

Let's get started here. I want to thank you all for coming. A few more people will be joining in, probably even more. If you came to the talk last night, you saw Dr. Folly being the Master – teacher scholar and he remains the same in one man. He is also an expert in other areas. But I would like to say a few things about him, especially for those who weren't present for the introduction here last night. Dr. Folly is the Associate professor of logistics. In 1992 he received a BS and a BA degree from Santa Clara University. In 1999 he received his Ph.D. in systematic theology with an ethics Minor from Boston College. He has a number of texts, and I'm just going to mention a few of his scholarly texts. He is the editor of every ancient, ever new from the city of the soul and the church. The collective essay of earnest elf. The editor of confessions of Saint Augustine about which we talked last night. The coeditor of Latin to learn and Latin to teach essay and political philosophy in honor of Earnest Elf. He's got several translations of the course of Augustine. And the subjects of tonight's lecture- breaking with the saints – a serious guide to a holy happy hour. And this is just one of his work. So please join me in welcoming Dr. Folly.

(Audience Clapping)

Thank you very much it is a delight to be here, as Dr. mentioned before I'm from Baylor. The title is based on reflections that I came to have about researching about the book that Dr. Sanders mentioned, drinking with the Saints: a sinner's guide to a holy happy hour, which will be available for purchase

When I was researching this book I was looking for two things. The book follows the thesis of the Catholic Church and what it does is it pairs wine and cocktail suggestions for those thesis. There are dozens of amazon catholic cook books that give excellent suggestions to various issues.

But there was absolutely no catholic bartenders guide for the same thing. There were lot of books about drinking but none of those follow the liturgical year. This book was sort of the thing.

So when researching the book of course I discovered two things, I discovered more about the aftermath of alcohol and obviously some things and not everything. The world of alcohol production the various

kind of drinks around the world is really fascinating. They are of course not as fascinating as the lives of the saints. It's hard not to be affected by the life of the saints while researching this book. So I did get what I was expecting from our research, but I think, one of the things that surprised me was, I was expecting to answer the question, what to drink. I wasn't expecting the answer to the question hot to drink. That's what surprised me and I wanted to share some reflections with you on that. So I have five easy ways to drink like a saint. The first way is to drink with moderation that comes with surprise that the saints were not luscious, whenever they drank they drank in moderation. Some of the saints, however would completely abstain from alcohol, like for e.g. John the Baptist, the first example from the New Testament. Obviously this isn't very venerable, it's not what I personally follow but I would want to point this out it is mentioned that total absence from alcohol is a good thing. Because it would mean that you are sacrificing something. It's something you were going to give up. A priest is saying that I am giving up this good thing for something higher good. So when a catholic saint abstains from alcohol, it is a recognition for the goodness of alcohol which is the exact opposite of why someone would stay from alcohol. Right? Teaching of the modern church is that alcohol is an evil thing, it is something that is bad for the body. So catholic abstinence is a really good thing but it paradoxically affirms the goodness of alcohol. So I thought that this was interesting. But most Saints did not practice total absence from alcohol. Most saints simply drank moderately. And moderation is the key virtue for so many reasons. The first and the most obvious is that it is a morally responsible thing to do. Hopefully I don't have to tell you that or convince you that it is the morally responsible thing to do. There are a couple of other reasons as well, it's also the most pleasant thing to do. The epicureans were a notorious materialistic school of philosophy. They did not believe in mortality of the soul, they believed that bodily pleasure was the highest good. But the ancient epicureans were known for their moderation. Why were they so modern? It's because that they believed that physical pleasure was the highest good. They wanted to be modern because they knew that modernization maximizes physical pleasure.

And then when you place it you realize that all pleasure starts to go down. If you want to enjoy your drink more, drink moderately. Moderation is a good thing. Moderation is also important because it fosters health. And it is one of the historic reasons why there is such a long association of Catholicism and alcohol. There are all sorts of Catholics and their drinking and there is some truth to those jokes but there is also a theological reason. The Catholic Church actually helped develop many forms of alcohol. The Irish drink – whiskey was invented. Benedict monks were instrumental in cultivation of wine in Europe, especially after the fall of the Roman Empire. Augustine monks helped to process fermenting beer as we know it today. So a really long list. The Jesuits helped invent Vodka. And we can go on and on about these various contributions, Why? Is it because these catholic orders were dipsomaniacs. No. it is because it is understood that moderate amount of alcohol can be conducive to your health. Obviously you don't want to take that principle and use it. Wine is meant to gladden the heart of man. And if you abstain from wine to the extent that it harms your health you are quote "molesting nature grievously". So I would go with respect to health, it is important to keep in mind. And also moderation can be a very helpful way of fostering friendship. And I don't mean that it should be the glue that holds your friendship together drinking moderately, loosens the tongue just enough to encourage social conversation, but doesn't loosen so much that it wheels away from rational thought. Just enough to grease the wheels, but not enough to start sounding like a complete idiot. So we are getting in moderation to share a drink and have that function. I won't say it's a fundamental on moderation, it's a surprising tricky thing actually. Because it requires a big deal of self-knowledge, you need to know a lot about how your body works, your metabolism. Are you drinking on empty stomach, are we tired or are we tired. There are a lot of questions which make you ask what the moderate amount is for you. And that amount can also change over time. Your metabolism can slow down. So practice the virtue of moderation. You're going to need to recalibrate, where you need to be moderate as you age. So like every virtue requires consistent practice but it is obviously a very worthwhile virtue. So, lesson 1 – drink

in moderation. Lesson 2- drink with gratitude. Moderation is also an expansion of gratitude to defend the greatness of the brave and the great. As Chesterton puts it, we should thank God for here, by not drinking too much of him. Gratitude is a much ignored virtue these days, as we fixate more & more on our rights & entitlements and less on what we owe to others. Indeed for some known philosophers such as Count, gratitude is mouthing, a threat to our society where it implies we are already in someone else's debt. It is a joy to give thanks to God. To the God who creates regimes and sent amongst us and to see his goodness in all goods around us, including those in our less. Note the gratitude in this statement by Saint Arnold of Mets, the patron saint of man's sweat & God's love beer came into the world.

The third way to drink like a saint is to drink with memory. Thanksgiving insists an attitude of gratitude which creates all aspects of Catholic life. But the Eucharist is also a memorial. Gratitude requires memory. One of the key differences in my opinion between healthy drinking & unhealthy drinking is whether the person is drinking to remember or drinking to forget. And see the difference between drinking that goes on in truly good wedding and the drinking that goes on in a bar. In a good way multiple generations gathered to celebrate the triumph in honorable nuptials of a faithful man and a faithful woman. Gathered to celebrate the love of this new couple, which will only grow in a couple more years which will lead to more children and more wealth. When they do so, they also remember the love of their own marriages of their parents marriages and so on and so on. They remember a great chain of love and they raise their glasses to it. Contrast this picture with a middle aged man at the corner of a bar drinking alone. He reminisces loneliness, his dead end job. He isn't trying to remember

He is trying to forget. Such kind of drinking falls far short of that catholic idea of drinking. Which brings me to the fourth point which is kind of similar – drink with merriment. What I mean by merriment, and this is sort of a reformulation of the same point to know the difference between healthy drinking and unhealthy drinking. These will be summarized with the difference with our concept of merriment and our concept of fun. The way I see it there is a difference between these two terms, fun implies a form of

entertainment, that is not necessarily bad, but it's usually kind of superficial and can be enjoyed alone. For example you can have fun playing a video game in your room alone. It's not a bad activity, it's not a negative activity, and you're having fun by yourself, nothing wrong with that. But notice how rich in notion merriment is. Merrily for one faith implies fellowship. People usually don't make merrily alone in a room. They make merry at a festival or a great banquet merry preaches and hosts a strong community by a truly divine and memorable reason to celebrate. Think how certain it would be to say, Merry administrative professionals day. But when you say Merry Christmas, you are saying more than just have a fun Christmas are somehow evoking the blessing. Your somehow bringing in the notion of grace when you say merry Christmas, rather than fun Christmas. And you want to say merry Christmas, you want to use that term before I could say merry administrative professional's day. Now a course to make merry a great festival to raise the glass does involve a certain amount of risk. There is a possibility of over doing it. In tune of the world, all of that festivity contains quote and natural parallel adjoined by degeneration. Because all festivity contains within it an element of lavishness. But just as lavishness is not a need to evolve dissonance. Wet merry does not need to involve drowning. Merriment actually reinforces moderation, because you're celebrating for a reason. And the last thing that would say to drink like a saint is to drink with ritual. Keeper's book calls to mind that aspect of marriage which is ritual. The ritual festival keeper goes so far as to serve is the most festive form of festivity. How? Because true festive joy cannot exist without God and without the tradition of celebration involving ritual praise and sacrifice. Without religious ritual, Keeper concludes, a holiday becomes a non-gay profane festival for something worse contrived and an artificial occasion that becomes a more strenuous kind of work. Pias drinkers can appropriate keeper's wisdom with two simple practices – first – our celebrations should be grounded in liturgical era. The mysteries of Christ and his saints. Catholic liturgy – Keeper writes is in fact and abounding yes to the whole of reality and existence in each saints day is both having celebration of saints saying yes to God and an invitation for us to do so as well.

Second there should be some ritual component to one's celebration, no matter how humble, the easiest way to accomplish this goal is with a toast. Toasting is as old as drinking itself and has deeply religious roots. The ritual libation along with vocation to define consistent of ones drink to gods. The custom of clinking glasses is in Christian convention. It's tinkling sound imitating the p o of church bells, driving away demons. Catholics should be natural toasters, for ritual is in our blood, we realize that formality doesn't replace spontaneity or joy but completes it, channels it, enriches it. And the universal desire to toast for someone's health finds new being for Christian aspiration for more than just a mere absence of bodily kills. All it takes is one toast to get together and vent after the holy one. And one of the things I'm very impressed with by my student's generation as opposed to my members of college is that it seems to be the younger generation is a lot more sonic. The whole sort of foodie phenomenon. My generation was never tempted to photograph my food and post it on Facebook. I'm not saying that's a bad thing, I'm just saying I've never been tempted to do that. In the pallet of some of my younger students and even the grad students in their early mid-twenties is really vibrant both with respect to food and with respect to drinking. In that respect I think it is a healthy and excellent development. Because it's better to slow down and savor the drink. When you try chugging it down, that's when danger comes in. But if you slow it down you'll use such phrases as flavored profile.