At the same time there appear here images of extreme human privation, of misery, not of the material but rather of the existential kind. Imagine a world full of useful and disposable things but devoid of anything that could kindle utterly disinterested rejoicing; replete with science but without philosophical reflection on the meaning of it all; with plenty of research but without historical awareness; with entertainment and daily fun but without a true feast day, without great poetry and music. If such a world appears depressing, then this other situation would be reason for outright despair: to be imprisoned by a desacralized and entirely “secular” world, without the possibility of transcending the immediate

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demands of daily life by acknowledging the much greater and fuller dimensions of our existence and claiming them as our true human endowment. Such “stepping beyond”, then, would happen not only in philosophical reflection, not only in poetic emotion, but also *realiter* (in living terms), in the setting of life itself, and especially in the sacred action.”

(In Search of the Sacred, p. 45)

“...a Christian church, in essence, is a sacred space.”

(In Search of the Sacred, p. 85)

“...a building becomes a church not because of its architecture but through consecration...*Consecratio*, then, indicates the actual sanctification of an object set apart...[transformed] into something sacred.”

(In Search of the Sacred, p. 97)

“...God’s house is reserved for sacred things...”

(*In Search of the Sacred*, p. 101)

“...*aedes sacra*, a sacred space specifically and explicitly set apart for the liturgy.”

(*In Search of the Sacred*, p. 102)

“It is for this good reason [that “proclamation, instruction, teaching, preaching, information” are done “inside” and “outside”], to reach people where they are that Christian proclamation uses all available means and techniques of communication.”

(*In Search of the Sacred*, p. 109)

“I firmly hold that such a construction of “sacred spaces” becomes all the more existentially indispensable, the more mere considerations of practical usefulness threaten to gain absolute dominance over the entire realm of human life. And all the more for the sake of a truly human existence does man stand in need of this opportunity to escape, every now and then, from that

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constant acoustical and visual noise, that continual vying for attention (“buy this, drink that, eat this, vote for me, get your fun here, demonstrate for this, protest against that”)—escape, indeed, into a space where silence rules and true listening becomes possible, the awareness of that kind of reality by which our existence is sustained and ever again renewed and nourished.”

(In Search of the Sacred, p. 115)

“The awareness of the “sacred” leaves room for utter exterior simplicity...”

(In Search of the Sacred, p. 116)

“Those who explicitly insist on being “of today” should indeed expect that tomorrow they will be considered “of yesterday.””

(In Search of the Sacred, p. 118)

“What is the unifying principle here, tying together all these thoroughly different buildings, bridging distances of a thousand years, and making them truly

“contemporary”? It is alone the fact that every one of these buildings, right from the beginning, had been conceived and erected as shelter for the one and ever identical “sacred action” that makes such a building, in name and in fact, an *aedes sacra*, a sacred space.”

(*In Search of the Sacred*, p. 118)

“...for it may at times be beneficial, even necessary, to single out something that has become all too familiar and to look at it with the eyes of the outsider, the uninitiated, and thus to discover the original meaning anew, unencumbered, and as if for the first time.”

(*In Search of the Sacred*, p. 133)

“Those, above all, whose reasoning moves mainly on an abstract and conceptual level—yes, especially those—find themselves, I might say, in danger of some kind of spiritual arrogance, looking at the utter directness of such communion with God himself as something all too physical and even primitive.”

(*In Search of the Sacred*, p. 135)

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“What would not appear as perhaps problematical and not spiritual enough to those sitting unperturbed at their desks has, in fact, shown itself ever anew to be a truly comforting and healing reality, indeed, the only enduring and supporting reality, to countless people in the extremes of their existence: to the prisoners of totalitarian regimes, to those facing certain death, to those in their final agony, who were no longer looking for any human encouragement, any spoken words, any sermons, but for the very reality of God—in the sacrament of bread.”

(In Search of the Sacred, p. 136)

SOPHISM/PROPAGANDA

“...such sophisticated language, disconnected from the roots of truth...turns into an instrument of power...”

(Abuse of Language, Abuse of Power, p. 20)

“What, then, is flattery? Flattery here does not mean saying what the other likes to hear...[it means] having an ulterior motive...he [the interlocutor] has become for me an object to be manipulated, possible to be dominated, to be handled and controlled.”

(Abuse of Language, Abuse of Power, pgs. 21-22)

“Immediately this counterquestion arises: Is there still any area of life at all free of it, any corner where I am spared such flattery designed to manipulate me—to make me buy something, for instance?”

(Abuse of Language, Abuse of Power, p. 23)

“...[the] entertainment industry...has made flattery its big business...They not only “tickle your fancy” here, as everywhere else, to induce you to buy their product but also offer the flattery itself for sale and consumption. You are expected to pay for being flattered!”

(Abuse of Language, Abuse of Power, p. 25)

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“...a flattery unmasked is all but a contradiction in terms...”

(Abuse of Language, Abuse of Power, p. 25)

“This is indeed true, yet at the same time too narrow. What the world really wants is flattery, and it does not matter how much of it is a lie; but the world at the same time also wants the right to disguise, so that the fact of being lied to can easily be ignored. As I enjoy being affirmed in my whims and praised for my foibles, I also expect credibility to make it easy for me to believe, in good conscience or at least without a bad conscience, that everything I hear, read, absorb, and watch is indeed true, important, worthwhile, and authentic!”

(Abuse of Language, Abuse of Power, p. 26)

“...the difficulty in recognizing a sophist at all is part of his success.”

(Abuse of Language, Abuse of Power, p. 28)

“Serving the tyranny, and the corruption and abuse of language becomes better known as propaganda. Here, once again though briefly, I have to mention Plato and the translation of Plato. Most translations have “the art of persuasion” in this context. Plato himself, however (in the *Politeia*, the great dialogue on the social and political order), characterizes the essence of injustice as the combination and collaboration of *peithō* and *bia*, rendered as “persuasive word” and “brute force”...Left out is the element of menace.”

(Abuse of Language, Abuse of Power, p. 31)

“...[propaganda] can be found wherever a powerful organization, an ideological clique, a special interest, or a pressure group uses the word as their “weapon”...even the word not spoken.”

(Abuse of Language, Abuse of Power, p. 32)

“...the abuse of political power is fundamentally connected with the sophistic abuse of the word, indeed, finds it in the fertile soil in which to hide and grow and get ready, so much so that the latent

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potential of the totalitarian poison can be ascertained, as it were, by observing the symptom of the public abuse of language.”

(Abuse of Language, Abuse of Power, pgs. 32-33)

“...the place of authentic reality is taken over by a fictitious reality...my perception is indeed still directed toward an object, but now it is a pseudoreality, deceptively appearing as being real, so much so that it becomes almost impossible any more to discern the whole truth.”

(Abuse of Language, Abuse of Power, p. 34)

“That the existential realm of man could be taken over by pseudorealities whose fictitious nature threatens to become indiscernible is truly a depressing thought. And yes this Platonic nightmare, I hold, possesses an alarming contemporary relevance.”⁹

⁹ Thus Nietzsche: “There are more idols than realities in the world...” (*Twilight of the Idols*, p. 465).

(Abuse of Language, Abuse of Power, p. 34)

“For the general public is being reduced to a state where people not only are unable to find out about the truth but also become unable even to *search* for the truth because they are satisfied with deception and trickery that have determined their convictions, satisfied with a fictitious reality created by design through the abuse of language.”

(Abuse of Language, Abuse of Power, p. 35)

““Academic” must mean “antisophistic” if it is to mean anything at all.”

(Abuse of Language, Abuse of Power, p. 38)

“...opposition is required, for instance, against every partisan simplification, every ideological agitation, every blind emotionality; against seduction through well-turned yet empty slogans, against aristocratic terminology with no room for dialogue, against personal insult as an element of style..., against the language of evasive appeasement and false assurance..., against categorical conformism, and

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categorical nonconformism: Do we have to do on?"

(*Abuse of Language, Abuse of Power*, pgs. 38-39)

"To exist, not in independence on anything "without" but by and for reasons entirely "within"—this is precisely what human language calls "freedom".

(*Abuse of Language, Abuse of Power*, p. 45)

"Pseudo-philosophy also has many faces."

(*In Defense of Philosophy*, p. 37)

"...a sophist, a pseudo-philosopher, can never be shaken."

(*Leisure*, 76)

"Man's ability to see is in decline."

(*Only the Lover Sings*, p. 31)

“The ancient sages knew exactly why they called the “concupiscence of the eyes” a “destroyer.””

(Only the Lover Sings, p. 33)

“The restoration of man’s inner eyes can hardly be expected in this day and age—unless, first of all, one were willing and determined simply to exclude from one’s realm of life all those inane and contrived but titillating illusions incessantly generated by the entertainment industry.”

(Only the Lover Sings, p. 33)

“...How can man be saved from becoming a totally passive consumer of mass-produced goods and a subservient follower beholden to every slogan the managers may proclaim? The question really is: How can man preserve and safeguard the foundation of his spiritual dimension and an uncorrupted relationship to reality?”

(Only the Lover Sings, p. 34)

PHILOSOPHY/WISDOM/WONDER

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“A properly philosophical question always pierces the dome that encloses the bourgeois workaday world, through it is not the only way of taking a step beyond that world.”

(*Leisure*, p. 73)

“...the essence of “philosophizing” is that it transcends the world of work.”

(*Leisure*, p. 82)

“...man’s real wealth consists...in seeing what is and the whole of what is, in seeing things not as useful or useless, serviceable or not, but simple as being.”

(*Leisure*, p. 82)

“...”Theoria” [“the unique and original relation to being [noted by Plato]”] is only possible in so far as man is not blind to the wonderful fact that things are.”

(*Leisure*, p. 100)

“...Aquinas held that man’s first experience of wonder sets his feet on the latter that leads up to the beatific vision.”

(*Leisure*, p. 101)

“...wonder is a form of disillusionment...”

(*Leisure*, p. 102)

“...wonder signifies that the world is profounder, more all-embracing and mysterious than the logic of everyday reason had taught us to believe. The innermost meaning of wonder is fulfilled in a deepened sense of mystery. It does not end in doubt, but is the awakening of the knowledge that being, *qua* being, is mysterious and inconceivable, and that it is a mystery in the full sense of the word: neither a dead end, nor a contradiction, nor even something impenetrable and dark. Rather, mystery means that a reality cannot be comprehended because its light is ever-flowing, unfathomable, and inexhaustible. And that is what the wonderer really experiences.”

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(*Leisure*, pgs. 102-103)

“The joy that accompanies wonder is the joy of the beginner.”

(*Leisure*, p. 104)

“...wisdom is the object of philosophy, but as lovingly sought, and never fully possessed.”

(*Leisure*, p. 108)

“...God alone is wise.”

(*Leisure*, p. 110)

“...the aim of philosophy is to understand reality from a single principle.”

(*Leisure*, p. 110)

“...to philosophize means living a truly human life.”

(*Leisure*, p. 111)

“In the act of philosophizing, man’s relationship to being as a whole is realized—he is fact to face with the whole of reality...”

(*Leisure*, p. 112)

“...Theology is always prior to philosophy...”

(*Leisure*, p. 115)

“...it is impossible to pursue a philosophy that is consciously and radically divorces from theology...”

(*Leisure*, p. 116)

“The explosive character of Heidegger’s philosophy...is simply due to the fact that it asks challenging questions, and his questions are challenging because their source and impetus is theological, and so too should their answers be—though it is true that the theological answer is flatly rejected by Heidegger. But quite suddenly, once again, one could taste the salt of theology on one’s tongue.”

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(*Leisure*, p. 118)

“By the nature of the philosophical act, the person engaged in philosophizing cannot help overstepping the boundaries of “pure” philosophy and taking a theological position.”

(*Leisure*, p. 119)

“...it is Christian philosophy which most fully grasps and expresses a truly philosophical sense of “wonder”...”

(*Leisure*, p. 120)

“One of the distinguishing marks of Christian philosophy is that it places itself under compulsion to endure that stress and strain, and is thus carried beyond the sphere of purely intellectual difficulties. It is a more complex task because it rejects formulae that are clear and plausible *at the cost* of leaving things out, or of ignoring or selecting from reality.”

(*Leisure*, p. 122)

“...Christian philosophy...can never rest satisfied with the flat, one-dimensional “harmonies” of rationalism.”

(*Leisure*, p. 122)

“The undiminished form of Christian philosophy will therefore only be realized...by one who lets Christianity become real in him, and thus makes these truths his own, not by knowledge alone, but through “suffering” and experiencing reality, the Christian reality—and then philosophizes on the meaning of life and the natural reasons and causes of the world.”

(*Leisure*, p. 125)

“...to engage in philosophy means to reflect on the totality of things we encounter, in view of their ultimate reasons; and philosophy, thus understood, is a meaningful, even necessary endeavor, with which man, the spiritual being, cannot dispense.” (Italics Pieper’s)

(*In Defense of Philosophy*, p. 12)

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“...engaging in philosophy means indeed asking questions, reflecting on questions, and ultimately facing one single question only [what is it all about?].”

(In Defense of Philosophy, p. 13)

“...true philosophy deals with everything that is given, within as well as without.”

(In Defense of Philosophy, p. 16)

“All philosophy rather flows from man’s basic existential disposition toward the world...”

(In Defense of Philosophy, p. 23)

“We cannot philosophize as long as our interest remains absorbed by the active pursuit of goals, when the “lens” of our soul is focused on a clearly circumscribed sector, on an objective here and now, on things that are presently “needed”—and explicitly *not* on anything else.”

(*In Defense of Philosophy*, p. 24)

“...I understand the philosophical quest as an existential experience centered in the core of a human mind, a spontaneous, urgent, inescapable stirring of a person’s innermost life.”

(*In Defense of Philosophy*, p. 24)

“..literature and theater dishing out nothing but party propaganda have become more and more unbearable.”

(*In Defense of Philosophy*, p. 34)

“...where considerations of pure “usefulness” reign supreme, there will appear, almost inevitably, certain phony replicas, counterfeit imitations of the genuine religious, artistic, and philosophical endeavor...The danger lies in the difficulty of recognizing the deception, or rather, the self-deception...”

(*In Defense of Philosophy*, p. 35)

“...[the one pursuing the question of what *really* happens at death]...is concerned with

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the universal interwovenness of all human existence, therefore with the totality of all that is, with “God and the world”.

(In Defense of Philosophy, p. 68)

“...there can nonetheless be no teamwork in philosophy.”

(In Defense of Philosophy, p. 80)

“...man, whenever he searches, philosophizing, into the meaning of the world and his existence as such, inevitably falls back on convictions that are “pre-rational” at least in the sense of being unprovable either through experience or rational argumentation.”

(In Defense of Philosophy, p. 111)

SILENCE

“...man, in his philosophical inquiry, is faced again and again with the experience that reality is unfathomable, and Being is a mystery—an experience, it is true, which

urges him not so much to communication as to silence. But it would be the silence of resignation and still less of despair. It would be the silence of reverence.”

(*The Silence of St. Thomas*, p. 110)

“And so, is not Goethe’s type of silence above all the silence of one who listens?”

(*The Silence of Goethe*, p. 25)

“This listening silence is much deeper than the mere refraining from words and speech in human intercourse. It means a stillness, which, like a breath, has penetrated into the inmost chamber of one’s own soul...”

(*The Silence of Goethe*, p. 26)

“For who would listen in silence to the language of things if he did not expect something to come of such awareness of the truth?”

(*The Silence of Goethe*, p. 29)

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POETRY/ART/MUSIC

“The effect of great poetry...[is] the catharsis triggered through the awareness of deeper existential dimensions...”

(In Search of the Sacred, p. 17)

“The act of philosophizing, genuine poetry, any aesthetic encounter, in fact, as well as prayer, springs from some shock. And when such a shock is experienced, man senses the non-finality of this world of daily care; he transcends it,, takes a step beyond it.”

(Leisure, p. 73)

“...[the essential element in] ultimate fulfillment, the absolutely meaningful activity, the most perfect expression of being alive, the deepest satisfaction, and the fullest achievement of human existence must needs happen in an instance of beholding, namely in the contemplating

awareness of the world's ultimate and intrinsic foundations.”

(Only the Lover Sings, p. 22)

“Whenever in reflective and receptive contemplation we touch, even remotely, the core of all things, the hidden, ultimate reason of the living universe, the divine foundation of all that is, the purest form of all archetypes (and the act of perception, immersed in contemplation, is the most intensive form of grasping and owning), whenever and wherever we thus behold the very essence of reality—there is an activity that is meaningful in itself taking place.”

(Only the Lover Sings, p. 23)

“...anybody can get absorbed in the contemplation of a rose or a human face and thus touch the mystery of creation....”

(Only the Lover Sings, p. 24)

“...[the two conditions of an activity meaningful in itself are] receptive openness and attentive silence...[and] the ability to celebrate a feast.”

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(*Only the Lover Sings*, pgs. 25-26)

“Wherever the arts are nourished through the festive contemplation of universal realities and their sustaining reasons, there in truth something like a liberation occurs; the stepping-out into the open under an endless sky, not only for the creative artist himself but for the beholder as well, even the most humble. Such liberation, such foreshadowing of the ultimate and perfect fulfillment, is necessary for man, almost more necessary than his daily bread, which is indeed indispensable and yet insufficient.”

(*Only the Lover Sings*, p. 27)

““A better and more immediately effective remedy is this: *to be active oneself in artistic creation, producing shapes and forms for the eye to see.*”

(*Only the Lover Sings*, p. 35)

“Before you can express anything in tangible form, you first need eyes to see.”

(Only the Lover Sings, p. 35)

“...music...[is] one of the most amazing and mysterious phenomena...that make us wonder...”

(Only the Lover Sings, p. 39)

“...music may be nothing but a philosophizing of the soul...”

(Only the Lover Sings, p. 39)

“...[music] is by its nature so *close to the fundamentals of human existence.*”

(Only the Lover Sings, p. 39)

“...”wordless jubilation”...is know as *music!*”

(Only the Lover Sings, p. 44)

“Music opens a path into the realm of silence.”

(Only the Lover Sings, p. 44)

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“...music articulates the inner dynamism of man’s existential self, which is music’s “prime matter” (so to speak), and both share a particular characteristic—both move in *time*.”

(*Only the Lover Sings*, p. 45)

“Thus the musical articulation may include a shallow commitment with the facile availability of the cheapest “goods”, the rejection of any ordered structure, the despairing denial that man’s existential becoming has a goal at all or that such a goal could be reached. There can also be, as in Thomas Mann’s *Doctor Faustus*, the music of nihilism, which lives on parody and comes about through the “devil’s help and hellish fire under the cauldron.””

(*Only the Lover Sings*, p. 46)

“If we now look at our society, what facts do we observe, facts that should make us think? We observe how much the most trivial and “light” music, the “happy sound”, has become the most common and pervasive

phenomenon. By its sheer banality, this music expresses quite accurately the cheap self-deception that on the inner existential level all is fine, there is “nothing to worry about”, everything is in good order, realty. We observe how much attention is demanded by-and willingly given to-the rhythmic beat of a certain crude and orgiastic music, a music “for slaves” (as Aristotle puts it). Both kinds of music, the “happy sound” as well as the numbering beat, claim legitimacy as “entertainment”, as means, that is, of satisfying, without success, the boredom and existential void that are caused and increased by each other and that equally have become a common and pervasive phenomenon. We further observe how music, perhaps on a formally much higher level, is frequently selected and consumed as a means of personal enchantment, of escapism, of a certain pseudo-deliverance...”

(Only the Lover Sings, pgs. 49-50)

“That we are willing to listen attentively to the essential message of this music and that we let this message find an echo, as if on reverberating strings, within the

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immediacy of our soul is decisive. This will lead to new and rekindled clarity, authenticity, and vigor of our inward existence...”

(*Only the Lover Sings*, pgs. 50-51)

“Music and silence: these are two things which, according to C.S Lewis, cannot be found in hell.”¹⁰

(*Only the Lover Sings*, p. 55)

“...noise and total silence destroy all possibility of mutual understanding...because they destroy both speaking and hearing.”

(*Only the Lover Sings*, p. 55)

“...music...makes a listening silence possible....”

(*Only the Lover Sings*, p. 55)

¹⁰ Lowercased by the author.

“...music opens up a great, perfectly dimensioned space of silence within which, when things come about happily, a reality can dawn which ranks higher than music.”

(*Only the Lover Sings*, p. 56)

“Art flowing from contemplation does not so much attempt to copy reality as rather to capture the archetypes of all that is. Such art does not want to depict what everybody already sees but to make visible what not everybody does.”

(*Only the Lover Sings*, p. 74)

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