Studia Gilsoniana

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TO SEE A CITY
COME INTO BEING IN SPEECH:
GENUS AND ANALOGY IN PLATO'S *REPUBLIC*

With an understanding of St. Thomas's teaching on virtual quantity and analogy, 'to see a city come into being' is to see a philosophical genus come into being. A proper understanding of a philosophical genus needs a proper understanding of both virtual quantity and analogy. A compenetrating understanding of each, moreover, combined with an attentive reading of Book II of Plato's *Republic*, affords to students of Aquinas a fruitful consonance between such an understanding and Christian metaphysics.

The arguments presented in this paper are based on a two-volume work on metaphysics, *A Not-So-Elementary Christian Metaphysics*[1] by Peter A. Redpath—a renowned author, recognized for his commitment to facilitate the understanding of St. Thomas's teaching.[2]

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[1] I mean here Peter A. Redpath's *A Not-So-Elementary Christian Metaphysics: Written in the Hope of Ending the Centuries-old Separation between Philosophy and Science and Science and Wisdom*, vol. 1 (St. Louis: En Route, 2015), and *A Not-So-Elementary Christian Metaphysics: An Introduction to Ragamuffin Thomism*, vol. 2 (St. Louis: En Route, 2016).

[2] See Robert A. Delfino, "Redpath on the Nature of Philosophy," *Studia Gilsoniana* 5:1 (January-March 2016): 33–53; and Curtis L. Hancock, "Peter Redpath's Philosophy of History," *Studia Gilsoniana* 5:1 (January-March 2016): 55–93.

This paper consists of three sections. Because (1) the subject of all philosophy consists of one genus and a psychological habit, and because (2) the language of philosophy is analogy, (3) *The Republic* displays both philosophical genera and philosophical language in such a way that, by it, students of St. Thomas Aquinas are better equipped to observe the relation between real beings and are more properly oriented toward reality.

One Genus and a Psychological Habit:
The Subject of All Philosophy

Many students of philosophy would be at a loss for words if asked to explain the subject of philosophy. This is partly because the modern understanding of a philosophical genus is no richer than what middle-school biology class affords, and partly because philosophy is mistakenly thought to be a body of knowledge or a logical system instead of what it actually is: an act of a habit of the human soul.[3]

The popularity of reducing a genus to a classification term is the effect of many of us only ever having heard 'genus' used in the context of biological taxonomy. From broadest to most narrow is the hierarchy of living organisms classified: Domain, Kingdom, Phylum, Class, Order, Family, Genus, and Species. Genus is, as a taxonomic rank, the second most precise term used to identify a living thing, and it is because of the stupendous diversity of living organisms on our planet that knowledge of genera is useful for dividing families of living organisms into tidy groups; as for the smaller, tidier groups of living organisms—those are species.

Passionflowers in full bloom, for example, spill over the fences and trellises of gardens in the spring and summer months of tropical climates. These curious flowers attract bees and other living organisms.

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[3] Redpath, *A Not-So-Elementary Christian Metaphysics*, vol. 1, 72.

Identifying the passionflower vine depends both upon who and where the question is asked because its many species bear region-specific, vernacular names. A definitive, 'scientific name' should come in handy, for few of us could tell this purple one apart from that purple one—and fewer still would bother with binomials in the first place—but in any case such a science of naming does exist. Equipped with a field guide and binomial nomenclature, an enthusiast can discern species of passionflower with precision. "See there: a specimen of *Passiflora incarnata*. It belongs to the genus *Passiflora* and to the species *incarnata*."

Apart from biology class and horticulture walks, students of Latin know *genus* to mean, simply, 'kind.' The word refers to a kind of thing, but to nothing particular. And, while that could suggest a universal term or even an essence, it is the un-remarkableness of 'the generic' that accrues, unfortunately, the discreet, if not pejorative, meaning when, say, comparing the name-brand product to its store-brand alternative. Powdery oat-puff pellets ornamented by corn syrup marshmallows that dye the milk mauve, for example, constitute the generic brand of *Lucky Charms*; the generic does not appear especially interesting.

Yet even students of Aristotle run the risk of misunderstanding the nature of a genus. This is either an effect of having little exposure to the term itself beyond the above-mentioned contexts, or of taking as a guide—be it from a teacher or from secondary source material—the interpretive work of a logician, not a philosopher.

A hasty reading of the fifth chapter of Aristotle's *Categories*, for instance, can—from the distinction Aristotle makes between primary and secondary substances[4]—support a misinterpretation of genera and species as no more than grouping terms. Because of the primacy Aristo-

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[4] Aristotle, "Categories," 2a15, in Aristotle, *Introductory Readings*, translated, with introduction, notes, and glossary, by Terence Irwin and Gail Fine (Indianapolis: Hackett Publishing Company, Inc., 1996), 3.

tle attaches to the individual substance and to his relegation of genera and species to 'secondary' substances, it is easy to conclude that primary substances are more real than secondary substances. Nor is it improbable to arrive at the conclusion that secondary substances exist only in the mind of a rational primary substance.

From such a hasty misreading of *Categories*, the case appears to be that 'man' is a species, 'animal' a genus, but 'John Michael' is not only more precise, he is more real because only he exists in the extramental world. Secondary substances signify 'a kind of this,' but who among us is capable of pointing to a 'kind' of anything? We can point to John Michael because he signifies 'a *this*.' The generic animal and the less generic man exist, but only in the mind of a John Michael.

Genus and species, under a superficial reading of Aristotle, are classification signs that allow for the arrangement of concrete things into abstract categories, which is similar to the utility of modern taxonomical classification signs. Secondary substance signs make sturdy tools for conceptualizing reality and for marking subject and predicate terms while syllogizing. Such is the equipment of the logician's, not the philosopher's, understanding of genus and species.

As Étienne Gilson notes, to say what genus and species are, both inside and outside the mind, is difficult.[5] Enriched as it is by binomial nomenclature, the modern mind is bereft of the metaphysical equipment to go any further with genus and species; so they remain classification terms, greater or lesser in terms of precision at naming things.

The logician and philosopher differ in their understanding of genus and species. The philosopher does not, like the logician, completely

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[5] "It is very easy," writes Étienne Gilson, "to say that the genus animal, or the species man, are existing both in the mind and outside the mind; the real difficulty is to know *what* they are in the mind: ideas, concepts, or names? And what they are outside the mind: subsisting ideas, forms, or mere aggregates of sensible qualities?" Étienne Gilson, *The Unity of Philosophical Experience* (San Francisco: Ignatius Press, 1999), 8.

abstract from the way the subject-genus, which the philosophical habit of the soul studies, exists in reality. Rather, a philosopher studies only partly-abstracted essences—as natures, generating principles, wholes, and proximate causes. The logician studies 'man-ness' and 'animal-ness' which, considered as such, really do exist outside human faculties. A philosopher can take these and add 'John Michael' to validly and soundly syllogize the following: Man is an animal, and John Michael is a man, therefore John Michael is an animal. However, when the philosopher uses the term 'genus,' he or she is referring to the proximate subject in which *per se* accidents—quantity and quality—inhere. By 'genus' he or she means an organizational body and proper principle of many different species and their properties: something causal, something that universally establishes a relationship between a numerically-one cause and its effects.[6]

When talking about a genus, a philosopher refers to a principle that unifies a diverse multitude into parts of a whole. A genus is divided by opposites, by act and potency, for example; by form and matter; and by principles of unity and division. A genus includes a diverse array of species—hierarchically-ordered according to perfection—that are directed to an end. A genus helps define, and is, in part, defined by its end; and its species are the means for achieving that end. Genera are organizational principles, species operational. A genus is a generator of conductible acts, and its parts—the species—are the actor-operators, and of its actor-operators, a maximum actor-operator exists; species within a genus are unequally related to their end. Through its maximum species a genus communicates its common aim throughout its species—all the way down to its minimum species—in order to attain its end.[7]

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[6] Redpath, *A Not-So-Elementary Christian Metaphysics*, vol. 2, 34–43.
[7] *Ibid.*, 34–39.

St. Thomas accounts for the division of genus into species, and the range of perfections among species, by the qualitative principle of virtual quantity.[8] The matter of corporeal things has, of course, quantifiable properties; yet, according to St. Thomas, so, too, does form.[9] In each thing, composite whole, a formal, intrinsic degree of perfection of greater or lesser intensity, exists. A thing is what it is by virtue of its form, but each form is more or less complete, according to its virtual quantity qualitative ability to possess and hold onto the act of existence (*esse*). In other words, *depending upon its degree of having*—itself borne from the contraries of privation and possession—a thing can be more or less perfectly what it already is.[10] Consider, for example, an army. Obviously, almost innumerable differences exist between generals and privates, but the principle of virtual quantity would explain the much less obvious: the differences among generals and the differences among privates.

Genera are everywhere because reality is constituted by genera; and, for that reason, any number of ready-to-hand examples of genera exist. To pick one, let us consider the local, public school district in the United States. The common aim of the local school district is often ex-

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[8] Étienne Gilson unpacks St. Thomas's teaching on virtual quantity at *S.Th.* I, 13, 1 by clarifying, "There is no being except the Divine Being in whom all creatures participate, and the creatures differ from each other only by the greater or lesser dignity of the degree of participation realized by them. Their perfection therefore necessarily measures the distance which separates them from God, and they are necessarily differentiated by the hierarchical order in which they are placed." Étienne Gilson, *The Philosophy of St. Thomas Aquinas*, trans. Edward Bullough (Whitefish: Kessinger Publishing's Rare Reprints, 2003), 352. "[T]he perfection of the universe," writes Armand Maurer, "demands this diversity [of genera and species] and the inequality among beings resulting from it. Since no one creature adequately expresses the divine goodness, God produced a vast number of them and arranged them in a hierarchy of perfection, so that together they might form a whole, or a universe, fittingly representative of the divine goodness." Armand Maurer, *Medieval Philosophy: An Introduction* (Toronto: Pontifical Institute of Medieval Studies, 1982), 175.

[9] Redpath, *A Not-So-Elementary Christian Metaphysics*, vol. 1, 219–220.

[10] Redpath, *A Not-So-Elementary Christian Metaphysics*, vol. 2, 99–101.

pressed in a mission statement, for example, "Our mission is to teach, challenge, and inspire our students to achieve success in the global community." The properly qualified species in this genus are hierarchically ordered. The maximum species is the superintendent. Judged by his or her constituents to be the most qualified, he or she was selected to delegate tasks to the entire organization so that the mission statement might be realized. Nearest him or her are the board members. Nearest to them are the principals of the various schools, each of whom has assistant principals. Each of the assistant principals presides over a particular academic department, which, in turn, is represented by an academic team-leader or departmental chair. The chair works closest with teachers of advanced-placement classes, but represents the entire team from remedial and recovery-classroom teachers, to special-education and early-exit teachers. Each of *these*, in turn, works with one or another para-professional for this and that student with this and that accommodation. The students themselves, finally—without which the entire organization would be pointless—have fully-planned schedules, educational plans and goals, career-tracks and specialties.

On the coordinating front, none of this would be possible without counselors, who, in addition to filling out schedules and schedule changes, do *actual counseling work, too*, resolving conflicts and so on. Hundreds of administrative assistants exist, spread across dozens of individual schools. And no fewer custodial and maintenance staff exist. Each school has a food-service team, and every school is situated in one or another network of schools with regard to the transportation team. Each school has a resource officer, employed by the local police department and assigned to a particular campus. And support-staff also exist: security personnel. Athletic departments exist on every campus, from the single gym teachers at the elementary campuses, to the athletic directors and dozens of coaches at the high schools. Fine arts and music departments exist, each of which relies on booster clubs, many of which

are populated by parents also belonging to Parent Teacher Organizations (PTOs), who inevitably bring in Community Partners to sponsor this and that event. And so on. Enumerating all the different species that are properly qualified to fit into this genus is perhaps an endless task. Nevertheless, the example is for displaying the characteristics of a philosophical genus. Clear examples of genus are found anywhere in day to day experience.

Undesirable consequences result from misunderstanding the nature of a philosophical genus. Besides a consequent misunderstanding of analogy, the more serious deficiency lies in misunderstanding *reality*. Genus, properly understood, is reality properly understood. Real genera and species are more than sterile terms for abstractly-considered essences of things. To reduce genera and species to taxonomic rankings is to reduce one's understanding of reality's nature.

Given that the sum total of reality is constituted by a multitude of overlapping genera, and that each genus is constituted by a multitude of species unequally related to its organizational aim, and that each species is properly qualified within its genus to carry out operations that differ in the order of perfection, it should be no surprise that philosophy—whose intellectual habit generates excellence in knowing a multitude of beings—should employ the language of analogy.

Analogy: The Language of Philosophy

Considered as a species of predication, analogy chiefly refers to an act of judgment, and it is the mode of reasoning proper to the philosopher.[11] Just as the philosophical genus cannot be reduced to terms or concepts fully abstracted from reality, neither can such a reduction be performed in the language of philosophy. To the extent that terms and

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[11] Redpath, *A Not-So-Elementary Christian Metaphysics*, vol. 1, 72.

concepts are employed to express judgments, analogy can be said to be related to terms and concepts, but only secondarily; analogy primarily refers to an act of judgment.[12] By the act of analogy the philosopher expresses judgments about some relationship between beings.

St. Thomas teaches us that words are signs of *ideas*, and that ideas are the similitude of *things*. The idea expressed by the name of the thing is the definition of that thing. The words that we use, when rightly used, "relate to the meaning of things signified through the medium of the intellectual conception" to the effect that "we can give a name to anything in as far as we can understand it."[13] We can name a cat 'cat' and a man 'man,' for example, because we understand the essences of these things in themselves; such an understanding is limited to creatures.

To predicate is to say of something that it is or that it is not. Arguments are composed of premises and conclusions, each of which is composed of subject and predicate terms. Predication refers to the way we talk about subjects insofar as the predicate term is that which is said of a subject. To predicate is, more fundamentally, to express a relationship between beings, not terms. The logician expresses a relationship between terms by applying this predicate term to that subject term. Through the use of judgment, the philosopher, when he or she predicates, expresses a relationship between two *beings*. Far beyond applying predicate terms to subject terms for the composition of premises to be arranged into syllogisms (an act which, in turn, requires additional tasks of arranging minor, major, and middle terms), the philosopher's act of predication expresses how two beings are or are not one. Predication is a judgment about composition: the two beings either compose a one—a unity—or they do not. The philosopher's act of predication ex-

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[12] Redpath, *A Not-So-Elementary Christian Metaphysics*, vol. 2, 50.

[13] *S.Th.* I, 3, 1; and *ibid.*, 15, 1: "[B]y ideas are understood the forms of things, existing apart from the things themselves."

presses a judgment about the way in which two beings are either united or divided—totally or partially.[14]

The usual place students of St. Thomas begin accounting for analogous predication is first to draw the distinction between univocity and equivocity so as to locate analogy in the middle way between the two. St. Thomas, in fact, invites us to such an understanding, though he expresses it as a judgment about the community between the idea of a thing and the thing to which it refers. Where the community between the idea of a thing and thing to which it refers is one and the same, the act of predication is univocal. Where a discrepancy exists between the idea of a thing and thing to which it refers because of a diversity of referents associated with the same word-sign, the community is purely equivocal: that is to say there is not community between the idea and thing. The middle way is in analogous predication, wherein "the idea is not, as it is in univocal, one and the same, yet it is not totally diverse as in equivocals; but a term which is thus used in a multiple sense signifies various proportions to some one thing."[15]

Univocal predication is said to occur when the same term is applied to things that are generically the same, but specifically different, e.g. 'fruit' is rightly predicated of both apple and orange because they share a common genus. Equivocal predication is said to occur when the same term is applied to generically different things that do not have a common source, e.g. 'bark' of a tree differs from the 'bark' of a dog; as does 'bank,' a repository for money, from 'bank,' a mass of snow along a road; and 'pitcher,' the beverage receptacle, from 'pitcher,' the play-initiator in baseball.[16]

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[14] Redpath, *A Not-So-Elementary Christian Metaphysics*, vol. 2, 52.

[15] *S.Th.* I, 13, 5.

[16] St. Thomas Aquinas, *Commentary on the Metaphysics of Aristotle*, Bk. IV, Lesson One, 535, trans. John P. Rowan (Chicago, 1961), ed. Joseph Kenny, O.P., accessed July 25, 2017, http://dhspriory.org/thomas/english/Metaphysics.htm.

Analogous predication, famously illustrated by students of St. Thomas in St. Thomas's famous example of 'health,' distributes the same generic meaning—health or healthy—to a multitude of subjects or species according to their unequal relations of possession and privation. That is, even though the predicated term has different subjects—each of which is unequally related to health—the term predicated retains its generic meaning, though the judgment itself is accordingly altered.[17] Thus, health is legitimately predicated of humans, food, exercise, medicine, and urine. The meaning of 'this or that subject is healthy' in each case is altered insofar as unequal relationships to the healthy subject, i.e. the healthy human being, are implied: food, exercise and medicine can cause health, while urine can be a sign of health. The meaning of 'health' in each case is the same insofar as it implies reference to one and the same source: health in some individually-existing, living body.[18]

Aristotle's *Categories* offer a preparatory glimpse of the three modes of community between idea and thing that enrich our understanding of univocity, equivocity, and analogy. Bear in mind, even in Aristotle, the community is between word-signs that express relationships between ideas—the similitude of things—and things. He calls 'synonymous' things having both the name in common and the same account corresponding to the name of the essence. He calls 'homonymous' things having only a name in common, but the account of the essence corresponding to the name is different. 'Paronymous,' when things' names are derived from something else, but with a different inflection, for example, a grammarian from grammar; a brave man from bravery.[19]

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[17] Redpath, *A Not-So-Elementary Christian Metaphysics*, vol. 2, 53.

[18] St. Thomas Aquinas, *Commentary on the Metaphysics of Aristotle*, Bk. IV, Lesson One, 536.

[19] Aristotle, "Categories," 1a1-15, in Aristotle, *Introductory Readings*, 1.

Predication is an act of signifying total or partial unity between a subject and what is said of it.[20] Aristotle indicates that things, such as 'man,' are said *of* a subject: that is, 'man' is said *of a subject*—an individual man—but is not *in any subject*. Then, things exist *in* a subject, but are *not said of any subject*. By 'in a subject' he means "what belongs *in* something, *not as a part*, and cannot exist separately from what it is in." For example, an individual instance of grammatical knowledge is *in a subject*, the soul, but is not said of any subject; an individual instance of white is in a subject, the body (for all color is in some body), but is not said of any subject. And, then, some things are said *of* a subject *and are in* a subject; for example, knowledge is *in* a subject, the soul, and is said *of* a subject: for instance, grammatical knowledge.[21] In each case, predication acts as a measure of the strength of unity possessed by a subject and what is said of it.[22]

Analogous predication involves *per se* predication of a chief subject. The chief subject of predication is a *substance*. A substance, broadly speaking, is a matter-form composite: that which contains within it a *form* that generates substantial *acts*. So, since the form of health is chiefly *in* the healthy human being, the act of health is predicated *per se* of the human being.[23] The human being is the primary subject of which 'health' is said, or predicated.

Per se predication involves predication of a *primary subject* in which a form exists, and secondarily of other things as they are unequally causally related to it. The primary subject in the famous health example is in the physical body of a living human being. *Primary analogate* is another way to express the designation 'primary subject.' *Secondary analogates*, then, have to do with any of the other things that

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[20] Redpath, *A Not-So-Elementary Christian Metaphysics*, vol. 2, 51.

[21] Aristotle, "Categories," 1a20-1b5, in Aristotle, *Introductory Readings*, 1–2.

[22] Redpath, *A Not-So-Elementary Christian Metaphysics*, vol. 2, 52.

[23] *Ibid.*, 53–54.

have some causal relationship to the primary analogate. Food, urine, medicine, and exercise are secondary analogates. The distinction between primary and secondary analogates corresponds to the three orders of analogy: (1) the subject, and according to (2) the efficient and (3) the final cause.[24]

Analogical thinking is certainly comparative thinking, and it is useful to employ precise terms when expressing analogical judgments. It is helpful to use, for example, 'analogate' as a term for beings being compared in an analogy, and 'analogon' as a term for the basis of comparison. Also, though it comes with the risk of generating confusion, it may be useful to distinguish between types of analogy (for example, between analogy of attribution and analogy of proportion). The former, attributive mode of analogous thinking, some say, compares two or more beings that are related to each other on the basis of one of them literally possessing the analogon, the other(s) only figuratively; that is, the primary analogate literally possesses the analogon, the 'secondary analogate(s)' only figuratively relates to the analogon. This literal possession versus figurative possession[25] interpretation of the attributive mode of analogy is deserving of special scrutiny, and can be tested against Aristotle's famous health example. Because the human subject literally possesses health, it would be left under this interpretation to attribute figurative possession to the secondary analogates of medicine and urine. Yet it would be truer to say that each of these relates differently—unequally—to the primary analogate.

The most profound misunderstandings of analogy stem not from a lack of awareness of the distinctions between types of analogy, but from a lack of awareness between a logical and a philosophical genus. Yet even Thomists' treatments of analogy can lean toward obscurity

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[24] *Ibid.*, 46–47.

[25] Dennis Q. McInerny, *Metaphysics* (Elmhurst, Pa.: Priestly Fraternity of St. Peter, 2004), 51–53.

instead of clarity.[26] Our recent venture into literal versus figurative possession, for example, moved our focus away from the way beings relate to one another and toward the way terms relate to one another; this step is taken from philosophy toward logic. The distinctions between analogies of inequality, attribution, and proportion are, of course, needed and fruitful; but they exceed our present purpose, namely, to affirm analogy as an act of judgment that expresses an unequally proportionate relationship between beings—between one being to another, primary, subject being. Analogy, like genus, has to do with a multitude of beings unequally related to a primary subject. Thus, analogy is the language of philosophy, whose subject always includes a genus.

Genera and Language in Plato's *Republic*

The works of Plato, especially *The Republic*, so superbly display philosophical genera and philosophical language that they stand as exemplars of each and as accurate portrayals of reality, actually constituted.

To see 'a city come into being in speech' in Book II of *The Republic* is simultaneously to see a genus come into being, borne from contrary opposites.[27] The philosophical subject-genus *politics*, with its extremes of peace and war, emerges from the assembly of the πολις, with *political* and *just* predicated analogously of its citizen-species.

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[26] Redpath, *A Not-So-Elementary Christian Metaphysics*, vol. 2, 50.

[27] Here, we need to keep in mind Plato's words: "'It looks to me as though the investigation we are undertaking is no ordinary thing, but one for a man who sees sharply. Since we're not clever men,' I said, 'in my opinion we should make this kind of investigation of it: if someone had, for example, ordered men who don't see very sharply to read little letters from afar and then someone had the thought that the same letters are somewhere else also, but bigger and in a bigger place, I suppose it would look like a godsend to be able to consider the littler ones after having read these first, if, of course, they do happen to be the same.'" Plato, *The Republic*, 368d, trans. Allan Bloom (New York: Basic Books, 1968; 2nd ed.), 45.

Man by himself is not self-sufficient. His every potential is made actual only by enterprise with other men. In other words, man *must* be a species in a genus if he is to survive as a man. No other beginning to the founding of that genus of which man is a species can exist other than men in need taking on one another as partners and helpers so as to organize a settlement aimed at supplying the many needs of individuals belonging to the real species *man*, including establishment and maintenance of peace.[28] The end of that political species cannot be achieved without manifold operations of a multitude of qualified species unequally related to that end. Each individual citizen-species needs the city in order to *have a realizable aim*, but the city needs each individual citizen-species to carry out operations that could realize that aim.

Man finds, at the earliest foundation of his shared settlement-enterprise, that his needs are prioritized and hierarchically arranged: food first, then housing, then clothing. Occupations are born. Farmers, house builders, weavers, and shoemakers emerge as the properly qualified species for providing these basic necessities.[29] These jobs, however, require tools. And, for the men operating in these professions to maximize their output, they may do only their respective jobs of farming, housebuilding, weaving, and shoemaking. So, new species emerge: carpenters, smiths, and other craftsmen to build tools; and cowherds, shepherds, and other herdsmen to provide beasts of burden for the farmers, as well as hides and wool for the weavers and shoemakers.[30]

The city is located in a region that cannot, of itself, afford its citizens all of its needs. So it produces more than it needs for the purposes of trading with other cities. To do this, it must employ merchants, establish a currency, and erect a marketplace. Seafaring industry and trade emerge. Shipbuilders populate newly-erected shipyards, and ports

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[28] *Ibid.*, 369b-c, 45–46.

[29] *Ibid.*, 369d, 46.

[30] *Ibid.*, 369e.

appear on the coastline. Tradesmen populate the marketplace, selling and buying to and from foreigners.[31] Neither man nor his city is self-sufficient; man needs other men, and cities need other cities.

And each highly-skilled professional needs lesser-skilled wage-earners to accomplish his individual aims.[32] Each, according to his talents—which are unequally distributed across the citizens of the city—cooperates to carry out the various operations, which, in turn, fulfill the city's organizational aim: meeting basic human needs, such as food, shelter and clothing, plus maintaining peace and avoiding poverty.

A philosophical genus contains contrary opposites and a range of extremes. Because the philosophical subject-genus *politics* would be incomplete without examining the πολις *not* at peace, a portrait of the 'luxurious city' follows.

It begins with 'relishes.' In the peaceful, healthy, city, men sate their hunger with simple meals of barley meal and wheat flour; they drink and sing of the gods. In the 'city of sows,' men fare differently: salt, olives, cheese, boiled onions, and greens, as well as figs, myrtle berries, acorns, and the like.[33]

With relishes comes an entirely different culture that includes, but is not limited to, comfortable furniture, perfume, and courtesans. All the basic items of necessity are adorned with precious metals and embroidered with dyed threads. These luxuries inevitably expand the size of the city to include more servants and entirely new industries and professions. An entertainment industry emerges, for example, with an array of performing and visual artists. Culinary artisans, cosmeticians, and stylists file in behind them. Teachers are needed now because fami-

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[31] *Ibid.*, 371a-d, 47–48.

[32] *Ibid.*, 371e.

[33] *Ibid.*, 372a-e, 49.

lies are insufficient to raise and educate their own. Doctors, too, because of the luxuriously excessive diets.[34]

The famous 'health' example for analogy returns to mind at this point. The primary analogate is still, of course, the body of the subject human being. But here we have an impressively expansive secondary analogate: an entire city become *fat and feverish*, and "gorged with a bulky mass of things."[35]

From the overreaching appetite for relishes, an entire city is polluted, corrupted through its individual citizen-species' unchecked appetites. The desire for relishes and the concomitant 'culture of relishes' is found to be the origin even of war. The appetites of the sow-city cannot be sated by its own means, nor can it be satisfied by trade. The city at this point, in this state *of intemperance*, spills into its neighbors' territories. It assembles large armies for acquisition of land, seizure of wealth, and destruction of any who attempt to intervene.[36]

An entire class of citizens emerges: the warrior class, distinct from the abovementioned producer class. A warrior, if he is to be any good at all, must be only a warrior. Yet, a warrior *class*, if it is to be something more than a band of thugs, needs to be *ruled*. And, if the warrior class is to be ruled, it needs *rulers*. Thus, the emergence of a leadership class: the guardians, the maximum species in the city-genus.[37]

The student of Plato ponders the guardians carefully and fruitfully. Plato leads him by the hand through their education and upbringing to an understanding of true leadership. Already captivated by the work as a whole, he is especially inspired in Book VII by the famous Allegory of the Cave. He sees the self-sacrificing nobility of the guardians in

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[34] *Ibid.*, 373a-c, 49–50.

[35] *Ibid.*, 373c, 50.

[36] *Ibid.*, 373e.

[37] *Ibid.*, 374a-e, 51.

their return to the darkness of the cave so as to liberate their subjects made dim by the shadows and sluggish by the relishes. He sees the slavishness of the cave-dwellers and the self-mastery of the philosopher king. He accepts that only by wisdom does man master.

The student of Plato is likely to take the word of his teachers that the entire guardian class is symbolic of reason; the warrior class of higher passion; and the producer class of lower appetites. He sees wisdom ruling: both in the philosopher-king himself—ruling by reason over his own higher passions and lower appetites—and in the philosopher-king ruling over his subjects, classes dominated by passion and desire. He sees the individual human soul reflected in and represented by the collective, and he sees the collective as expressive of the individual.

In the πολις of the *Republic* and in his own soul, the student of Plato sees a one and a many, a genus: an organizational aim to which the coordinated operations of an unequally-related array of contrary opposite species are directed by a maximum species. He predicates justice analogously: to its differently-proportioned signs and causes, and to its primary subject.

If a student of philosophy were to read the *Republic* by the light of the philosophical genus as understood by St. Thomas Aquinas and with the philosophical language of analogy, he could abandon his preoccupation with the ways in which terms relate to terms and take up a new fascination with the ways in which beings relate to beings. With the assistance of qualified instructors, he could from there consider the ways in which creatures relate to the Creator.

Conclusion

Students of Plato can, by the light of St. Thomas Aquinas, move more easily into conclusions supported by Christian metaphysics.

Of course, I will not argue that the Allegory of the Cave and the ascent to the sun express Plato's assent to the one, true God; Plato was a pagan. The conclusion that Christianity somehow developed out of Plato's religion or philosophy is simply untenable.[38]

I argue, however, that a proper understanding of genus and analogy better equips the *Republic* reader to gain a foothold in Christian metaphysics. For, by training us to observe the relation between real beings and to make correct judgments about those relationships, the philosopher's understanding of genus and analogy, as reported by St. Thomas, properly orients students toward reality. To see a city come into being in the *Republic* is to see a real genus come into being, an experience likely to prompt the kind of reflection upon being that leads to the question about a genus of being, and related questions of truth and goodness.[39] For, as Josef Pieper has acutely observed, from the reality that Being precedes Truth, and that Truth precedes the Good, "The structural framework of Western Christian metaphysics as a whole stands revealed."[40]

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[38] Cf. Étienne Gilson, "God and Greek Philosophy," in his *God and Philosophy* (New Haven: Yale University Press, 2002), 1–37.

[39] That thoughtful reflection upon being should lead to questions of truth and goodness lay in the fact that being asserts itself "without any additions," as Étienne Gilson points out, "in its unity, its truth and its goodness; whatever the relations of identity which our thought may assert . . . whatever the truth affirmed or the good desired by us: it is always to the being that our thought returns as to the fixed harmony of being with itself, whether our mind assimilates the object by means of knowledge or enjoys its perfection by means of the will." Gilson, *The Philosophy of St. Thomas Aquinas*, 348.

[40] Josef Pieper, "Being—Truth—Good," in his *An Anthology*, trans. Richard and Clara Winston (San Francisco: Ignatius Press, 1989), 54.

TO SEE A CITY COME INTO BEING IN SPEECH: GENUS AND ANALOGY IN PLATO'S *REPUBLIC*

SUMMARY

An understanding of the philosophical genus contributes to the perfection of the act of the philosophical habit of the human soul because reality is constituted by a multitude of overlapping genera. Because genera are constituted by a multitude of species unequally related to their generic aim, St. Thomas's teaching on virtual quantity facilitates an understanding of the diversity of being. Analogy is an act of judgment that expresses an unequally proportionate relationship between beings. Like genus, analogy has to do with a multitude of beings unequally related to a primary subject; as such, analogy is the language of philosophy. To see 'a city come into being in speech' in Book II of *The Republic* is to be trained to observe the relation between real beings, to make correct judgments about those relationships, and to thereby be properly oriented toward reality.

KEYWORDS

Plato, Aristotle, Aquinas, genus, species, virtual quantity, analogy, being.

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MARIA JOANNA GONDEK

A TELEOLOGICAL INTERPRETATION OF THE APPLICABILITY OF RHETORIC IN THE PERIPATETIC TRADITION

Applicability, conceived as emphasizing the aspect of functional applications of a theory, constitutes a crucial factor, and frequently even the aim of the development of modern sciences. Currently, applicability is also one of the evaluation criteria of educational processes. What is inapplicable, developing in the domain of *theoria* is understood as impossible to be employed to satisfy various human needs. Being situated outside the realm of functional applications is regarded as not being valuable. The factor of applicability is strongly emphasized by education, closely connected with the development of the sciences. Its efforts are directed towards attaining skills and competences and the practical nature of acquired knowledge.

These types of tendencies refer to rhetoric as well. Emphasizing the applicability of rhetoric consists in developing various methods and techniques of persuasion. This gives rise to a technical approach to rhetoric which is prevalent nowadays. According to it, rhetoric is a domain which is primarily supposed to provide efficient and universal

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tools of persuasion, useful in various communication situations.[1] The principal goal is defined as the functionality and efficiency of rhetorical tools. This is connected with a neutral moral attitude of the rhetorician, judged mainly through the perspective of the efficiency of the methods employed. Such principles have become the determinants of a technical treatment of rhetoric.

However, in the case of rhetoric, highlighting its applicability encounters quite specific methodological conditions. They result from the very nature of rhetoric. Since rhetoric, by its very nature, is applicable. Instrumentality is revealed as one of its essential qualities. At the same time, rhetoric, in seeking a causal justification and interpretation of its applicability, does involve advanced theoretical consideration. Such consideration, in its scope, frequently goes beyond a purely technical treatment of rhetoric. Such a binary approach to the applicability of rhetoric allows one to define the problem fundamental to our deliberations. Our aim is to examine whether the applicability of rhetoric should be perceived solely with regards to the mode in which the rhetorical method functions and develops? Are there any boundaries and conditions of the applicability of rhetorical methods? Is it proper to rhetoric to apply its methods purely technically? Is it necessary to be led by the effectiveness of persuasion in every communication situation?

In seeking answers to these questions, we look for inspiration to the peripatetic tradition, primarily to Aristotle's deliberations contained in his *Τέχνη ῥητορική*.[2] Against the background of Aristotle's analyses, we shall attempt to prove that the problem of the applicability of rheto-

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[1] See Sharon Crowley, "A Plea for the Revival of Sophistry," *Rhetoric Review* 7, no. 2 (Spring 1989): 318–333.

[2] In the paper, we refer to the Greek edition: Aristotelis, *Opera*, vol. II, ex recensione I. Bekkeri, ed. 2 quam curavit O. Gigon (Berolini 1960–1961). Quotations come from the English translation: Aristotle, *Rhetorica*, trans. William Rhys Roberts, in *The Works of Aristotle*, vol. 11, ed. William D. Ross (Oxford: Clarendon Press, 1949).

ric is related not only to the rhetorical method but first and foremost to the rhetorical end which is conditioned by the subject matter of the speech. These three factors form an integral whole in rhetorical communication. They enhance the character and significance of the end in rhetorical communication.[3] This is why we are concerned with the nature of the relation which holds between the subject matter, the end of the speech and the manner in which the rhetorical method functions. Thus, the objective of this paper will be to examine the interplay of these factors with a view to seeking the boundaries of the applicability of rhetoric.

The Auditor as the Principal End of Rhetorical Communication

Rhetorical communication is effected under certain incidental conditions. In one of his fundamental rhetorical statements, Aristotle indicates that each speech consists of three elements: the speaker, the subject matter of the speech and the auditor.[4] However, how do these three factors relate to the rhetorical method? Firstly, the holder of the rhetorical method is the speaker. Secondly, rhetorical argumentation is developed methodologically in relation to the point at issue in discourse, that is, the subject matter of the speech. Thirdly, the method is employed with respect to the auditor. Therefore, the rhetorical method would not be able to function without these fundamental reference points. Hence, while considering the applicability of rhetoric, it is of particular importance to examine these points. They are clearly linked to the rhetorical method. We may argue that the speaker or the agent of

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[3] This end functions in rhetorical communication in a multidimensional way, in relation to the auditor and in relation to the organization of specific kinds of rhetorical speeches. See Aristotle, *Rhetoric I: A Commentary*, ed. William M. A. Grimaldi (New York: Fordham University Press, 1980).

[4] Cf. Aristotle, *Rhetorica*, 1358a36–1358b2.

persuasion persuades or employs a specific method of something (subject matter of persuasion) and for the sake of somebody (end of persuasion).

The subject matter of rhetoric involves certain theoretical interpretation problems. For we note that rhetoric does not have one, characteristic only for itself, methodologically distinguished formal subject (as e.g. physics, mathematics or philosophy). Since one may persuade to everything.[5] However, the rhetorical problems under discussion concern specific points, thereby they do not develop in a "topiclessness" of subject matter. Rhetoric is treated by Aristotle as "the faculty of observing in any given case the available means of persuasion."[6] Thus, this definition underlines the presence of subject matter references with respect to which methodological rhetorical faculties are developed. Rhetorical argumentation develops in relation to the subject matter under discourse, hence rhetorical skills are employed always in relation to a specific subject matter of persuasion. The factors derived from the subject matter provide the grounds for persuasion. Aristotle grouped these subject matter references into three principal rhetorical genres. In our deliberations, we are concerned with the fact that he ascribed to these genres detailed ends of persuasion specific only to them. These detailed ends appear not only against the background of subject matter references, but they also refer to the auditor.

With a view to elucidating the problem of the applicability of rhetoric, it is important to note that Aristotle, making distinctions in rhetorical communication (indicating the orator, the subject matter of the speech and the audience) also determined the main end of rhetorical persuasion. The auditor to whom one is speaking that is the auditor

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[5] *Ibid.*, 1355b7–11; William M. A. Grimaldi, *Studies in the Philosophy of Aristotle's Rhetoric* (Wiesbaden: F. Steiner, 1972).

[6] Aristotle, *Rhetorica*, 1355b25–26.

(audience) is the fundamental end of rhetorical content.[7] The content is directed to an auditor and it is because of him that it is effected. This is why the auditor determines the end of the speech.[8] Aristotle concentrates on a more precise analysis of the auditor who determines the end of the speech. He does it by describing the relation between the orator and the auditor in the context of the subject matter of the speech. Namely, he indicates that the auditor may be either a critical witness (θεωρός) to the speech held or the one deciding (κριτής) the point at issue.[9] Thereby the auditor acts as a judge of the case presented by the speaker. With respect to the temporal aspect, i.e. the relation to the time which the speaker's persuasive speech concerns, such judgments refer to the future or the past.[10] This is why the audience, defined as the fundamental end of rhetorical speech, according to Aristotle, may have a threefold status: be a critical witness to a rhetorical content in the present, a judge deciding on past cases or a judge deciding on future cases. Aristotle makes a reservation as to the time used in epideictic speech by noting that it is "concerned with the present, since all men praise or

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[7] Grimaldi argues: "The auditor and his decision are ultimately the τέλος of the rhetorical process, the function of which is to consider those things about which men deliberate. This important role of the auditor immediately explains the equal importance of the three entechnic πίστεις . . . all rhetorical discourse is directed to the auditor as judge." Aristotle, *Rhetoric I: A Commentary*, 80. On the end of rhetorical persuasion in Aristotle, see also: Andrea A. Lunsford, Lisa S. Ede, "On Distinctions between Classical and Modern Rhetoric," in *Essays on Classical Rhetoric and Modern Discourse*, ed. Robert J. Connors, Lisa S. Ede, Andrea A. Lunsford (Carbondale: Southern Illinois University Press, 1984), 37–49.

[8] Aristotle, *Rhetorica*, 1358a37–1358b1. Similarly, Quintilianus notes that one may distinguish three kinds of auditors: the first seeking after pleasure, the second expecting counsel and the third deciding a case: "Tria faciunt genera auditorem: unum quod ad delectationem conveniat, alterium quod consilium accipiat, tertium quod de causis iudicet." Quintilianus, *Institutio oratoria*, vol. 1–7, ed. J. Cousin (Paris: CUF, 1975–1980), III, 4, 6.

[9] On differences between θεωρός and κριτής, see Aristotle, *Rhetoric I: A Commentary*, 80–81.

[10] See Aristotle, *Rhetorica*, 1358b14–15.

blame in view of the state of things existing at the time, though they often find it useful also to recall the past and to make guesses at the future."[11]

Combining the highlighted factors (auditor as a witness or judge and the temporal aspect), Aristotle classifies the audience. At the same time, he regards the classification of the audience as the grounds for distinguishing rhetorical genres. An auditor judging on future cases is situated on a symbolic agora, i.e. in the domain of political discourse. The auditor judging on past cases is situated in the Areopagus, i.e. in the domain of judicial discourse. In turn, the auditor defined as a critical witness (θεωρός) of the content concerning the present, judging the orator's faculties, appears in communication regarding culture, e.g. education or art. The fields of politics, judiciary and education (παιδεία) provide for Aristotle models for the main forms of rhetorical discourse and thereby for genres of rhetorical speeches. With respect to the auditor who is the end of rhetorical communication, he distinguishes deliberative rhetoric (συμβουλευτικόν), judicial rhetoric (δικανικόν) and epideictic rhetoric (ἐπιδεικτικόν).[12]

A present-day interpreter of Aristotle who refers to the three distinguished rhetorical genres encounters various difficulties. Politics is understood in a different way nowadays. New forms of rhetorical content have been developed on the basis of audiovisual techniques (e.g. advertising).[13] However, what is interesting and still relevant in Aristotle's division is that the distinction into the three main rhetorical genres

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[11] *Ibid.*, 1358b18–20.

[12] W. Rhys Roberts in his translation is guided by pragmatic reasons (clarity of terms for the reader) and uses respectively the terms: political oratory, forensic (legal) oratory, ceremonial oratory. Grimaldi uses the terms: "a) deliberative rhetoric: the rhetoric of counsel or advice may (i) exhort or (ii) dissuade; b) judicial rhetoric: the rhetoric of the courts may (i) accuse or (ii) defend; 3) epideictic rhetoric: the rhetoric of the public or occasional event may (i) praise or (ii) blame." Aristotle, *Rhetoric I: A Commentary*, 81.

[13] See Lunsford, Ede, "On Distinctions between Classical and Modern Rhetoric," 45ff.

is drawn with regard to the audience. Therefore, the focal point is the person of the auditor receiving specific subject matter contents presented by the speaker. Hence, it is not a division founded solely on the content of speeches themselves, neither is it a distinction based on the audience itself. It is a distinction made in a dual perspective: with respect to the person of the auditor as an auditor perceiving specific subject matter contents. Aristotle had in mind an auditor receiving content of a political and counseling nature, an auditor receiving content of a judicial nature and an auditor receiving content of a commendatory nature. Therefore, what is characteristic for Aristotle is that he constantly refers to a specific kind of oration's content which is shaped by the interplay of the three factors: speaker, subject matter of speech and auditor. None of these factors functions in isolation. They are interrelated and closely connected with one another. And it is the auditor who has the most prominent role in this division. Since it is he who constitutes the primary end of rhetorical communication.

Teleological Conditions of the Deliberative Kind of Rhetorical Communication

The audience which is the end of rhetorical communication is the addressee of the contents, which belong to specific subject areas. In Aristotle, the three basic kinds of audience are associated with three more detailed ends of rhetorical communication.[14] The predominant kind of rhetorical communication is the deliberative genre (συμβουλευτικόν). It encompasses man's social improvement which affects modes

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[14] "Rhetoric has three distinct ends in view, one for each of its three kinds." Aristotle, *Rhetorica*, 1358b21. Grimaldi uses the terms: ultimate τέλος and proximate τέλος. For the deliberative kind the proximate τέλος is the advantageous, the harmful. For the judicial kind the proximate τέλος is justice, injustice. For the epideictic kind the proximate τέλος is the honorable, dishonorable. However, in each of the kinds the ultimate τέλος is the audience. See Aristotle, *Rhetoric I: A Commentary*, 82.

of state organization and relations which hold within it. It is associated with the addressee of public discourse and is defined by means of three terms: good, happiness, benefit. The auditor situated within the area of such discourse should be encouraged to some action or hindered from some action. Therefore, the act of speech constituting deliberative rhetoric is an act of counselling or dissuading.[15] Against the background of the subject matter of this act, there appears a detailed teleological factor with regard to which the act of counsel is effected, i.e. a deliberative speech is organized. The speaker unfolds persuasively his deliberative content before an audience with a specific end in view (τέλος). It is because of this end that counsellors persuasively present specific actions as better and thus worthy of choosing whereas others are worse, not worthy of an auditor's choice. Thus, deliberative persuasion, occurring in this context as a more detailed end of communication, reveals good proper for the auditor. This good is understood by Aristotle broadly and analogously, also as happiness or benefit of an auditor.[16] That does not mean that during his speech the orator is supposed to lead the hearer to realizing specific good, performing useful actions or attaining happiness. Deliberative speech is a communication situation. Thus, the presented terms reveal a detailed end with a view to which deliberative speech is effected. Describing them, Aristotle demonstrates with regard to what deliberative persuasion is developed. These terms become es-

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[15] Cf. Aristotle, *Rhetorica*, 1358b22–23, and also Christopher L. Johnstone, "An Aristotelian Trilogy: Ethics, Rhetoric, Politics and the Search for Moral Truth," *Philosophy and Rhetoric* 13, no. 1 (1980): 1–24.

[16] Aristotle gives prominence to good "as that which ought to be chosen for its own sake; or as that for the sake of which we choose something else; or as that which is sought after by all things that have sensation or reason; or which will be sought after by any things that acquire reason; or as that which must be prescribed for a given individual by reason generally, or is prescribed for him by his individual reason, this being his individual good." Aristotle, *Rhetorica*, 1362a22–26. Aristotle emphasizes that what is useful is also good. While analyzing good, he mentions happiness as the first end.

sential for the mode in which counselling is performed, i.e. for persuasive employment of specific deliberative content.

Let us note that the task of the speaker as a counsellor is to persuade the auditor to perform some specific action in the future. Aristotle emphasizes that each action of man is motivated by an end. This end for the sake of which man performs some action is specific good. In the practice of human action, such good is known to man in the form of various particular and specific goods, for example: having specific food, health, clothing, accommodation, education, etc. Therefore, individual particularist goods constitute the motif of an auditor's action. With respect to counselling, rhetoric recognizes this state of affairs and against this background advises such actions which bring one closer to a specific good and dissuades from ones which make specific good more distant. Counselling occurs in the context of a specific detailed good whose attainment is expressed by the fact of a subjective experience, defined by Aristotle as happiness. This is why happiness and everything which is associated with it or which is contrary to it constitutes the motif of all encouragement and dissuasion.[17] It is "glimpses" of experienced happiness, connected with a hope of attaining or with attaining individual goods, that attract man so strongly and motivate him to action. Due to this fact, a deliberative speaker refers to an auditor's happiness demonstrated as a consequence of attaining specific goods.

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[17] Aristotle holds that happiness is: "prosperity combined with virtue; or as independence of life; or as secure enjoyment of the maximum of pleasure; or as a good condition of property and body, together with the power of guarding one's property and body and making use of them." Aristotle, *Rhetorica*, 1360b14–18. Deliberative persuasion will take place here due to the quoted factors which constitute man's happiness. For more on Aristotle's understanding of happiness, see Terence H. Irwin, "Ethics in the *Rhetoric* and in the Ethics," in *Essays on Aristotle's Rhetoric*, ed. Amélie O. Rorty (Berkeley, Ca.: University of California Press, 1996), 142–174; J. L. Ackrill, "Aristotle on *Eudaimonia*," in J. L. Ackrill, *Essays on Plato and Aristotle* (New York: Oxford University Press, 1997), 179–200.

Benefit and harm distinguished as ends of deliberative speech appear in a pragmatic context. They concern the choice of means of achieving an end, i.e. attaining good, experienced as happiness. Aristotle stresses that deliberative speech is not concerned with the choice of the end itself (good). Since, in principle, everyone is convinced of its validity (that it is worth being happy, free, healthy, safe, etc.). Deliberative speech concerns primarily means that lead to achieving the end. In this context, what is useful is also good.[18] Thus, those goods-means advised by the speaker which bring the auditor closer to the end (i.e. to attainment of a specific good) are useful and those which make the auditor more distant from the end are harmful.[19] With reference to a specific good, it is hard for a rhetorician himself as a counsellor to define why and in what manner a specific action is harmful and another one is useful. In this respect, a rhetorician takes advantage of various disciplines whose subject matter concerns such issues, e.g. economy, medicine or law.

However, we highlight a boundary situation which is defined by the fact that the end of content in deliberative rhetoric is the auditor's good (happiness, benefit). Rhetoric is expressed in communication and thus this end should be perceived against the speaker's references to the subject matter of the speech. Through the subject matter of the speech, this end is related to decisions taken by the auditor. Therefore, an end is a factor organizing a speech persuasively. A specific deliberative speech develops with regard to an end which in deliberative persuasion is an auditor's good (benefit, happiness). One may therefore conclude that the rhetorical method functions and develops in relation to an end. And the ultimate end of persuasion is the auditor. This is why persuasion which is effected in relation to the end (good) of persuasive speech

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[18] See Aristotle, *Rhetorica*, 1362a15–20.
[19] See Alexander Broadie, "Aristotle on Rational Action," *Phronesis* 19, no. 1 (1974): 70–80.

concerns the auditor's good. Thus, the auditor's good (happiness, bene-fit) realized in the context of the reference of the speaker to the subject matter of speech constitutes the teleological boundary of communica-tion contents in deliberative rhetorical discourse.

The fields of communication contents distinguished by future-oriented counselling motivated by the auditor's good (happiness, bene-fit) are rhetorical communication in the domain of broadly conceived public discourse. Model cases of *genus deliberativum* are not restricted only to the domain of man's social functioning. Deliberative acts pro-vide grounds for development of the sphere of specialist advisory ser-vices, counselling and consulting concerned with satisfying human needs. They encompass various spheres of man's life (connected, e.g., with choice of a profession, feeding, physical condition, clothing, etc.). Within the confines of deliberative rhetoric, there is a wide variety of kinds of counsel and counsellors. And a teleological orientation of de-liberative speech turns out to be essential for the way rhetoric functions and for its applicability. It is also employed in an analogous manner in other types of oratorical contents. However, the deliberative model ap-pears to be the standard in this respect.

Teleological Conditions of the Judicial and Epideictic Kinds

The remaining rhetorical kinds: judicial (δικανικόν) and epideic-tic (ἐπιδεικτικόν) function in a manner analogous to deliberative per-suasion. However, they differ in their ends with respect to which rhetor-ical persuasion proper to them is effected. The second of the basic kinds of auditors, and together with him also another end of rhetorical com-munication, is situated in the domain of judicial discourse. The funda-mental acts of speech constituting judicial rhetorical communication are acts of accusing and defending. Aristotle stresses that "forensic speak-

ing either attacks or defends somebody: one or other of these two things must always be done by the parties in a case."[20] Thus, judicial rhetoric consists in a dispute bringing in an accusation or claim and defense. In view of the fact that an accusation and defense may concern that which has already been performed, judicial rhetoric in the temporal aspect refers to the past. A decision is made in the present, but it pertains to deeds which were previously done. Given deeds as accomplished facts are subject to prosecution or defense. And prosecution and defense (similarly to persuasion and dissuasion) occur because of a specific teleological factor. This factor determines the orator's speech. Specifying the end of judicial rhetoric, Aristotle argues that: "parties in the law-case aim at establishing the justice or injustice of some action, and they too bring in all other points as subsidiary and relative to this one."[21] Justice also has a social character, since it is done in relation to other people.

While characterizing the judicial discourse (δικανικόν), Aristotle deliberates, among other things, on kinds of law (natural, statutory), just and unjust deeds, motifs and kinds of committed crimes, the nature of criminals and victims. He treats these contents as premises proper for the development of argumentation in a judicial speech.[22] Taking decisions for the sake of justice, one makes judgments as to whether a specific human action allows for other people's rights. Such rights may result both from the ontological status of human nature and from the law, specific states of affairs or agreements concluded between people. Aristotle perceived justice as conformity of man's actions to the law established for the good of the community. He also conceives of justice as a quality of acting based on legitimacy which is effected in a social

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[20] Aristotle, *Rhetorica*, 1358b10–12.

[21] *Ibid.*, 1358b26–27.

[22] Cf. *Ibid.*, 1358b30–1359a15.

context (against relations with other people).[23] Other people's rights become a measure of man's just actions. They are also a measure of just actions of a state. Justice encompasses such parts as divisive, corrective (legal) and account justice.[24] In each case, just actions are those which recognize rights. Hence, they concern reasons due to which a necessity of some action arises. The basis of justice is equity (ἐπιεικές) which indicates a proper measure of human action.[25] The functioning of equity becomes explicit mainly in those cases when the law referring to the recognized state of affairs is not adequate to determine the correctness of a specific action.

Justice indicated by Aristotle as the end of judicial rhetoric does not directly concern human actions. It concerns primarily a specific communication situation in which there is a speaker, a subject matter of the speech and an auditor. This is why justice is mainly done against the background of the subject matter of the speech. In judicial rhetoric, it concerns man's actions in relation to the rights that another man exercises. Speaking to an audience, a speaker refers to specific human actions with regard to their just or unjust character. Therefore, justice constitutes a criterion for the sake of which judicial persuasion is employed and a specific judicial speech is developed. Through the subject matter of the speech, the teleological factor refers to the auditor, since the decision of the audience concerning a specific act or event is taken with reference to justice.

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[23] Aristotle argues: "for it is the special property of man in distinction from the other animals that he alone has perception of good and bad and right and wrong and the other moral qualities, and it is partnership in these things that makes a household and a city-state." Aristotle, *Politics*, trans. H. Rackman (Cambridge, Mass.: Harvard University Press, 1959), 1253a16–18.

[24] Aristotle, *Nicomachean Ethics*, trans. H. Rackman (Cambridge, Mass.: Harvard University Press, 1956), 1131a10–1134a16.

[25] See Aristotle, *Rhetorica*, 1374a25–1374b24; Aristotle, *Nicomachean Ethics*, 1137a31–1138a4. Cf. Aristotle, *Rhetoric I: A Commentary*, 299–300.

The field of rhetorical communication distinguished by accusing or defending motivated by justice is rhetorical communication in the judicial area. The paradigm here is a court speech in the accusing form (the prosecutor's) and in the defending form (the advocate's). It is also indirectly connected with other related fields as, for example, various forms of judicial and extrajudicial mediation. In mediations, the main teleological organizing factor is the so-called corrective justice. At this juncture, it should be indicated that the rhetorical method does not function in isolation, but it develops in relation to a specific end. The end is the factor organizing a speech. Therefore, it is the end that delineates the boundaries of the applicability of rhetorical persuasion in peripatetic rhetoric. In the case of judicial rhetoric, the teleological boundary of rhetorical communication is determined by justice. It is because of justice that a speaker makes a judicial speech before an audience deciding on past cases.

The third primary kind of auditor and thereby another end of rhetorical communication is the addressee in the sphere of cultural conditions. This concerns mostly the areas of morality (education) and art. The basic acts of speech constituting epideictic rhetoric (ἐπιδεικτικόν) are acts of praise and blame. Analogously to the previous rhetorical kinds, an act of praise takes place for a reason. For the speaker strives to elucidate the point under discourse from some angle. Such a factor determines the organization of a speech. Aristotle defines the teleological element indicating that "those who praise or attack a man aim at proving him worthy of honour or the reverse, and they too treat all other considerations with reference to this one."[26] For the contemporary recipient, the concept of nobleness (righteousness) seems to have a dimension of stylistic archaism. However, its meaning refers to man's general moral attitude, which is always of unfading relevance. Thus,

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[26] Aristotle, *Rhetoric*, 1358b27–28.

what is employed for persuasive development of a demonstrative speech is man's action expressed in its relevance to good. Against the background of his ethics, Aristotle associates man's nobleness (ἀρετή) with his righteousness, conceived of as having permanent moral capacities for good actions. For Aristotle, virtue is "a faculty of providing and preserving good things; or a faculty of conferring many great benefits of all kinds on all occasions."[27] Among the elements of ἀρετή Aristotle mentions: justice, fortitude, temperance, magnanimity, justified pride, generosity, politeness, prudence, wisdom. The philosopher from Stagira stresses that all human actions aspire for ἀρετή. This is why all actions which are a manifestation of the presence of ἀρετή become beautiful.

In an analogous way, praise or blame may also concern things. It refers in particular to artifacts in the field of art (literature, music, painting, film). Therefore, praise or blame is expressed on account of nobleness or wickedness with respect to people, and on account of beauty (harmony, usefulness) with respect to things. And thus another end—nobleness once again delineates the teleological boundaries of rhetoric. For the sake of this end, an orator employs commendatory persuasion in relation to the auditor defined as a critical witness. The paradigm in this area is a commendatory speech. It is first and foremost connected with man's existential situations: birth, wedding, death. The customary celebration of existential events through baptisms, weddings and funerals provides an opportunity for oratorical speeches. These situations give rise to various types of jubilee speeches commemorating anniversaries of existential events (anniversaries of birth, wedding, death, name days). They also concern anniversaries of particularly momentous human decisions and works which had significant social consequences. In an analogous way, we may diagnose this type of content in other

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[27] *Ibid.*, 1366b36–38. For Aristotle, ἀρετή consists in having permanent dispositions which are property directed by prudence and wisdom. See Irwin, "Ethics in the *Rhetoric* and in the Ethics," 158–160.

areas of culture (e.g. in art, religion) in which a speaker indicates factors improving human attitudes or creations.

Conclusion

Contemporary application of communication techniques leads to situations in which, thanks to effective advertising, great profits are achieved from the sale of a weak product. Politicians without proper social competences gain an enormous social acclaim by creating their images. These are cases in which we deal with the applicability of the method alienated from the ends of rhetorical persuasion specified for the auditor's good. Such procedures result in an instrumental treatment of the auditor. In such a situation, the method (τέχνη) functions autonomously, in a manner that is not teleologically connected with the auditor's good. For Aristotle, communication, which is characterized by a technical and autonomous application of the method itself, is not rhetorical communication. Admittedly, the point of rhetoric is persuading the auditor methodologically, but persuading him with regard to a specific teleological factor: good, justice, nobleness. Therefore, in the peripatetic tradition, the problem of the functioning of rhetoric is first and foremost considered in the teleological context. The end takes into account the specific character of the subject matter of persuasion. Only discerning the end against the background of the subject matter of persuasion allows one to develop a method.

The applicability of rhetoric is conditioned by its method. The method is systemically grounded in *officia oratoria* and is closely connected with the instrumentality of rhetoric. At the same time, the applicability of rhetoric depends on the action of the speaker as the holder of the means. Such an action is motivated by a specific end. On the one hand, it is built by rationally developed cognition, i.e. the intellectual factor. On the other hand, it is built by a decision of such or other appli-

cation of means, i.e. the volitional factor. Therefore, the teleological interpretation of the applicability of rhetoric indicates that we are not dealing with random persuasion of the auditor. Such persuasion is not guided only by efficiency. It does not concern the functioning of rhetorical methods themselves. Having means at one's disposal excludes the speaker's moral neutrality, postulated as part of the technical approach to rhetoric. In this context, without negating the issue of the primacy of an end, it should be stressed that each action of man with respect to the use of τέχνη is a human action. As a human action, it is at the same time a conscious and free action and thus it has moral relevance.

Cato the Elder's well-known statement: "the speaker is a righteous man, proficient at speaking" (*orator est vir bonus dicendi peritus*), combines proficiency, i.e. the rhetorical method, with the speaker's nobleness and righteousness. The nobleness of the speaker in the context of the applicability of rhetoric consists in the fact that the speaker respects the ends of persuasion connected with the kind of recipient. And therefore, the speaker has in mind the auditor's good, persuading or dissuading, accusing or defending, praising or blaming. For the rhetorical method is related to the communication situation. The method is developed by someone, for someone and for the sake of something. That is why the peripatetic tradition indicates an interrelated set of factors: speaker, subject matter and auditor. Against such a communicative background, one may distinguish three detailed teleological ends essential for the applicability of rhetoric: good, justice, nobleness. They are inherently connected with persuasive acts of speech: counselling (dissuading), accusing (defending) and praising (blaming).

A TELEOLOGICAL INTERPRETATION OF THE APPLICABILITY OF RHETORIC IN THE PERIPATETIC TRADITION

SUMMARY

For Aristotle, the classification of the audience is the basis of distinguishing the main genres of rhetoric. Due to the auditor receiving political, judicial or educational content, there is a distinction into deliberative, judicial, and epideictic rhetoric. There are three more specific ends of rhetoric connected with the three basic types of auditors. Due to the communicative character of rhetoric, these ends are achieved against the background of the relation to the subject of the speech, referring to the decisions made by the auditor. Deliberative rhetoric is speech or writing that attempts to persuade an audience to take (or not to take) some action. The specific end of this rhetorical genre is good. Judicial rhetoric is speech or writing that considers the justice or injustice of a certain charge or accusation. Epideictic rhetoric is speech or writing that praises (encomium) or blames (invective). Persuasion in rhetoric happens because of a specific end: goodness, justice, nobility. Thus, the specific nature of the end of persuasion is taken into account. Perceiving the end against the background of the subject of persuasion allows one to develop a method. The method that determines the applicability of rhetoric occurs in the tradition of peripatetic rhetoric in a non-autonomous way, but is closely related to the end and to the subject of speech.

KEYWORDS

Aristotle, end, deliberative rhetoric, judicial rhetoric, epideictic rhetoric.

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REV. A. WILLIAM MCVEY

ARISTOTELIAN-THOMISTIC TELEOLOGICAL BEHAVIORAL PSYCHOLOGY RECONSTRUCTION

The rudimentary concept of the trading zone is taken from Robert Kugelmann in his pivotal historical study of psychology, *Neo-Scholasticism and Catholicism: Contested Boundaries*.[1] Kugelmann is a psychologist and researcher at the University of Dallas. He also has spent much his research and publishing on the contested boundaries between scientific psychology and neoscholastic rational psychology. Using Kugelmann's historical study of Catholic psychology and the search for boundaries with empirical psychology, I will divide the quest into three periods: (1) Period One: 1879–1950, (2) Period Two: 1950 to 2000, and (3) Period Three: the present pursuit of the Thomistic behavioral option and neuropsychology ascendancy.

Period One:
Neoscholastic Rational Psychology (1879–1965)

Kugelmann spells out how Catholic psychology and neoscholastic rational psychology started with Pope Leo XIII and Cardinal Joseph

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[1] Robert Kugelmann, *Psychology and Catholicism: Contested Boundaries* (Cambridge, UK: Cambridge University Press, 2011).

Mercier's classic work *The Origins of Contemporary Psychology*. Mercier was appointed in 1882 by Leo XIII to head the *Institut Superior de Philosophie* at the University of Louvain to engage in an effort to integrate the findings of natural science with Thomistic thought, and Mercier was most committed to integrating Thomistic rational psychology with the emerging science of experimental school of psychology founded by Wilhelm Wundt. Mercier describes Wundt's ambitions as the following:

> To study facts, psychological facts; to observe them by themselves, to press them closely, to disentangle their elements, and to measure these alike in their intensity and in their duration to study the "psychic compounds" formed by them and revealed to us by experience under the form of representations and emotions, to fix the empirical laws of their association and recurrence; such is the dominant interest of him who was, if nor the creator, yet surely the most vigorous promoter of psycho-physiology.[2]

Wundt is seen by Mercier as a scientist who is the product of enlightenment schools of philosophy, i.e. Descartes, Locke, Berkeley, and most of all Immanuel Kant. As a physiologist, he is a Kantian idealist who does not exclude a certain of type realism. It is impossible, Wundt taught, that we must not "deny the objects of our thoughts a certain being of their own . . . the subject matter of psychology is the data of experience, as provided immediately to the intuition of consciousness."[3] It is as a Kantian that Mercier primarily describes Wundt:

> The world is only made up of our representations and when at last he asks himself what the psychology of the future might be and ought to be, he lays upon it this condition—that it is never to contradict the ideological and critical theory to which he is inviolably true . . . hence the immediate data of experience are real.

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[2] Desire Mercier, *The Origins of Contemporary Psychology*, trans. W. H. Mitchell (New York: P.J. Kenedy & Sons, 1918), 125–126.

[3] *Ibid.*, 128.

> But the concrete data of experience imply two inseparable but distinct elements: the content, and the apprehension of such content, the object of consciousness, and the conscious subject. The subjective point of view is that of the natural sciences. . . . Thus psychology is, by definition, the strictly immediate science of the concrete data of consciousness.[4]

In Period One, Catholic psychology attempted to form a Thomistic synthesis between rational and scientific experimental psychology. The intention of neoscholastic psychology was rooted in the desire to blend the faculties of the soul with experimental testing methodology. This desire for a blending of the method of experimental psychology with neoscholastic psychology is apparent in Chapter 8, "Neo-Thomism," of Mercier's *The Origins of Contemporary Psychology* where he looks with enthusiasm for the integration of Thomistic rational and experimental psychology.

> We should love science and cultivate it in our schools of philosophy more energetically than ever. The Aristotelian philosophy lends itself better than any other to the interpretation of the facts of experimental psychology. . . . Aristotelian animism, which connects psychology with biology, is the only plausible metaphysical conclusion to be drawn from experimental psychology. . . . On the other hand, if the soul be nothing but mind, if it subsists of itself independently of the living body, and is directly and solely observable through consciousness, a laboratory of experimental psychology becomes inconceivable, for it presupposes a claim to make the soul the subject of experimentation and to weigh it and test its forces, etc.—in other words, it presupposes the material character of the soul.
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> But if with, Aristotle and all the teachers of the School, we admit that man is a composite substance made up of matter and an immaterial soul that his higher functions are really dependent upon his lower functions, that not one of his inward acts is with-

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[4] *Ibid.*, 127–129.

out its physical correlative, not one of his volitions without its representations, not one of his volitions without sensible emotion, at once concrete phenomenon presented to consciousness gets the note of a combination which is both psychological and physiological. It depends both upon conscious introspection and upon biological and physiological observation. In short, we have a clear indication of the *raison d'être* of a science of psychophysiology.[5]

The path to this integration will prove difficult because, driven by a spirit of anti-modernism, the neoscholastics are dedicated to apologetical criticism of the philosophical foundations of scientific psychology. For example, the neoscholastic Edward Pace captures an essential aspect of neoscholastic thought when he says of the desire "to pierce through the manifold of appearance to the ultimate reality beneath" as this passion of unity.[6] As Robert Kugelmann points out, the neoscholastics sought to achieve a synthesis in a metaphysical system of truths discovered by positive sciences. Kugelmann writes:

> What this meant in practice was chiefly a repeated critique of the inadequate philosophical bases of psychology and reinterpretation of research along Neoscholastic lines. Synthesis existed as an ideal, one that proved elusive to actualize.[7]

Period Two:
After Vatican Two (1965 to present)

Kugelmann documents that Catholic philosophy is no longer Thomistic, and Catholic psychology is no longer neoscholastic rational psychology. Catholic psychology was influenced by continental psychology and moved to a synthesis with existential phenomenology, psy-

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[5] *Ibid.*, 339.

[6] Kugelmann, *Psychology and Catholicism*, 82–83, and Edward A. Pace, "St. Thomas and Modern Thought," *Catholic University Bulletin* 2 (1896): 193.

[7] Kugelmann, *Psychology and Catholicism*, 83.

choanalysis, and humanistic psychology. Catholic psychology moved from a strong neoscholastic foundation of principles and faculties of the soul to a Thomistic pursuit of a dynamic personal self. After Vatican Two, Thomistic philosophy is no longer the official philosophical foundation of Catholicism, and the search is on for a new foundation. Catholic psychologists look for the foundation in the wave of scientific psychology. Coming into the seventies, Catholic universities' departments of philosophy and psychology become completely separated. Scientific empirical psychology is no longer interested in the faculties of the soul and especially the nature of the internal senses. Catholic philosophical and practical psychology becomes engaged in the pursuit of a humanistic personality integration methodology.

Major mistakes were made in Period One and Two. Period One attempted the synthesis with the faculties of the soul and mostly scientific experimental psychology. Period Two attempted to redefine the soul as a process of introspective consciousness, personal identity, and discovery of *Dasein*. I argue that we are coming into a Period Three: born-again period of Thomistic psychology—in many ways a return to Period One without the influence of Cartesian transcendental and analytical Thomists.

In a third period, Thomistic psychology breaks cleanly from the synthesis with experimental measurement psychology and phenomenological epoche, i.e. transcendental reduction. Thomistic rational psychology becomes a Thomistic behavioral psychology grounded on a well-defined foundation of the faculties of the soul, metaphysical principles of one and the many (genus and species), creation and participation, particular reason, and, to some extent, sharing a "trading zone" (methodological common genus) with behavioral methodological observation of individual and social behavior in the process of coping with life, striving for a continuous sense of the soul as the behavioral

organizer of personal and communal identity and habits of behavioral activity.

This Trading Zone methodology is explained in Kugelmann's Chapter Nine, "Trading zones between psychology and Catholicism." The trading zone is concerned with what happens at disciplinary boundaries. Kugelmann turns to "Peter Galison's metaphor of 'trading zone' between different cultures and applied to different sciences as working on a common project such as the development of radar or of nanotechnology."[8] Anthropologists have been most interested in trading zones.

> One of the most interesting domains of such investigations has been in the field of anthropological linguistics surrounding the problems of *pidginization* and *creolization*. Both refer to languages at the boundary between groups. A pidgin is a simplified form of communication that is not a full-fledged language, whereas creole is a language, for example, Modern English began as a creole between Norman French and Anglo-Saxon. Peter Galison provides an example of a 1960 era textbook in quantum mechanics that attempts to create a stable pidgin language for an audience outside the subculture of theorist that is for the subculture of experimentalist in physics.[9]

For example, cognitive science came from a variety of backgrounds: artificial intelligence, linguistics, neuroscience, philosophy, and psychology. Note, the places were the exchanges occurred were journals, university departments, and professional organizations, however, conferences are probably the closest analog to intercultural trading zones, as people from various discipline and countries gather to exchange ideas. Kugelmann claims that "the point of intellectual trading zones is the exchange of ideas," that the trading zone exchange "has made it possible for some subcultures in psychology to engage in ex-

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[8] *Ibid*., 352.

[9] *Ibid*.

change with religious communities and traditions."[10] He adds, however, that some subcultures defined experimental ones have no interest in exchanges, nor do the religious groups seem interested in their wares. Yet in theoretical and applied areas of psychology, there has been lively interest in the boundaries, and much interest in what the other side has. In these trading zones, there are many crossings and exchanges, yet Thomistic psychology must exercise serious caution in a trading zone exchanges.[11]

In his formative work, *Thomistic Psychology: A Philosophical Analysis of the Nature of Man*,[12] Robert Edward Brennan, O.P., one of the most influential creators of Thomistic psychology, warned that scientific psychology does not have the answers to the existential pursuit of meaning, purpose, spirituality, and the cure of mental illness. He concludes in the final chapter, "Modern Psychology Modern Psychology and The Thomistic Synthesis," with an intrepid apologetical assertion:

> Without a soul, psychology is like a temple without a deity or a home without a family spirit. . . . It is difficult to see, then, how the investigator can avoid assuming some definite philosophic attitude toward the subject matter which he is studying. In this case, the subject matter is man, regarding whom there can be but only one satisfactory attitude. It is the position which recognizes in every human being, regardless of race or age, a creature possessed of soul and body; a cosmic entity made out of spirit and matter, an organism quickened with a principle of rational life; a corporeal substance that not only vegetates with plants and senses with the animals but also, and more importantly, reflects on its

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[10] *Ibid.*, 353.

[11] *Ibid.*

[12] Robert Edward Brennan, O.P., *Thomistic Psychology: A Philosophical Analysis of the Nature of Man* (New York, NY: The MacMillan Company, 1941).

own intellectual nature and stretches out, by its faculty of divine love, toward a Good that is supremely perfect.[13]

Of course, slowly from the modern to postmodern period the straight-forward problem is that scientific psychology has increasingly eliminated the soul and replaced it with consciousness.

Period Three:
Emerging Thomistic Teleological Behavioral Psychology

A Reconstruction Behavioral Trading Zone, Neuropsychology, and the Loss of Soul

I suggest that we must take Brennan's warning about entering a "trading zone" relationship, especially in the Period Three development of Thomistic psychology. I define Period Three as really beginning in 1949 with Donald O. Hebb's book, *The Organization of Behavior: A Neuropsychological Theory*.[14] The term (which St. Thomas would have understood to be a "scientific genus") was undefined. In 1957, the term became a recognized designation for a subfield (St. Thomas would have called this a "scientific species") of the neurosciences when Heinrich Klüver (*Behavior Mechanisms in Monkeys*[15]) suggested the book would be of interest to neuropsychologists. In 1960, the term was given wide publicity when it appeared in Karl Lashley's writings (the neuropsychology of Lashley). Therefore, I select 1960 (when "neuropsychology" was scientifically first defined in terms of its genus and species) as when psychology became the science of human behavior based on the function of the brain. Neuropsychology aided by advanced brain scan-

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[13] *Ibid.*, 364.

[14] Donald O. Hebb, *The Organization of Behavior: A Neuropsychological Theory* (New York: John Wiley and Sons, Inc., 1949).

[15] Heinrich Klüver, *Behavior Mechanisms in Monkeys* (Chicago: University of Chicago Press, 1933).

ning technology, e.g. functional magnetic imaging (MRI), positron emission psychology (PET) promised the science of psychology as the final response to B. F. Skinner's challenge to non-behavioral psychology that it is possible to study behavior by entering the black box of the mind. Neuropsychology has become confident that a new age of human psychology is here because we can study neural networks by means of various extremely advanced methods of brain imaging.

Neuropsychology of the present, in a way, is a return to the Renaissance science that began to explain many aspects of the world in purely physical terms, e.g. discovery of the circulation of blood and the function of the heart as a mechanical pump was the most successful example of this wide spread movement. Descartes was a contributor to this movement. He expanded the concept of involuntary behavior to include the behavior of all non-human animals and some of the behavior of humans. Involuntary behavior consisted of automatic, relatively simple motions: sneezing, pulling one's foot from the fire, focusing one's eyes, and so forth. Such behavior was explained by Descartes in terms of causal chains (later called "reflexes") originating in the environment (and ultimately in God as the creator of the world).[16] Descartes's reflexive behavior worked as:

> A stimulus, such as a hot flame (A) on a boy's foot (B) tugged at a thin string within a nerve (C); the string opened a valve (D) in a chamber (F) in the center of the brain and allowed animal spirits (a vitalistic gas distilled in the boy's heart and fed into his brain) to flow down the tube and inflate the muscle; the inflation contracted the muscle and moved the boy's foot out of the fire.[17]

In the case of voluntary behavior, the opening and closing of valves in the chamber at the center of the brain were caused by minute movements of the pineal gland, which in turn were controlled directly

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[16] Howard Rachlin, *The Escape of the Mind* (Oxford: University Press, 2014), 36.

[17] *Ibid.*, 37.

by the boy's will. Thus, the ultimate cause of involuntary human behavior was placed by Descartes inside the behaving person, directly knowable by that person but not observable by anyone else.[18]

Johannes Müller (1801–1858) was the foremost authority on physiology of his day. His law of nerve energies (LOSNE) extended Descartes's conception of the mind as prisoner within the body to nineteenth-century physiology. He formulated "the law of specific nerve energies" that stated the mind communicates not with objects in the outside world but only with our nerves. LOSNE says that our sensations, perceptions, thought, and so on, have no qualities in common with things in the world, but serve only as arbitrary signs or markers or representations of objects. As E. G. Boring points out, "The central and fundamental principle of the doctrine is that we are directly aware not of objects, but of our nerves themselves; that is to say, the nerves are intermediaries between perceived objects and the mind and thus impose their own character on the mind."[19] Although Müller was a vitlalist, it was not the case with his students. Boring says:

> In 1845 . . . four young, enthusiastic, and idealistic physiologists, all pupils of the great Johannes Müller, all later to be very famous, met together and formed a pact. . . . They were in order of age, Carl Ludwig, who was then twenty-nine, Emil du Bois Reymond, Ernst Brücke, and Hermann von Helmholtz, then twenty-four. They were joining forces to fight vitalism, the view that life involves forces other than those found in the interaction of inorganic bodies. The great Johannes Müller was a vitlalist, but these men were of the next generation. Du Bois and Brücke [later to become Freud's teacher] even pledged between them a solemn oath that they would compel the acceptance of this truth:

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[18] *Ibid.*, 37–38.

[19] Edwin G. Boring, *A History of Experimental Psychology*, second edition (New York: Appleton–Century–Crofts, 1957), 82.

"No other forces than common chemical ones are active within the organism."[20]

We could say that the beginning of neuropsychology, cognitive psychology and introspective psychiatry really starts with Müller's law "that our conscious experience of the stimuli [St. Thomas would call these 'formal objects'] is directly due to the place in the brain where nerves end and not all to the stimuli themselves."[21] For Müller, a blow to the head stimulates the visual nerves and we "see stars" or auditory nerves and we "hear chimes." But there are no sounds or lights within our bodies—only are nervous energy. As Howard Rachlin explains Müller held that our minds have access only to this nervous energy:

> From this energy, plus whatever innate tendencies our minds possess (according to Müller the Kantian categories: space, time, moral sense, and so forth), they must construct the world. How our minds, manage this construction became the business of all psychology for the next hundred years and of non-behavioristic psychology, even up today.[22]

Müller's students were identity theorists who "believed that the construction of the world from nervous energy took place in the physical brain rather than in a non-physical mind."[23] Helmholtz's identity theory, as well as modern neural identity theory, recognized the existence of the unconscious mind. The neural identity theory neatly separates the mental from the conscious and opens psychological investigation to methods other than conscious introspection. As Howard Rachlin suggests,

> The project of modern neural identity theory may be likened to the study of an unknown computer-neuroscientists opening it up

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[20] *Ibid.*, 708.

[21] Rachlin, *The Escape of the Mind*, 46.

[22] *Ibid.*

[23] *Ibid.*, 48.

in an attempt to discover its hardware, psychologists operating its keys and mouse and observing the results on its screens in an attempt to discover its program.[24]

I suggest that it is obvious why the desired synthesis between scholastic rational psychology and the experimental psychology of Müller, Helmholtz and Wilhelm Wundt was never a possibility. For example, in his classic text book of 1938, *Principles of Psychology*, Francis L. Harmon writes in the introduction:

> The psychologist observes, describes, and classifies; then attempts to organize his data and to formulate hypotheses and laws of nature. This constitutes the first step in psychology; because it is based upon the actual experience of mental phenomenal or empirical psychology.
>
> The second phase of psychological investigation emphasizes the exercise of reasoning rather than direct observation. Rational psychology, as the study is called, is concerned with the nature of the mind. Starting with the conclusions established through observation, the inquirer applies these conclusions to the solution of such problems as attributes of the soul, its union with the body, the nature of intellectual activity and freedom of the will. Although both observation and reasoning necessarily play a part in rational as well as empirical psychology, the ultimate test of the latter is the adequacy of observation; of the former, logicality of inference—presupposing, of course, that the data have been noted accurately and completely.
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> In practice it is a mistake to attempt too sharp a separation between empirical and rational psychology. Knowledge of the one is but a stepping stone to an understanding of the other. If psychology is to be called the study of human nature, this study must be carried through to its completion, which, as we have remarked, involves the recognition of the soul itself as the final animating principle of human life. Thus, while the emphasis in this book will be primarily upon the observation of mental life as

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[24] *Ibid.*, 49.

manifested in man's conscious experience and behavior, we shall not hesitate, where the occasion demands, to draw necessary conclusions as to the nature of man himself.[25]

Obviously, Francis Harmon follows in the tradition of period one, "Neoscholastic Rational Psychology." Harmon, as a 1930s Catholic hybrid experimental/rational psychologist, boldly and convincingly holds that "knowledge of the one is but a stepping stone to an understanding of the other." In other words, it is a synthesis waiting to happen. He is not really looking so much for a "trading zone" between empirical and rational psychology because a trading zone is a transitional genus for an exchange of ideas and methods between psychological traditions, for example, as a rule, research in mutual areas of concern, such as, research in marriage counseling, addiction treatment, and so on. Harmon, and the period one tradition, assume the synthesis is possible based on an inevitable and emerging empirical rational metapsychology. More specifically, note should be made that it is really a synthesis with the principles and methods of nineteenth-century experimental psychology. In fact, it seems as if there is the possibility of an eventual empirical-rational genus of the science of the mental life "as manifested in man's conscious experience and behavior."

Robert Kugelmann's historical study is about contested boundaries between psychology and Catholicism. In the nineteenth-century neoscholastic period, the boundaries are clearly defined based on the superseding boundary. It is the issue of the soul as Kugelmann explains:

> The Neoscholastic solution to the problem of science and religion lay in granting science its proper autonomy and situating it within a hierarchy of knowledge. At the summit gained by human reason unaided by Divine Revelation lay metaphysics,

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[25] Francis L. Harmon, *Principles of Psychology* (Milwaukee: The Bruce Publishing Company, 1938), 5.

which studies the ultimate causes of things. This partitioning and hierarchical arrangement gave room for scientific psychology to develop. The nature of the human soul, however, remained both the pole star and a stumbling block for Neoscholastic psychologists.[26]

However, as Vatican Two began to call for a renewal of a more progressive and ecumenical theology, Thomistic philosophy assumed less of a clear and defined boundary line between Catholic teaching and science. Notably, in terms of the boundaries between Catholics and psychology, neoscholastic considerations of the soul changed as well. Kugelmann writes:

> Catholic psychologists, drawing on Jung and others still explicitly spoke of the soul, for the most part the discourse changed to the person, the self, the I-Thou relationship, and concepts such as existence and Dasein. These concepts, while still keeping psychologists focused on the uniquely human aspects of psychology and thus countering reductionistic tendencies, do not have the theological denotations that soul carries. . . . They thus fostered the development of a psychology that deals with religious and spiritual aspects of life without being tied to a specific religious tradition as was Neoscholasticism. While psychology and religion remained knotted together in many ways, the soul as a stumbling block was removed along with Neoscholasticism.[27]

The problem is that neoscholastic and Catholic empirical psychologists attempted an impossible task: forming a common genus with nineteenth-century empirical psychology that had no desire to understand the soul and the faculties of the soul as the very foundation of a science of human behavior, as did Aristotle and Aquinas. How is it possible to form a meta-psychology with the disciples of Müller who had taken an oath that "no other forces than common chemical ones are

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[26] Kugelmann, *Psychology and Catholicism*, 116.

[27] *Ibid.*, 116–117.

active within the organism?"[28] The attempt at this synthesis could only end with a type Faustian bargain where the soul becomes an existential spiritual metaphor for empirical psychology, and Thomistic psychologists must sell their nobility for modern academic recognition. What else could be expected when neoscholastics sought a synthesis with the nineteenth-century and modern identity theorists who held the science of behavior is based on a scientific cult myth of "common chemicals active within the organism," as opposed to the Thomistic tradition of matter and form and human nobility, as Aquinas teaches:

> But we must observe that the nobler a form is, the more it rises above corporeal matter, the less it is merged in matter, and the more it excels matter by its power and its operation; hence we find that the form of a mixed body has another operation not caused by its elemental qualities. And the higher we advance in the nobility of forms the more we find that the power of the form excels elementary matter; as the vegetative soul excels the form of the metal, and the sensitive soul excels the vegetative soul. Now the human soul is the highest and noblest of forms. Wherefore it excels corporeal matter in its power by the fact that it has an operation and a power in which corporeal matter has no share whatever. The power is called intellect.[29]

The Behavioral Trading Zone, Aristotelian-Thomistic Soul Partners and Reconstruction of Behavioral Psychology

As explained above, a trading zone is transitional genus in which we cross over to other disciplines and exchange theories and practices with very specific targets in mind. We could say that we are interested in learning and borrowing for the sake of problem solving within complementary disciplines. The initial idea of a trading zone relationship

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[28] Boring, *A History of Experimental Psychology*, 708.

[29] St. Thomas Aquinas, *Summa Theologica*, I, Q. 76, Art. 2, trans. Fathers of the English Dominican Province (Benziger, 1947).

with behavioral psychology came from the larger-than-life modern Ar-
istotelian-Thomistic philosopher Mortimer J Adler, who was known in
popular parlance as a "critical-realist" and who authored a book on the
mind and the limitations of the brain in terms of defining the nature of a
person, *Intellect: Mind over Matter*.[30] Adler treats the basic issues re-
garding the boundaries between classical philosophy and a neuropsy-
chology of the brain, such as: whether (1) the mind is observable and
(2) our intellect is unique and immaterial, and (3) the nature of artificial
intelligence, and (4) if extraterrestrial beings exist, the nature of their
intelligence. Crucial to note is that Mortimer Adler's first Ph.D. was in
experimental psychology. He soon started to realize that scientific psy-
chology was not providing answers to fundamental questions about the
pursuit of truth, moral good, education, political order, and the nature of
human happiness. Consequently, he turned to classical philosophy, par-
ticularly common-sense realism. This transition is obvious in *Intellect:
Mind over Matter* where he treats the primary obstacle between classi-
cal metaphysics and postmodern scientific psychology: the dematerial-
ized intellect.

> In antiquity, the word "soul" (in Greek, *psyche*; in Latin, *anima*)
> was used to signify whatever it was in living organisms that
> made them alive, active without being acted upon. Since plants
> are living organisms, they too, have souls, conferring on them the
> vegetative powers of nourishment, growth, and reproduction. An-
> imals have souls that confer upon them additional powers—the
> powers of sense, of appetite or desire, and of locomotion. In ad-
> dition to endowing man with all the vital powers possessed by
> plants and other animals, the human soul gives man his distinc-
> tive power of conceptual thought, the power of judging and rea-
> soning and the power of free choices.[31]

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[30] Mortimer J. Adler, *Intellect: Mind over Matter* (New York: Macmillan Publishing
Company, 1990).

[31] *Ibid.*, 10.

The concept of an Aristotelian-Thomistic philosophical apologetics seems to describe most of Adler's writings, but the *Intellect: Mind over Matter* is vitally important in the confrontation between metaphysics and scientific neuropsychology. Therein Adler starts his defense of the importance of the dematerialized human being in the tradition of psychology and points to the source of scientific psychology's beginnings and meta-traditions. He develops a metaphysical defense of the dematerialized nature of a human being based on a philosophical psychology of methodological behaviorism.

> I will try to explain at length why like behaviorists of this century, beginning with John B. Watson, I reject the whole tradition of introspective psychology that had its beginnings in early modern times with Thomas Hobbes and John Locke. . . . If the supposed introspectively observed contents of the mind—its percepts, memories, images, and thoughts, concepts, or ideas—called attention to themselves, they would necessarily distract our attention from the objects that we consciously experience. If they drew attention to themselves exclusively, such attention would exclude those objects entirely from our conscious experience.[32]
>
> The objects, consciously experienced, are of two sorts: private and public. Private are all bodily feelings and emotions—feelings of pleasure and pain, of hunger and thirst, of fear and anger. These private objects of consciousness belong exclusively in the experience of this individual or that. Public are the objects that we and others apprehend in common and being the same objects experienced by two or more individuals can be talked about by them.
>
> This distinction between public and private objects of our conscious experience calls for a parallel distinction between two kinds of mental processes: cognitive and affective. The affects are directly experienced bodily feelings and emotions. They are always that which we experience, never that by which we experience something. In sharp contrast, cognitions-perceptions, mem-

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[32] *Ibid.*, 13.

ories, imaginations, and thoughts are always that by which we experience the objects they make present to our minds. They are never the experienced objects themselves, never that which is apprehended by the mind.

In denying an introspective awareness of the cognitive contents of the mind, I would describe myself as a methodological behaviorist. I agree with Professor John B. Watson that, apart from subjectively experience bodily feelings, the contents of the mind cannot be introspectively observed. At the same time, I disagree with his metaphysical materialism—his assertions that only bodies, and their motions exist and his denial that anything mental exist.

To be a methodological, but not materialistic, behaviorist is to take the position that whatever can be said about the mind and its contents, or its processes and products, neither of which can be directly observed must be inferred from behavior that is directly observed. From the observable fact that you and I are discussing a painting on the wall, I need not infer that each of us is perceiving it, for that is an act of our minds that each of us can introspectively observe. But I must infer that there is in my mind a percept—product of our acts of perceiving that by which the painting has become an object we can discuss with one another.

That is the first inference I must make as a methodological behaviorist. A second inference is that each of us, being reflexively aware of the acts of his or her own mind, can infer that minds have certain generic powers and also as many different specific powers as there are distinct types of mental acts that we are able to perform. On what basis do we distinguish the diverse powers of our mind or the diverse acts that are the basis of inferring the existence of these powers?[33]

The other major issue that Adler addresses is the principle of the sufficiency and insufficiency of scientific materialistic neuro-brain psychology. In his chapter on "Is the Intellect Immaterial?"[34] he develops

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[33] *Ibid.*, 21–22.

[34] *Ibid.*, 50.

his apologetics of insufficiency. The basic argument is that the brain is necessary for the understanding of the human intellect, but it is not sufficient. The argument then reaches its conclusion in a first principle of an Aristotelian-Thomistic first principle of behavioral psychology.

> Our concepts are universal in their signification of objects that are kinds of classes of things rather than individuals that are particular instances of these classes or kinds. Since they have universality, they cannot exist in our minds. They are there as acts of our intellectual power. Hence that power must be an immaterial power, not one embodied in a material organ such as the brain. Consequently, we have a first principle for an Aristotelian-Thomistic science of human behavior.
>
> The action of the brain, therefore, cannot be the sufficient condition of conceptual thought, though it may still be a necessary condition thereof, insofar as the exercise of our power of conceptual thought depends on the exercise of our powers of perception, memory, and imaginations which are corporeal powers embodied in our sense organs and brain.[35]

Aristotelian-Thomistic Teleological Behavior (ATTB) and the Reconstruction of Behaviorism

From reading Kugelmann's history of *Psychology and Catholicism: Contested Boundaries* and Adler's *Intellect: Mind over Matter*, evident to me is that, if Thomistic psychologists were looking for trading zone relationships with empirical psychology, then it is best to look for dealings in behavioral psychology, such behavioral school psychology called "Teleological Behaviorism" founded and developed by Howard Rachlin.

> He constructs Teleological Behaviorism based on an Aristotelian psychology that the mind is behavior on a higher level of abstraction. The mind stands to behavior as a more abstract pattern (such as a dance) stands to its particular elements (steps of a

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[35] *Ibid.*

dance). For Aristotle the more abstract pattern is what he called the final cause of its components; that is, the mind is a final cause of behavior. Final causes answer the question: Why did this or that action occur? Q. Why did you take that step? A. Because I was doing that dance. (Our more familiar efficient causes are answers to the question: How did this or that occur?) A science of final causes is called a teleological science. Based on Aristotle Rachlin's approach to the mind (his theory of mind) is teleological behaviorism.[36]

Powers of Rational Thought and Behavioral Action and Passions

In terms of behavior, Aquinas's mechanism for action can be understood as a kind of decision theory with the sensitive powers allowing a living being to interact with and respond to the outside world:

- Locomotion (self-movement).
- Five external senses: hearing, sight, smell, touch, and taste.
- Four internal senses: memory, imagination, common sense, and particular, or cogitative reason (estimative sense in brute animals).
- Eleven passions (emotions): ○ the six concupiscible passions of love and hate, desire and aversion, and joy and sorrow; ○ the five irascible passions of hope and despair, confidence and fear, and anger.[37]

Behavior Powers of the Soul Movement, Action and Passions

Stimuli arouse the sense powers inside or outside of the person in the approach of a teleological psychology. We refer to these stimuli as discriminative stimuli: the external senses correlate with behavior. Tel-

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[36] Rachlin, *The Escape of the Mind*, 15. Cf. Howard Rachlin, *Introduction to Modern Behaviorism* (San Francisco: W. H. Freeman and Company, 1970), 15.

[37] Peter King, "Aquinas on the Passions," in *Aquinas's Moral Theory*, ed. Scott MacDonald and Eleonore Stump (Ithaca, N.Y.: Cornell University Press,1999), 101.

eological Behaviorism (TB) is quite different than the Skinnerian school of stimuli, response and operant behavior based on classification of behavior in terms of classical and instrumental conditioning.

Skinnerian Radical Behavioral Model:

	Stimulus Presented	Stimulus Removed
Pleasant Stimulus	Positive reinforcement	Omission
Noxious stimulus	Punishment	Escape (negative reinforcement)

Table 1. Four basic kinds

Instrumental conditioning is classified by the consequences of a specific act. For example, if a specific act is followed by the presentation of a pleasant stimulus (a reward), the instrumental conditioning is classified as positive-reinforcement conditioning.[38]

Howards Rachlin's Teleological Behavior differs from Skinnerian behavior, according to Aristotle, as governed by the rational aspect of the soul and is, therefore, unique to humans. The process of actions is as follows:

> In the world, an object, consisting of a certain substance in a certain form, transmits its form through the air or another medium (making an impression much as a signet ring makes an impression of its form on wax) to one or more of a person's sense organs. The form of the object combines in the person's imagination with other forms from memory. The combined images are reflected upon by thought and the person engages in thoughtful (i.e., rational) behavior (see Figure 1).
>
> Aristotle believed that animals other than humans are not capable of rational thought. However, because all animals (including humans) have sensitive souls, all are capable of a different kind of movement-passions. Aristotle's concept of passion differed from modern notions in the sense that passions, for him, are movements—they cannot boil up inside. *For him a man cannot just feel passionate, he has to be passionate.*

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[38] Rachlin, *Introduction to Modern Behaviorism*, 79.

Again, an object in the world transfers its form through a medium to a sense an organ and into a person's body. When the form of an object of the body, it interacts with the soul. Aristotle conceived of the *soul as a kind of organization*; therefore, we can say that the form of the object comes into contact with the body's organization (not the more complex organization of the rational soul possessed only by humans, but a subcategory of that organization, possessed by all animals).

At that point the form of the object can be in harmony with the form of the soul or out of harmony with the form of the soul (much as a square peg is in harmony with a square hole and a round peg with a round hole). If its form is in harmony with an animal's soul, the object causes pleasure. Pleasure in turn implies the existence of a desire to move towards the object, and the desire implies the occurrence of the movement itself. If, on the other hand, the form of the object is out of harmony with the animal's soul, the object causes pain; pain implies the existence of a desire to move away from the object, and the desire implies the occurrence of the movement itself (see Figure 2).[39]

As we examine, in Figure 1, a more complete teleological behavioral Aristotelian-Thomistic construct, we can clearly recognize an extreme difference between radical behaviorism of the Skinnerian school and teleological behaviorism.

Rachlin establishes his teleological behaviorism on the principle that "for Aristotle, the relation of mind to bodily movement was as *a final cause to its effects*."[40] He argues that modern science and psychology hold that the mind must be inside the body and controlling the body.

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[39] Howard Rachlin, *Judgment, Decision, and Choice: A Cognitive/Behavior Synthesis* (New York: W. H. Freeman and Company, 1989), 230–232.

[40] Rachlin, *The Escape of the Mind*, 15.

Figure 1: Aristotelian-Thomistic Two Behavioral Categories of Human Movement of Actions and Passions

The World	Actions	The Person
thought moments with respect to object		rational thought
		imagination
object ▶▶▶▶ form of object ▶▶▶▶		memory
		estimative
		common sense

Figure 2:

The World				Passions		The Person

the movement toward object

object — medium — form in harmony with soul — pleasure — desire

form out of harmony with soul — pain — desire

the movement away from object
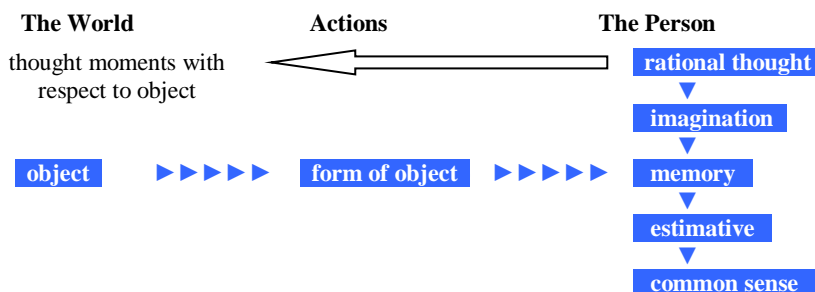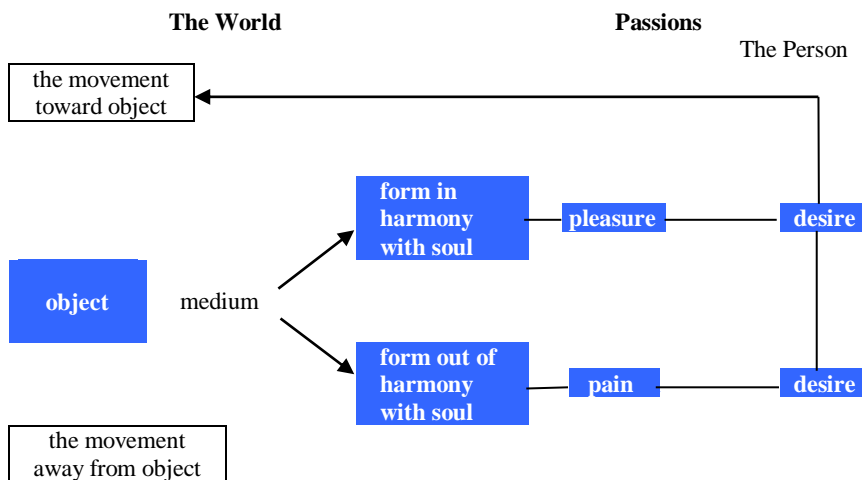
It seems to hold that the mind must be inside the body and controlling it, as a driver controls the motion of a car. The reason for the confusion is that for modern science a cause is usually what Aristotle called *efficient cause*. "For Aristotle, the mind is not an efficient cause but a final cause of bodily movement."[41]

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[41] John H. Randall, *Aristotle* (New York: Columbia University Press, 1960), 124.

Radical Skinnerian efficient causality behaviorism uses a narrow classification of environment or behavior. The belief that complex processes, whether mental or behavioral, may be explained in terms of small units and rules for their combination. Whereas, Teleological Behaviorism uses a broad classification of environment or behavior. The belief that stimuli or responses broadly classified may be lawfully described without reference to smaller units:[42]

> Teleological Behaviorism accepts mental states as objects of scientific study but, once and for all rejects introspection as a path to scientic truth. From the viewpoint of TB, introspective reports are parts of patterns of overt behavior that can be explained, like any other such patterns, in terms of contingencies of reinforcement. And this includes such apparent introspective certainties as "I know my own head," "I know what I like." TB does not deny that we know things, that we may be certain of things, that we have sensations or that we think. However, TB does deny that such events occur inside the organism and are available to the organism alone. TB asserts that those events occur in patterns of the organism's overt behavior and are available to anyone who can observe those patterns over extended periods of time.[43]

I argue that TB is compatible with a Thomisitic teleological behaviorism that involves the interaction of rational thought, actions, and passions. We could also refer to it as Thomistic rational behavioral psychology which is different than cognitive behavioral psychology. Mainly, cognitive psychologists differ in that their aim is to use their observations to discover the internal (computer-like) mechanism underlying behavior; behavioral psychologists attempt to explain behavior in its own terms.[44] If we agree Thomistic behavioral psychology holds that

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[42] Rachlin, *Introduction to Modern Behaviorism*, terminology glossary.

[43] Howard Rachlin, "About Teleological Behaviorism," *The Behavior Analyst* 36, no. 2 (2013): 209–210.

[44] Rachlin, *The Escape of the Mind*, 58.

the intellect desires the truth of things (i.e. to know things in themselves), this means we agree that we are able, by rational thought, to know that we know, think about our thinking. Consequently, we agree that the proper operation of the intellect is to know, and the proper operation is to know the truth. Therefore, the intellect (rational thought) has three proper operations: abstraction, judgment, and reasoning.

In Figure 2, we learned that an Aristotelian-Thomistic behavioral construct is about the nature and operation of desire. Furthermore, it is of the nature of the will to desire the good and move forward (see Figure 2: Passions), i.e. the aim is to unite to the good. The will is a rational appetite. Another way is to say this is that the will is the intellect's appetite. It is moved by the good, desires the good and rests in the good. It is not domineering as an imposition or commanding action of something to be done or resisted. It is absolutely incorrect to say that the intellect perceives the good and the will chooses it. The will never, never chooses anything without the combined operation of the intellect. The proper operation of the will is to desire and to delight.

We turn now to the work of Peter A. Redpath, CEO of the Aquinas School of Leadership, and his seminal work, *The Moral Psychology of St. Thomas Aquinas*,[45] as we develop the construct of an Aristotelian-Thomistic Teleological Behaviorism (ATTB). Redpath's moral psychology is of critical importance in many ways that are impossible to articulate in this brief essay. Nevertheless, at the risk of over simplification, I find one of its most fascinating achievements is that he can be read and comprehended on four levels of Thomistic inquiry: (1) His teaching is grounded in a metaphysics of organization, i.e. one and the many, virtual quantity, and philosophical inquiry as a habit of wonder; (2) It is a moral psychology of the faculties of the soul and human

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[45] Peter A. Redpath, *The Moral Psychology of St. Thomas Aquinas: An Introduction to Ragamuffin Ethics* (St. Louis, Mo.: Enroute Books & Media, 2017).

flourishing; (3) It is an organizational psychology about the nature and path to organizational excellence; and (4) Redpath, similar to Howard Rachlin, is a teleological behaviorist.

Although it is not one of the glaring purposes of his book, there we can discover Redpath the Aristotelian-Thomistic Teleological Organizational Behaviorist. We, especially, encounter Redpath's Aristotelian-Thomistic Teleological Behavioral Psychology in Chapter 15, "Pleasure and Happiness." It is beyond the scope of this essay to construct an in depth and extensive trading zone of the two schools of behavioral psychology. We can give, however, some crucial examples from Chapter 15 of common behavioral principles.

1. ATTB Principle of Pleasure and Passionate Behavior:

1.1. Citing Aristotle and Aquinas, Redpath: "Pleasure appears to be especially adapted to human nature, and most so to human education in general and moral education in particular . . . as human beings, we are naturally inclined to love and enjoy what is really good, and hate and abhor what is really bad, for us. *Because moral virtue consists in regulation and education of the concupiscible appetite in which is located the emotions of love/hate and pleasure/pain (emotions that generate all other appetitive movements, including those of the irascible appetite and the human will), pleasure and pain extend to all phases of human life and exert great influence upon us to become virtuous and live happily.*"[46]

1.2. Rachlin: "As Aristotle conceived it, all human behavior is some mixture of action and passion. For instance, a contemporary family buying a house may calculate very carefully whether the house is affordable, well built, resalable, and energy efficient. These calculations seem to make buying the house an action. However, the information that is put into the calculations (the wording of the advertisement, the claims of the seller, the off-the-wall estimates of resale value, the rejection of

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[46] *Ibid.*, 468–469.

more practical but less physically attractive alternatives) may reveal to an observer a large element of passionate behavior."[47]

2. ATTB Principle of Overt (Insight-Outsight) Behavior:

2.1. Redpath: "Aristotle and St. Thomas disagree. Because 'actions speak louder than words,' they do not consider saying what we do not hold to be true to be prudent. *If we do the very action we say is evil, we encourage by example more than we restrain by words and arguments*. They maintain that all of us incline to choose the object of human actions as it appears good to us. *When a person's arguments are manifestly contrary to his actions, people tend to ignore his arguments and the truth they express is destroyed*."[48]

2.2. Rachlin: "The Self, from a teleological-behavioral viewpoint, a person's self is that person's pattern of interactions with the world, particularly interactions with other people—social interaction. . . . It may be argued that a person can have both insight and outsight to different degrees and that we are creating a false dichotomy between them. But 'insight' and 'outsight' stand for two explanations from a single phenomenon. From a teleological viewpoint, attributing some specific act to an internal cognition or emotion (apparent insight) is actually attributing that act to a temporally extended pattern of interaction with the environment (actual insight). There is only one thing to explain, not two things. For the teleological behaviorist, cognitions and emotions are such patterns and not internal events at all. . . . From the teleological perspective, it is a myth to think that we necessarily know ourselves better than the people who observe us, especially the significant people in our lives."[49]

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[47] Rachlin, *Judgment, Decision and Choice*, 232.

[48] Redpath, *The Moral Psychology of St. Thomas Aquinas*, 469–470.

[49] Rachlin, *The Escape of the Mind*, 183, 188 and 191. See also above, note 43, overt behavior extended patterns over periods of time.

3. ATTB Principle of Habits of Behavioral Intensity:

3.1. Redpath: "Thanks to the possession of particular reason and intellectual reason, by nature, to some extent (unlike brute animals), all human beings have the ability to distinguish between real and apparent goods and greater and lesser goods. Even in wicked men some desire for real good might still be probable because even in them some natural inclination to real good still remains and tends by nature to be desired as a real human good.

Just as virtue improves, strengthens, perfects more intensely and unifies and harmonizes a natural composite whole (a real nature), moral virtue improves, strengthens, and more intensely unifies a human composite with qualitatively greater, more intense, and unbreakable strength of organizational unity and action."[50]

3.2. Rachlin: "Aristotle's golden mean is not a midpoint between two extremes, as is often understood, but rather a wider perspective (a final cause) different from either extreme. For example, the extremes of rashness and cowardice are resolved by courage. The extremes of surliness of obsequiousness are resolved by friendliness. Similarly, justice is a mean between too much for one person and too much for another. ['Actions . . . are called just and temperate when they are such as the just and temperate would do; but it is not the man who does these as just and temperate men do them' (*Nicomachean Ethics*, Chap. 4, 1105b, 5). For example, two people may perform the same just act (say the storekeeper who returns an overpayment to a customer), both acts are not necessarily just. To be just, the act has to appear in the context of a series of other acts that form a pattern or habit. A particular act done merely to win praise (as determined by other acts in the pattern), or in the context of a promotional campaign, or by compulsion, or by accident, would

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[50] Redpath, *The Moral Psychology of St. Thomas Aquinas*, 474.

not be just—no matter how closely it resembled a particular act within a just pattern.]"[51]

4. ATTB Principle of Discriminative Stimulus:

4.1. Redpath: "*Pleasure is an act of being, not a process of coming to be*. It exists in the present moment, *in a doing now*, not in *an approach to a doing, almost a doing*, now. Because generation (motion) presupposes (exists in the genus of) relation, and relation presupposes the existence of terms, of limits, boundaries (a starting point and an end point extremes existing within the genus), pleasure is not some indeterminate process of generation. Generation is no indeterminate process. *Generation*, *motion*, *exists within a genus*, *proceeds from a definite relation as from a proximate first principle*! *The indeterminate*, *chance*, *generates nothing*!

Since the terms of its relation regarding what is the subject that is coming to be and what this subject is going to be, *its potency as a subject* (an organization, or composite whole) is determinate, *so is its external stimulus or formal object*. Motion, change, does not just happen by chance. It happens within a genus *after a relation has been established/fixed* between a determinate potency (for example, the faculty of sight) and a formal object/external stimulus (for example, a colored body)!"[52]

4.2. Rachlin: "The teleological behaviorist sees aims and purposes as patterns of movements . . . sounds and sights correlated with behavior are, in the behaviorist's language, called discriminative stimuli. For the behaving person they serve as signals for valuable behavioral patterns. A red traffic light is a discriminative stimulus for stopping the car because, in the red light's presence, it is safe to stop then go. The actor who acts one way while on the stage and another way off the stage is responding in complex ways to two complex sets of discriminative stimuli. Good actors are able to turn on and off entire personalities (that is, behavioral patterns) in different situations

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[51] Rachlin, *The Escape of the Mind*, 188–189.

[52] Redpath, *The Moral Psychology of St. Thomas Aquinas*, 478.

as one or another situation presents itself . . . psychologists are not building organisms. We have to work with what we are given. In the psychologists' task—prediction and control of the behavior of the whole organism—such internal hypothesizing can only hinder."[53]

5. ATTB Principle of Narrow and Wide Behavioral Causality:

5.1. Redpath: "Every motion is also a means to an end, a relational act from a start to a final act; has a first act from which it relationally starts and a last act it intends, moves toward.

　　For example, St. Thomas says, the act of building naturally intends, through completion of its final act, to finish in the last act what it first intends: a completely built, *finished*, house. The builder builds the house by means of, through, a multitude of ordered (an ordered multitude being a number) of imperfect, incomplete acts (motions). Since all these incomplete acts are ordered toward (essentially and successively related to) one final act (the finished house), these incomplete acts are processes, parts, of the whole act, one generic act, of building a house."[54]

5.2. Rachlin: "Playing baseball would be the final cause of buying the bat. . . . That is, the entire sequence of actions—the pattern of actions—is the cause of each individual component of the pattern of actions. From the wide view, the relationship (the contingency) between bat buying and baseball playing is the final cause of the increase in bat buying. The wide view alters the traditional concept of reinforcement in a subtle way. From the wide view, the reinforcer (the cause) of the bat buying is no longer just playing baseball but is the (more abstract) relationship between buying a bat and playing baseball. Thus, with the wider view, in order to determine the (final) cause of bat buying, it is not necessary to find a reinforcer for each instance of bat buying; the overall contingency of baseball playing on bat buying is both necessary and sufficient to count as a cause. When no particular event, such as a baseball game, follows a given act, such as

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[53] Rachlin, *The Escape of the Mind*, 181 and 77.

[54] Redpath, *The Moral Psychology of St. Thomas Aquinas*, 481–482.

buying a bat, it is therefore not necessary to postulate an inner 'satisfaction' of owning the bat to explain the purchase. It is not necessary, for example, to suppose that after each dessert refusal the dieter inwardly pats herself on the back; the overall relationship between dessert refusals and weight (hence social approval, better health, job performance, etc.) is sufficient. Such abstract relationships gain control over behavior only with difficulty (that's why dieting is so hard to do successfully) but from the wide view, when dieting is successful, that abstract relationship is the actual cause of the dessert refusal. . . . The effects of a wide final cause are intrinsic to their cause, the effects of a narrow final cause are extrinsic to their cause. To take another baseball example, running bases is intrinsic to playing baseball, whereas buying a bat is extrinsic to playing baseball. From both wide and narrow views, playing baseball may be a final cause: From the wide view, playing baseball is a final cause of running bases; from the narrow view, playing baseball is a final cause of buying a bat."[55]

Conclusion

Robert Kugelmann expresses one clear theme of the rise and fall of neoscholastic rational psychology in his *Psychology and Catholicism: Contested Boundaries* that between 1879 and the symbolic beginning of both neoscholastic rational psychology and the Thomistic revival and 1965, the year the Second Vatican Council ended Catholic philosophy was not officially Thomistic. By the end of Vatican II, the opening appeared for other types of philosophizing, including phenomenology. As a result, "psychology after the mid-1960s underwent considerable upheaval and the assumption" was made by Thomas Verner Moore, and members of the ACPA "that there was one way for psychology to be scientific, came under fire."[56]

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[55] Rachlin, *The Escape of the Mind*, 17–19.

[56] Kugelmann, *Psychology and Catholicism*, 397.

What Kugelmann, however, fails to treat in his work is that Moore and the members of the ACPA, as they rejected Thomistic rational psychology as foundational for Catholic psychology, did adhere to one way of studying psychology, i.e. the path of mentalism. For example, Thomas Moore, an M.D. psychiatrist, and Ph.D. experimental psychologist, was perhaps one of the most leading figures in defining the boundaries between Thomistic rational psychology and scientific psychology. He was both respected in neoscholastic and academic psychological circles. He was most known for his classic work *Cognitive Psychology*[57] that received significant scientific attention. He marked the beginning of the movement toward cognitive psychology with his theory of meaning as a mental structure different from sensations, images and feelings, the product of mental function of perception, which occurs outside of consciousness. Moore argued that meaning is a mental act and has sensory qualities, consequently he rejected the Thomistic concept of phantasm. Moore and the members of ACPA had rejected Thomistic rational psychology as a necessary meta psychology as foundational, but in turn "experimental mentalism" became the new ACPA meta psychology.

I have argued in this essay that, when Thomistic psychology enters into a trading zone (transitional genus) relationship with the principles and methods of scientific-empirical psychology, it is necessary to heed Brennan's first principle of inquiry and exchange of theory and methods that "without a soul, psychology is like a temple without a deity or a home without a family spirit."[58] Kugelmann concludes his study on boundaries writing:

> The paths cutting through the borderland between psychology and Catholicism are many. What we have seen has dispelled any

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[57] Thomas V. Moore, *Cognitive Psychology* (Philadelphia: J. B. Lippincott Co., 1939).

[58] Robert Edward Brennan, *History of Psychology: From the Standpoint of a Thomist* (New York: Macmillan, 1945), 260.

notion of a rigid boundary or even of merely opposing forces. . . . However conceived, the center of this paradoxical discipline is the soul. To think anew the possibilities for moving within the boundaries established between psychology and Catholic thought and life, for this *ressourcement*, we shall need some new—and old—categories. The most significant of these is the soul. The soul's dismissal was the foundational condition for the establishment of modern scientific psychology, even though in some quarters—for example, the Jungian and the Neoscholastic —soul endured. So it is wrong to say that the soul was merely a discarded category in modern psychology. It remained in the 'minority reports' of the discipline. That was not the case with the soul in the pre-modern world, where the soul had center stage.[59]

In this essay, a future for Thomistic psychology is recommended much different than Kugelmann's of an eclectic minimalistic soul foundational Catholic psychology. Thomistic psychology is boldly and confidently a return to the premodern Aristotelian-Thomistic soul. More so, it is a return to an Aristotelian-Thomistic metaphysics of human organizational behavior and a faculty teleological behavioral psychology of the soul. The argument has been made that Thomistic rational psychology discovers a highly compatible trading zone exchange with Aristotelian Teleological Behaviorism. As a matter of fact, ATTB, as presented in this essay, allows for the reconstruction of scientific behavioral psychology based on the five above ATTB principles: (1) Pleasure and Passionate Behavior, (2) Overt (Outsight-Insight) Behavior, (3) Habits of Behavioral Intensity, (4) Discriminative Stimulus, and (5) Narrow and Wide Behavioral Causality.

Therefore, I propose we should not think in terms of an emerging neo-Thomistic rational psychology. We should think in terms of a third period, a period of construction of an Aristotelian-Thomistic Teleolog-

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[59] Kugelmann, *Psychology and Catholicism*, 396 and 424.

ical psychology. I suggest that we avoid the terminology of neo-scholastic rational psychology because of its failure to understand the relationship between the faculties of the soul and teleological behavior. In this age of neuropsychology, cognitive psychology, personality theory, phenomenology, and positive psychology, etc., I want to make clear that an ATTB is deeply concerned about mental life. Mental life is not opaque or vague; it is not mere interpretations. It does not view mental events as entirely public, "as extended patterns of overt behavior, or as covert muscle twitches plus over behavior." ATTB "sees mental life as overt behavior patterns extended widely over time." Such temporally extended patterns, according to ATTB, are indeed proper objects of rational and moral study of individual and social behavior. However, ATTB rejects introspection as a path to philosophical/scientific truth. Introspective reports are always seen as "parts of patterns of overt behavior."[60]

Finally, ATTB is a method of psychology that allows Thomistic psychologists to address various psychological and social issues based on a faculty psychology and the principles and methodology of ATTB, such as the nature of organizational leadership, family structure, ATTB and Christian Education, ATTB and alcohol, drug and addiction recovery, life cycles and moral development, pastoral counseling, financial counseling, rational living and virtuous habits.

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[60] Rachlin, "About Teleological Behaviorism," 209–210.

AN ARISTOTELIAN-THOMISTIC TELEOLOGICAL BEHAVIORAL PSYCHOLOGY RECONSTRUCTION

SUMMARY

The article is based on Robert Kugelmann's work, *Psychology and Catholicism: Contested Boundaries*. It examines the development of Catholic psychology as a history of defining boundaries within scientific empirical psychology from 1829 to the present. The author divides the historical period into three periods: One: Neoscholastic Rational Psychology (1829–1965); Two: After Vatican II Psychology (1965 to present); and Three: An Emerging Thomistic Rational Teleological Behavioral Psychology. The essay examines the development of Neoscholastic rational psychology as a response to modernist experimental psychology. The neoscholastic movement approached the new discipline of empirical, as opposed to rational, psychology with the firm conviction in the formulation of a meta-psychology, based on a Thomistic metaphysics that would allow for an eventual synthesis of rational and empirical psychology. However, a synthesis with empirical psychology never came to realization, mainly over the issue of the faculties of the soul as foundational for a science of human behavior. The author argues that, even to the present day, the best approach to entering into a trading zone (transitional genus) with the principles and methods of scientific psychology is by avoiding all expressions of past, present, and future introspective psychology and brain mentalism, and turning to a synthesis with teleological behavioral principles and Aristotelian-Thomistic faculties of the soul psychology.

KEYWORDS

rational psychology, teleological behaviorism, trading zone, introspection, experimental psychology, behavioral reconstruction, identity theory, pleasure and passionate behavior, overt behavior, insight-outsight behavior, habits of behavioral intensity, discriminative stimulus, narrow behavioral causality, wide behavioral causality.

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FERNANDA OCAMPO

EL DEBATE EN TORNO AL 'ARGUMENTO DEL *INTELLECTUS ESSENTIAE*' Y LA 'DISTINCIÓN REAL' ENTRE LA ESENCIA Y EL SER
EN EL *DE ENTE ET ESSENTIA* DE TOMÁS DE AQUINO

Tal como ha demostrado R. Imbach,[1] el llamado 'argumento del *intellectus essentiae*' ha formado parte de los recursos de algunos filósofos y teólogos del siglo XIII (como por ejemplo, Egidio Romano y Tomás de Sutton), para establecer la 'distinción real' entre la esencia y el ser en toda creatura. A este respecto, aunque Tomás de Aquino no conoció las ardientes discusiones parisinas entre algunos autores de finales del siglo XIII (Egidio Romano, Enrique de Gante, Godofredo de Fontaines) en torno a la 'distinción real', sin embargo, sí ha echado mano de este argumento en su obra de juventud, el *De ente et essentia*, en la que, según entienden algunos críticos, ha intentado demostrar la composición real de esencia y ser en toda creatura.

Ahora bien, es justamente el sentido y el alcance de este argumento *vis-à-vis* de la demostración de la 'distinción real', lo que ha sido

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[1] Ruedi Imbach, "*Gravis iactura verae doctrinae*. Prolegomena zu einer Interpretation der Schrift *De ente et essentia* Dietrichs von Freiberg O.P.," en *Quodlibeta, Ausgewählte Artikeln* (Freiburg, CH: Universitätsverlag, 1996), 174.

objeto de análisis detallados y de diversas interpretaciones de parte de los especialistas. En este sentido, nuestro trabajo buscará reconstruir las bases del debate contemporáneo a través del análisis de los textos en los que Tomás expone dicho argumento, poniendo de manifiesto las principales líneas explicativas de los diversos autores, y destacando aquellas lecturas que nos parecen más significativas. En vistas de esto, expondremos en primer lugar el argumento en el contexto de la obra a la que pertenece, luego nos concentraremos en las opiniones de los diferentes comentadores, y finalmente esbozaremos nuestras conclusiones, a partir de las interpretaciones que nos resultan más acertadas.

La posición del argumento en la estructura del tratado

El 'argumento del *intellectus essentiae*' pertenece a la obra de juventud de Tomás, el *De ente et essentia*, en la que el autor se propone determinar cómo se encuentran el 'ente' y la 'esencia' en las diversas realidades. Habiendo establecido ya lo que es la esencia en las substancias compuestas materiales (capítulos II y III), Tomás propone este argumento en el capítulo IV del *De ente*, en el que se trata de determinar de qué manera hay 'esencia' en las substancias separadas, a saber, el alma, las inteligencias y la causa primera.[2] Ahora bien, puesto que todos los filósofos admiten la simplicidad de la causa primera, resulta que algunos quieren introducir una composición de materia y de forma en las inteligencias y en las almas, como por ejemplo Avicebrón, en su *Fons vitae*.[3] Sin embargo, esta doctrina resulta insostenible a los ojos

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[2] Tomás de Aquino, *De ente et essentia*, IV, 1–3, 375. Seguimos la siguiente edición: *De ente et essentia*, en *Sancti Thomae de Aquino Opera Omnia*, tomus XLIII, Iussu Leonis XIII P. M. edita, cura et studio Fratrum Praedicatorum (Roma: Editori di San Tommaso, 1976), 362–81.

[3] Avicebrón, *Fons vitae*, I, c. 6, p. 7; II, c. 24, p. 69; IV, c. 1, p. 211; IV, c. 5, p. 220; V, c. 12, p. 278, en *Avencebrolis (ibn Gebirol) Fons vitae ex Arabico in Latinum translatus ab Iohanne Hispano et Dominico Gundissalino*, ed. Clemens Baeumker (Münster 1892–95).

del Aquinate: en efecto, justamente porque estas substancias son inteligencias, no deben poseer materia en lo que ellas son. Si esto no fuera así, su operación intelectual propia, caracterizada por la abstracción de toda materialidad, no sería posible.[4] A partir de este hecho, Tomás establece que las substancias inteligentes son esencialmente formas por sí mismas subsistentes,[5] no ligadas a la materia.[6]

A este respecto, sostiene el dominico que, si no es posible que la materia exista sin alguna forma, en la medida en que la forma da a la materia el ser, sin embargo, no es imposible que alguna forma exista sin materia:[7] en efecto, la forma, en su puro aspecto de perfección actual, no implica la necesidad de ser recibida en una materia. Es por esto que Tomás concluye sin reservas que la esencia de la substancia simple es la forma sola.[8] No obstante, aunque no haya una composición de materia y forma en las esencias de las inteligencias, esto no significa que estas substancias sean seres absolutamente simples: al contrario, éstas tienen una mezcla de potencia y no pueden ser consideradas como actos puros.[9] Pues bien, es en vistas de la justificación de esta tesis, que Tomás intentará demostrar la distinción real entre la esencia y el ser en las substancias inmateriales finitas. Y es justamente en este contexto que el 'argumento del *intellectus essentiae*' es introducido:

> De este modo, por lo tanto, en este tipo de substancias, aunque sean sólo formas sin materia, no se da una simplicidad absoluta ni son acto puro, sino que tienen una mezcla de potencia. Y esto se muestra así. Todo aquello que no pertenece a la noción de esencia o quididad, proviene de fuera y entra en composición con la esencia, puesto que ninguna esencia puede ser entendida sin

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[4] Tomás de Aquino, *DEE*, IV, 3–18, 375.

[5] *Ibid.*, 54–56, 376.

[6] *Ibid.*, 18–22, 375–376.

[7] *Ibid.*, 49–57, 376.

[8] *Ibid.*, 64–65, 376.

[9] *Ibid.*, 90–93, 376.

sus partes esenciales. Ahora bien, toda esencia o quididad puede ser entendida sin que se entienda algo acerca de su ser: puedo en efecto entender qué es el hombre o el ave fénix, y sin embargo, ignorar si tienen el ser en la realidad natural; de donde es patente que el ser es otra cosa que la esencia o la quididad.[10]

En otras palabras, el argumento establece que, si se puede concebir la esencia de alguna cosa, como la del hombre o del fénix (*intelligere quid est homo vel fenix*), sin saber si éstos tienen un ser en la naturaleza (*et tamen ignorare an esse habeat in rerum natura*), esto implica que el ser (*esse*) de la cosa no está incluido en la noción de la esencia de esta misma cosa. Ahora bien, lo que no está incluido en la noción de una esencia o quididad no pertenece a la esencia de dicha cosa (esto es, no constituye una parte o un elemento de ella), y así se dice que procede del exterior (*adveniens extra*) y entra en composición con ella (*faciens compositionem cum essentia*). A partir de esto pues, es posible concluir que el ser (*esse*) es 'otro' (*aliud*) respecto de la esencia (*essentia*) o quididad (*quiditas*).

El debate en torno a la interpretación del argumento

Ahora bien, si se toma este argumento de manera aislada, es decir, sin tener en cuenta lo que Tomás agregará enseguida, uno puede preguntarse si el Aquinate ha realmente probado la 'distinción real' entre el ser y la esencia, tal como es concebida y defendida por ciertos re-

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[10] *Ibid.*, 90–103, 376: "Huiusmodi ergo substantie, quamvis sint forme tantum sine materiam, non tamen in eis est omnimoda simplicitas nec sunt actus purus, sed habent permixtionem potentie; et hoc sic patet. Quicquid enim non est de intellectu essentie vel quiditatis, hoc est adveniens extra et faciens compositionem cum essentia, quia nulla essentia sine hiis que sunt partes essentie intelligi potest. Omnis autem essentia vel quiditas potest intelligi sine hoc quod aliquid intelligatur de esse suo : possum enim intelligere quid est homo vel fenix, et tamen ignorare an esse habeat in rerum natura ; ergo patet quod esse est aliud ab essentia vel quiditate."

presentantes del neo-tomismo desde finales del siglo XIX:[11] esto es, como una distinción entre el *actus essendi*, y la *essentia*. En efecto, la distinción que se establece en esta primera instancia podría más bien hacer pensar en la distinción entre *essentia* y *existentia*, comprendiendo por esta última la misma esencia en tanto que 'acabada' (o el *esse in actu* de la esencia), por oposición a la esencia en tanto mero contenido quiditativo de la cosa. En efecto, visto que la expresión *an est* interroga respecto de la existencia actual, 'efectiva', de la cosa, podría ser posible que el *esse* establecido en este lugar como siendo 'diferente' de la esencia, no fuera más que el *esse in actu* de la esencia, o la misma esencia en tanto 'existente'.

Ésta parece ser, por ejemplo, la opinión de Cayetano, quien, en su comentario al *De ente et essentia*, comprende el *esse* de las creaturas como la última actualidad (*ultima actualitas*),[12] el acabamiento último de las cosas, y no así como un elemento constitutivo o raíz de las perfecciones del ente. Así, el *esse*, que en adelante se ve identificado con la *existentia*, no es para el comentador, más que la misma substancia existente: *existentia enim substantiae est substantia*.[13] Resulta dudoso que en este marco de interpretación, se pueda mantener una 'distinción real' entre la esencia y el ser. Parece más bien al contrario, que se trata de

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[11] Nos referimos aquí a la generación de neo-tomistas que ha reivindicado la doctrina tomasiana del ser como *actus essendi* (acto y perfección), frente a la doctrina 'esencialista' de Aristóteles. Por ejemplo, C. Fabro, É. Gilson, L. B. Geiger, y muchos otros, sucesivamente. En palabras de C. Fabro: "Le progrès principal de la notion thomiste d'*esse* consiste précisément à traiter l'*esse* comme 'acte' et à le déclarer perfection première, ce qui constitue une véritable révolution par rapport à l'aristotélisme et au platonisme et peut-être par rapport à toutes les principales formes historiques de la philosophie, qui concentrent l'acte sur la forme et sur l'essence. Par contre, saint Thomas pose, antérieur à l'essence, l'*esse* comme acte actualisant premier" (Cornelio Fabro, *Participation et causalité selon Saint Thomas d'Aquin*, éd. Béatrice Nauwelaerts [Paris-Louvain 1961], 222).

[12] Tomás de Vio, *Commentaria in De ente et essentia*, éd. M. H. Laurent (Turin: Marietti, 1934), 159.

[13] *Ibid.*

una 'distinción de razón' entre la *essentia* y la *existentia*. Gilson rechaza esta interpretación global del pensamiento de Tomás porque, a sus ojos, ésta desconoce la noción tomista de ser (*esse*) como acto y perfección primeros (*actus essendi*), en la medida en que Cayetano reduce precisamente el ser (*esse*) al ente (*ens*).[14] De todas formas, si fuera posible afirmar que, desde un punto de vista general y más definitivo la doctrina de Tomás en relación al *esse* no correspondería a la versión de Cayetano, la concepción tomasiana del ser, tal como se desprende de este argumento considerado aisladamente, no parece situarse sino en la línea de la *existentia*.

Es por esto que el 'argumento del *intellectus essentiae*' ha dado lugar a numerosas lecturas entre los especialistas del pensamiento de Tomás. En efecto, como afirma J. F. Wippel, no solamente la validez de este argumento es cuestionada por muchos autores, sino que algunos incluso afirman que el Aquinate no habría si quiera en verdad querido establecer en este lugar la 'distinción real'.[15] A este respecto, por ejemplo, para Aimé Forest, este argumento no permitiría en rigor afirmar la existencia de una tal distinción. Pues no se dice en absoluto que la esencia sea una realidad, ni que ella entre en composición con la existencia: más bien tales textos podrían interpretarse según la hipótesis de una simple distinción de razón fundada.[16]

Por otra parte, mientras C. Fabro parece admitir una evolución en el pensamiento de Tomás, E. Gilson se muestra dubitativo en relación al sentido del texto. El primero subraya que en el capítulo quinto del *De*

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[14] Étienne Gilson, *Constantes philosophiques de l'être* (Paris: Vrin, 1983), 129. En cuanto a la visión de Gilson respecto de la interpretación que da Cayetano acerca de estos puntos: Étienne Gilson, "Cajetan et l'existence," *Tijdschrift voor Philosophie* 15 (1953): 267–286.

[15] John F. Wippel, "Aquinas's Route to the Real Distinction: A Note on *De Ente Et Essentia*," *The Thomist: A Speculative Quarterly Review* 43 (1979): 279.

[16] Aimé Forest, *La structure métaphysique de l'être concret selon Thomas d'Aquin* (Paris: Vrin, 1931), 148.

ente Tomás defiende, como Avicena, la distinción de esencia y ser.[17] Fabro evoca un primer período de doble influencia aviceniana y averroísta, en donde el ser es entendido como *esse in actu* más que como *esse ut actus*.[18] Sin embargo, afirma más tarde en la misma obra que Tomás ha admitido siempre una 'distinción real' entre el *esse* y la *essentia*, pero que ha habido un desarrollo en su manera de interpretarlo, que supone un movimiento de profundización en la manera de entender el *esse* como acto.[19] Gilson, por su parte, en su *Introduction à la philosophie chrétienne*, sostiene que la afirmación según la cual el ser actual procede del *actus essendi* (como principio intrínseco a la cosa) no se deriva de ninguna manera del argumento en cuestión.[20] Sin embargo, el mismo autor parece interpretar más tarde el mismo pasaje en el sentido de la 'distinción real', como significando una 'composición de esencia y ser'.[21]

En otra revaluación interpretativa, más reciente y de elaboración

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[17] Fabro, *Participation et causalité*, 212.

[18] *Ibid.*, 215.

[19] *Ibid.*, 216. Ver también del mismo autor: *La nozione metafisica di partecipazione*, 2° ed. (Turin: Società Editrice Internazionale, 1950), 218.

[20] Étienne Gilson, *Introduction à la philosophie chrétienne* (Paris: Vrin, [1960] 2007), 104: "L'argument est irréfutable, mais que prouve-t-il ? D'abord, que l'être actuel n'est pas inclus dans la notion d'essence. Comme le dira plus tard Kant, dans la notion de cent thalers, celle de la notion de thaler est la même, qu'il s'agisse de thalers simplement possibles ou de thalers réels. Ensuite, comme le dit expressément Saint Thomas, il prouve *quod esse est aliud ab essentia vel quiddidate*. Pour qu'une essence passe du possible à l'être, il faut donc qu'une cause extérieure lui confère l'existence actuelle. . . . N'étant pas à soi-même la cause de sa propre existence, l'être fini doit la tenir d'une cause supérieur, qui est Dieu. En ce sens, ce que l'on nomme distinction d'essence et d'être signifie simplement que tout être fini est un être créé. . . . Dire qu'un être fini n'a pas dans son essence la raison de son être, c'est une chose, et c'est tout ce que prouve l'argument dialectique d'Avicenne repris par Guillaume d'Auvergne et par Saint Thomas; dire, que dans ce même être fini, l'existence vient d'un *actus essendi* auquel tient précisément l'être actuel, c'est autre chose, et qui ne suit aucunement de l'argument en question."

[21] Étienne Gilson, "Eléments d'une métaphysique thomiste de l'être," *Archives d'Histoire Doctrinale et Littéraire du Moyen Âge* 40 (1973): 12.

más minuciosa, sostienen algunos estudiosos que el 'argumento del *intellectus essentiae*' no habría sido pensado por Tomás como buscando ser demostrativo por sí mismo: al contrario, éste formaría parte de un discurso más largo, que lo sobrepasaría, implicándolo no obstante como 'primer momento'.[22] En este sentido, la mayoría de los autores distingue generalmente tres 'fases' o 'instancias' argumentativas en el proceso de demostración de la 'distinción real' en los seres finitos, proponiendo algunos la segunda fase como momento concluyente, y otros, en cambio, recién la tercera: así pues, mientras para unos, la afirmación de la imposibilidad de la existencia de más de una realidad cuya esencia sea idéntica a su ser (segunda etapa en el proceso argumentativo), es suficiente para probar la 'distinción real' en toda creatura,[23] para otros, en cambio, sólo una vez establecida la existencia de Dios (a través de la exposición que Tomás presentaría posteriormente en el mismo capítulo), el filósofo estaría en condiciones de concluir en la existencia de

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[22] En este punto, desvinculamos a tres importantes autores: Lawrence Dewan, Walter Patt y Scott MacDonald. Mientras el primero sostiene que en el 'argumento del *intellectus essentiae*' se alcanza efectivamente el conocimiento, confuso e imperfecto, de la 'distinción real' existente en toda creatura (Lawrence Dewan, "Saint Thomas, Joseph Owens, and the Real Distinction between Being and Essence," *The Modern Schoolman* 61, no. 3 (1984): 149), el segundo, afirma que dicho argumento está subestimado en los artículos de Wippel y Owens, y que Tomás logra establecer a través de él, una distinción 'fundamental' entre el ser y la esencia, que puede llamarse 'real' (Walter Patt, "Aquinas's Real Distinction and Some Interpretations," *The New Scholasticism* 62 (1988): 27). Por su parte, S. MacDonald sostiene que en función de la estructura lógica del razonamiento tomasiano, el llamado 'argumento del *intellectus essentiae*' no tiene lugar en cuanto tal en el *De ente* (Scott MacDonald, "The Esse/Essentia Argument in Aquinas's *De Ente et Essentia*," *Journal of the History of Philosophy* 22, no. 2 (1984): 162).

[23] Wippel, "Aquinas's Route to the Real Distinction," 287. P. Porro parece sostener una posición similar: Tommaso d'Aquino, *L'ente e l'essenza*, Introduzione, traduzione, note e apparati di Pasquale Porro (Milan: Bompiani, 2002), 28. También: Gaven Kerr, O.P., *Aquinas's Way to God: The Proof in the* De Ente et Essentia (New York: Oxford University Press, 2015), 29.

dicha distinción o composición real.[24] Pero analizaremos estas posiciones con mayor detalle en el próximo apartado, con el objetivo de acercarnos a una posible solución del problema.

Acerca de la intención y la efectividad de la argumentación tomasiana en vistas de la demostración de la 'distinción real' en el capítulo IV del *De ente*

La diversidad de opiniones que venimos de constatar nos previene acerca del grado de dificultad existente en la interpretación del texto de Tomás. Nos parece que el problema podría resumirse en saber *si, cómo y en qué momento* del proceso argumentativo, Tomás deduce la distinción real de esencia y ser en las creaturas. Siendo esto así, es importante volver sobre lo que hemos observado al comienzo de nuestros análisis: hemos dicho que el objetivo de la exposición tomasiana en el capítulo IV del *De ente*, consistía en considerar las esencias de las substancias separadas (el alma, las inteligencias y la Causa Primera). Ahora bien, reconociendo el estatuto ontológico privilegiado de la Causa Primera (en la que no es posible encontrar ninguna forma de composición), Tomás se propone mostrar cómo las inteligencias, que gozan de un cierto tipo de simplicidad, no son sin embargo simples desde todo punto de vista. Su objetivo es el de establecer que, estas substancias, incluso siendo formas puras subsistentes sin materia, no se encuentran completamente libres de potencialidad, y así, de esta manera, no son actos puros.

Si se considera entonces este contexto, en el que el 'argumento del *intellectus essentiae*' será inmediatamente establecido, nos parece que no es posible dudar de la intención de Tomás: si él desea verda-

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[24] Leo Sweeney, "Existence/Essence in Thomas Aquinas's Early Writings," *Proceedings of the American Catholic Philosophical Association* 37 (1963): 117. Especialmente: Joseph Owens, "Quiddity and Real Distinction in St. Thomas Aquinas," *Mediaeval Studies* 27 (1965): 19.

deramente probar que estas substancias no son actos puros, entonces
deberá introducir una cierta composición de acto y potencia en el seno
de estas entidades, y esta composición deberá ser real, y no meramente
conceptual.[25] Empero, si no es posible dudar de la intención del Aquinate de establecer una distinción real de ser y esencia a nivel de las creaturas, esto no implica que la 'primera fase' de su discurso argumentativo, es decir, el 'argumento del *intellectus essentiae*', logre efectivamente probar una tal distinción, o incluso, que el autor la hubiera pensado como pudiendo alcanzar por sí misma este fin: creemos, junto con la mayor parte de los comentadores, que no es sino en lo que sigue del proceso argumentativo, que Tomás podría efectivamente demostrar dicha 'distinción real'.

Ahora bien, si consideramos esta 'primera fase' en sí misma, el argumento establece que, en la medida en que el ser no está comprendido en el concepto que nos formamos de la naturaleza de alguna cosa, entonces éste se distingue de esta misma naturaleza o quididad. El punto de partida está constituido por el análisis de la quididad de las cosas sensibles, (esto es, de la esencia en tanto que expresada por la definición), y su fuerza demostrativa reside, según Owens, en el suficiente escrutinio de esta quididad, de modo de mostrar que ninguna 'existencia' está contenida entre sus elementos: así, la inspección del contenido quiditativo de una cosa sensible establece que, 'lo que' una cosa es, no manifiesta ninguna 'existencia'.[26] O en otras palabras, que la quididad de una cosa sensible 'abstrae de toda existencia': *abstrahit a quolibet esse*. Es por este motivo que Owens afirma que el punto de partida del argu-

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[25] Wippel ha subrayado la importancia de este contexto, que demuestra que, a los ojos de Tomás, la argumentación que él buscar establecer subsiguientemente, sería suficiente para eliminar la completa simplicidad de estos entes: Wippel, "Aquinas's Route to the Real Distinction," 281.

[26] Owens, "Quiddity and Real Distinction in St. Thomas Aquinas," 7.

mento es la naturaleza 'en su consideración absoluta',[27] o en términos de Tomás, la naturaleza *secundum rationem propriam*:[28] considerada la esencia de esta manera, no hay nada verdadero en ella, sino sólo lo que le conviene en cuanto tal (así, por ejemplo, en el caso del hombre, 'animal' y 'racional').

En el capítulo anterior, Tomás distingue esta primera consideración de la esencia, que 'abstrae de todo ser', de la naturaleza considerada 'según la existencia que tiene aquí o allá', esto es, en los singulares o en el alma. En este último sentido, es posible atribuirle a alguna cosa ciertas propiedades 'por accidente', en razón de aquello en lo cual se encuentra,[29] por ejemplo, cuando decimos del hombre, que es 'blanco', en cuanto existe en un individuo particular (Sócrates). No obstante, nos parece que lo que en dicho capítulo está presupuesto (a saber, que el *esse* no está comprendido en la quididad de una cosa sensible, y que así le es 'accidental'), es lo que se busca establecer en el 'argumento del *intellectus essentiae*': precisamente lo que allí se intenta mostrar es que, dado que la naturaleza de alguna cosa sensible puede ser efectivamente aprehendida sin que el *esse* entre allí como una de sus notas constitutivas esenciales, el *esse* no forma parte de la definición de esa cosa, y así tampoco de su esencia. En esto diferimos sutilmente de Owens, quien por momentos sostiene ambiguamente que el punto de partida del argumento es 'ya' la quididad tomada con abstracción de la 'existencia' (natural o mental):[30] en verdad, el punto de partida es (como él mismo sostiene en otros pasajes de mayor claridad) la 'consideración' absoluta de la esencia (esto es, el escrutinio del contenido quiditativo de alguna cosa), a partir de lo cual se revela, como en un 'segundo momento', que el *esse* (ya sea natural o intencional) es una nota 'exterior' o 'acciden-

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[27] *Ibid.*

[28] Tomás de Aquino, *DEE*, III, 27–29, 374.

[29] *Ibid.*, 46–48, 374.

[30] Owens, "Quiddity and Real Distinction in St. Thomas Aquinas," 4 and 7.

tal'.[31]

Ahora bien, resulta claro a partir de la formulación del 'argumento del *intellectus essentiae*' que lo que aquí interesa es la distinción en-

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[31] Esta interpretación del punto de partida del argumento ha suscitado la crítica de MacDonald, quien sostiene que el argumento tomasiano no comienza (como creería erróneamente Owens) en el "reino conceptual", esto es, con puros "conceptos enteramente abstraídos del mundo real" y sus "contenidos" (MacDonald, "The Esse/Essentia Argument in Aquinas's *De Ente et Essentia*," 164). Por el contrario, MacDonald afirma que el argumento en cuestión debe asumir algún "conocimiento empírico," y esto aplica con mayor razón al caso particular del 'ser': el punto de partida debe asumir el conocimiento de que el ser pertenece a las cosas, esto es, de que "algunas cosas existen" (*Ibid.*, 165). A partir de allí, el resultado debe ser una conclusión acerca del tipo de 'relación' que mantiene el ser con la esencia en las cosas 'existentes' (a saber, en la realidad), y así, no existiría ningún paso ilegítimo del mundo conceptual al mundo real (*Ibid.*, 167). Por nuestra parte, aunque no admitimos la formulación de Owens según la cual "el argumento considera a una naturaleza 'con abstracción' de su existencia real o intencional" (Owens, "Quiddity and Real Distinction in St. Thomas Aquinas," 4), no obstante, nos parece que el verdadero punto de partida (como él mismo sostiene en muchos lugares) es la 'consideración' absoluta de la esencia: esto es, el escrutinio de alguna esencia o quididad en sus notas esenciales, el análisis del 'contenido quiditativo' de alguna cosa. Esto corresponde a la consideración de los 'objetos' o 'realidades' de 'primera intención'. No se trata de un análisis de conceptos en tanto que conceptos, sino de las mismas quididades o esencias de las cosas, aprehendidas en dichos conceptos, de manera que lo que se afirme acerca de éstas describe "una condición en la misma cosa que es conocida" y "no en nuestros conceptos acerca de la creatura" (*Ibid.*, 14, nota 29). Por supuesto, la fijación de la definición de una cosa y el conocimiento de que el *esse* no pertenece a su esencia o definición, implica, como sostiene MacDonald, un 'conocimiento empírico': esto es, el conocimiento de que las cosas 'son', pero podrían 'no ser', puesto que las vemos 'ser' y 'dejar de ser'. No obstante, la afirmación de que "las cosas existen" (sobre la que insiste MacDonald) no parece tener, a esta altura de la argumentación tomasiana, un papel relevante: pues como intentaremos mostrar en coincidencia con Owens, recién en la 'tercera fase' de la argumentación, Tomás buscará demostrar que, las cosas en las que se diferencian el ser y la esencia (ya que el 'ser' no constituye una 'parte' de la esencia), reciben el ser que poseen *in rerum natura* (afirmación de la 'existencia' real natural), a partir de algún otro ser. Es en esta instancia que la afirmación de la existencia se vuelve pertinente, haciéndose explícito un pasaje de la causalidad formal a la causalidad eficiente. Sea como fuere, lo cierto es que aun si admitiéramos como acertada la posición de MacDonald respecto a este punto (a saber, que desde la primera premisa de la argumentación Tomás asume "que las cosas existen"), coincidimos con Owens en que, de todas formas, la prueba de la 'distinción real' no es en verdad alcanzada sino al término de la 'tercera fase', por las razones que expondremos en detalle a continuación.

tre la 'quididad' de una cosa y su ser 'real natural'.[32] No obstante, ¿es legítimo, a partir de la constatación de la 'accidentalidad' del *esse in rerum natura*, afirmar una 'distinción real' entre el 'ser' y la 'esencia' en toda creatura? Coincidimos con Wippel y Owens en que este paso sería ciertamente arbitrario.[33] En efecto, que la noción de la 'esencia' de alguna cosa no incluya la noción de 'ser', y que así ambos 'contenidos' se diferencien lógicamente, no significa que exista en la realidad una distinción correlativa. Si admitimos, junto con Owens, que el acto por el que la 'naturaleza' de alguna cosa es aprehendida, difiere del acto por el que la 'actualidad' de esta misma cosa es captada, y que a partir de éstos, resultan dos nociones distintas (una, que representa la esencia de la cosa, y la otra, que expresa su actualidad), no está permitido, sin embargo, concluir que los 'objetos' alcanzados en cada operación del intelecto (a saber, la quididad de la cosa y su ser), correspondan a dos principios realmente diferentes en la cosa.[34] En efecto, no existe ninguna razón para suponer que la actualidad alcanzada a través del juicio (a saber, el acto existencial de la cosa) no sea idéntica, en lo real, a la quididad misma de la cosa (alcanzada por el acto de simple aprehensión intelectual). En consecuencia, el examen del contenido quiditativo de la

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[32] En efecto, cuando Tomás afirma que "toda esencia o quididad puede ser entendida sin que se entienda algo acerca de su ser (*esse*)", resulta claro, a partir del ejemplo propuesto, que apunta al ser real natural (y no así al intencional): "puedo en efecto entender qué es el hombre o el ave fénix, y sin embargo, ignorar si tienen el ser en la realidad natural (*in rerum natura*)". Como bien señala W. Patt, al presentar los ejemplos del 'hombre' y el 'ave fénix', "el Aquinate traduce el *esse* como *esse . . . in rerum natura*", pareciendo referirse a "algo fuera de la mente" (Patt, "Aquinas's Real Distinction and Some Interpretations," 4). Esto encuentra su justificación en el hecho de que el objetivo final de Tomás es probar la 'distinción real' en toda creatura. No obstante esto, afirmar que este pasaje presupone "que algunas cosas existen" (tal como sostiene MacDonald) resulta, a los ojos de Patt, una "simplificación": pues como muestra el ejemplo del fénix, "también un fénix puede ser definido, a pesar del hecho de que, hasta donde sabemos, las aves fénix no existen" (*Ibid.*, 7, nota 21).

[33] Owens, "Quiddity and Real Distinction in St. Thomas Aquinas," 12; Wippel, "Aquinas's Route to the Real Distinction," 286.

[34] Owens, "Quiddity and Real Distinction in St. Thomas Aquinas," 11–12.

cosa (punto de partida del argumento del *intellectus essentiae*) muestra solamente una distinción conceptual entre la cosa y su ser.[35]

Ahora bien, si esto es así, y si el ser y la esencia no son todavía conocidos como siendo realmente diferentes, la distinción lógica establece ya sin embargo la condición de que, la cosa, de existir *in rerum natura*, no puede hacerlo en virtud de su propia esencia, sino a partir de 'algún principio extrínseco'.[36] Es aquí donde el resto de la argumentación tomasiana (fases dos y tres) se vuelven pertinentes. En efecto, según Owens, si es posible conocer 'lo que' una cosa es, sin saber si ésta existe (*et tamen ignorare an esse habeat in rerum natura*), esto quiere decir que el 'ser' es 'accidental' respecto de la quididad, o en otras palabras, que no constituye un 'elemento' o una 'parte' de ella. Como hemos visto, sin embargo, no existen fundamentos suficientes para suponer que el 'ser' sea en verdad 'algo', realmente distinto en la cosa: el texto debiera ser interpretado más bien en el sentido de que la quididad o esencia de las cosas (como la del hombre o del fénix) no implica la nota de la 'existencia', pues ésta no forma parte de la definición de estos entes. No obstante, el carácter 'accidental' del *esse* respecto de la esencia (explicitado en el argumento del *intellectus essentiae*) constituye el fundamento para mostrar que, de existir, esta cosa debería poseer una causa eficiente.[37] Así lo demuestra Tomás (en lo que se considera el comienzo de la 'tercera fase'):

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[35] *Ibid.*, 12.

[36] *Ibid.*, 8. Y también: "Even as conceptual, therefore, the distinction between quiddity and being describes 'a condition in the really existing creature', namely that the creature does not exist in virtue of its essence. This condition of the creature itself is mirrored in the concepts, is known through the concepts, but it is a condition in the thing that is known, and not 'only in our concepts about the creature'." (*Ibid.*, 14, nota 29).

[37] *Idem*: "That the being of a creature has to be acquired from another, and ultimately from subsistent being, is demonstrated from the accidental character of being that is shown in its conceptual distinction from a thing's quiddity. . . . Whether or not [essence and its existence] are really distinct in the thing, is not as yet known and remains an open question." También: *Ibid.*, 15.

Pero todo lo que conviene a una cosa, o bien es causado por los principios de su naturaleza, como lo risible en el hombre, o bien resulta de algún principio extrínseco, como la luz en el aire por el influjo del sol. Sin embargo, no es posible que el ser mismo sea causado por la forma misma o quididad de la cosa, a saber, como causa eficiente, porque así una cosa sería causa de sí misma, o bien una cosa se produciría a sí misma en el ser, lo cual es imposible. De donde es necesario que toda cosa, cuyo ser es distinto de su naturaleza, obtenga el ser de otro.[38]

Tomás explica en este texto que 'todo lo que conviene a una cosa' (léase: y no forma parte de su esencia ni se identifica con ella), debe ser causado eficientemente: así, por ejemplo, el 'ser' en el caso de las cosas existentes. Sin embargo, no es posible que éste sea causado por los principios mismos de la esencia, por la forma o la quididad, dada la imposibilidad para una cosa de producir el ser para sí misma: queda aquí rechazada la noción de *causa sui*. Por otra parte, y aunque Tomás no lo explicite, bajo estas condiciones, la noción de 'ser' como 'accidente real' de la esencia (en sentido predicamental), tampoco tendría cabida: no parece posible que la esencia pudiera tener algún tipo de 'realidad' 'con anterioridad' a la recepción del 'ser'. Pero por el momento el punto que es dable demostrar es que es necesario que toda cosa 'cuyo ser es distinto de su naturaleza', tenga el 'ser' a partir de otro. En otras palabras: toda cosa cuya esencia o quididad no implica su 'ser', esto es, que no tiene 'el ser por sí misma' o 'de manera necesaria', es necesario que 'sea' (= 'exista') a partir de un 'otro' como causa eficiente. Ahora bien: ¿es esto suficiente para probar la 'distinción real' entre el *esse* y la

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[38] Tomás de Aquino, *DEE*, IV, 127–137, 377: "Omne autem quod convenit alicui vel est causatum ex principiis nature sue, sicut risibile in homine; vel advenit ab aliquo principio extrinseco, sicut lumen in aere ex influentia solis. Non autem potest esse quod ipsum esse sit causatum ab ipsa forma vel quiditate rei, dico sicut a causa efficiente, quia sic aliqua res esset sui ipsius causa et aliqua res seipsam in esse produceret: quod est impossibile. Ergo oportet quod omnis talis res, cuius esse est aliud quam natura sua habeat esse ab alio."

essentia como la de dos principios constitutivos de la cosa? No parece que este sea el caso, pues no se ha demostrado aún que el 'ser' sea algo más que una mera 'voz' destinada a nombrar a la esencia en cuanto 'existente'. Para alcanzar el *actus essendi*, como señala J. Owens, se hace imprescindible completar la tercera fase:

> Y como todo lo que es por otro se reconduce a lo que es por sí mismo como a una causa primera, es necesario que exista una realidad que sea causa del ser de todas las cosas, en cuanto sólo ella es ser puro. De otra manera, se iría al infinito en las causas, ya que toda realidad que no es sólo ser, tiene una causa de su ser, como se ha dicho.[39]

Ahora bien, este último aspecto es para Owens de importancia capital, pues sólo una vez que la existencia de Dios ha sido demostrada, Tomás estaría en condiciones de establecer la distinción real en toda creatura. Como constatamos recién, la argumentación del *De ente* se extiende hasta probar que existe un 'ser primero y puro' cuya esencia es idéntica al *esse*, y que constituye el fundamento del ser de toda creatura. Pues bien, es sólo en este punto, que la argumentación precedente, que J. F. Wippel identifica con la 'segunda fase' del discurso tomasiano, adquiere según Owens, toda su pertinencia. En efecto, luego de la postulación del 'argumento del *intellectus essentiae*', Tomás se pregunta por la posibilidad de la existencia de alguna realidad cuya esencia sea idéntica a su ser: y concluye que, si existe una tal realidad, entonces ésta no puede ser más que única y primera (*una et prima*). La razón de esto, es que es imposible que se dé una multiplicación de algo, si no es por 'adición' de alguna otra cosa (como de alguna diferencia, de una materia o un sujeto). Ahora bien, si se supone una realidad que sea sólo

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[39] *Ibid.*, 137–143, 377: "Et quia omne quod est per aliud reducitur ad illud quod est per se sicut ad causam primam, oportet quod sit aliqua res, quae sit causa essendi omnibus rebus eo quod ipsa est esse tantum; alias iretur in infinitum in causis, cum omnis res, que non est esse tantum habeat causam sui esse, ut dictum est."

ser (el *esse tantum*), entonces, ésta no puede recibir ninguna adición y así no puede ser más que única.[40] He aquí por qué toda otra cosa fuera de esta única realidad, no puede sino estar compuesta realmente de su acto de ser (*esse*) y esencia: negar esta distinción real a nivel de las creaturas, implicaría caer en el panteísmo, puesto que allí donde no hay una tal distinción real, se da necesariamente el ser puro y único.[41]

No obstante, si para Wippel esta segunda fase en la argumentación es suficiente para probar la 'distinción real' en toda creatura (esto es: de la imposibilidad de la existencia de más de una cosa cuyo ser sea idéntico a su esencia, se deduce la composición real en toda otra cosa), para Owens este segundo paso no es suficiente. Para este autor, sólo una vez que se ha demostrado que la causa eficiente es efectivamente el ser puro (esto es, un ser cuya quididad *es* 'ser'), el ser (*esse*) puede entonces ser establecido como un 'contenido', una 'naturaleza' real, esto es, como algo real en sí mismo, y no como una noción 'vacía', sin objeto real.[42] Sólo así la distinción real del ser y la esencia en

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[40] *Ibid.*, 103–121, 376–7: "Nisi forte sit aliqua res, cuius quiditas sit ipsum suum esse, et hec res non potest esse nisi una et prima: quia impossibile est, ut fiat plurificatio alicuius nisi per additionem alicuius differentie, sicut multiplicatur natura generis in species; vel per hoc quod forma recipitur in diversis materiis, sicut multiplicatur natura speciei in diversis individuis; vel per hoc quod unum est absolutum et aliud in aliquo receptum, sicut si esset quidam calor separatus esset alius a calore non separato ex ipsa sua separatione. Si autem ponatur aliqua res, quae sit esse tantum, ita ut ipsum esse sit subsistens, hoc esse non recipiet additionem differentie, quia iam non esset esse tantum, sed esse et praeter hoc forma aliqua; et multo minus reciperet additionem materie, quia iam esset esse non subsistens sed materiale. Unde relinquitur quod talis res, quae sit suum esse, non potest esse nisi una."

[41] Owens, "Quiddity and Real Distinction in St. Thomas Aquinas," 16–17. También: Joseph Owens, "Stages and Distinction in *De Ente*: A Rejoinder," *The Thomist: A Speculative Quarterly Review* 45 (1981): 106.

[42] Owens, "Quiddity and Real Distinction in St. Thomas Aquinas," 16: "But why does reception of being from an efficient cause entail real diversity? The argument has proven that the first efficient cause is being only. That means, its nature or quiddity is to be. Being, accordingly, has been established as a real nature. It can no longer be considered just a way of looking at things, a frame of reference, an empty concept, a concept without a real object. It is a real nature in itself." Y más tarde: "After being has been estab-

toda cosa creada se vuelve imperativa:[43] pues establecer que el 'ser' es una 'naturaleza real' significa demostrar la existencia de Dios, como el ser puro y subsistente que no es más que 'ser' (*esse tantum*).[44] Esto es verdaderamente importante ya que, de lo contrario, el ser no poseería 'contenido' propio y no sería más que un término 'vacío', no expresando finalmente sino la misma esencia en tanto que producida por su causa eficiente.[45]

  Para Wippel, al contrario, la demostración de la existencia de Dios como primera causa no constituye un paso necesario en el proceso hacia la afirmación de la distinción real: pues cuando Tomás ha eliminado la posibilidad de que exista más de una realidad cuya esencia sea idéntica al ser ('segunda fase'), la conclusión sigue necesariamente: a saber, que el ser y la esencia deben diferir en toda cosa, salvo en esa única posible excepción. De esta manera, sea que esta posible excepción exista, sea que no exista, la conclusión se impone de todas formas con la misma fuerza en la realidad.[46] Owens ha criticado esta interpretación de Wippel, pues considera que se trata de un pasaje indebido del concepto a la realidad, como aquel que acontece en el argumento de

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lished as a real nature, one has the reason for showing that the distinction is real. This reason, consequently, is not just an 'additional reason' for something that already has been proven" (*Ibid.*, 18, nota 32).

[43] *Ibid.*, 18.

[44] *Ibid.*, 19: "But to establish that being is a real nature is to demonstrate the existence of God. It is to prove that being is subsistent in its primary instance, that the nature of the primary instance is being and only being. . . . The probative force of this demonstration, accordingly, presupposes the demonstration of God's existence."

[45] *Ibid.*, 21: "Being would have no content over and above essence, and would be just another term to signify the same object."

[46] Wippel, "Aquinas's Route to the Real Distinction," 289. Y también: "If it is impossible for there to be more than one being whose essence is its *esse*, then it follows that in all other beings essence and existence are not identical. And this follows whether or not that single exception has already been assumed or proven to exist, or whether it is simply regarded as a possibility" (*Ibid.*, 291).

Anselmo.[47] No obstante, la respuesta a esta objeción no ha tardado en llegar. En efecto, Wippel señala que existen dos maneras de deducir una realidad a partir de conceptos: primero, cuando se procede a partir del 'contenido' positivo de un concepto y de allí se deduce la realidad efectiva de este 'contenido', y segundo, cuando se procede de la imposibilidad de algún contenido a nivel del concepto, a la imposibilidad de la existencia de éste mismo en la realidad (como por ejemplo, en el caso del 'círculo cuadrado').[48] Pues bien, observa Wippel, si el razonamiento de Anselmo corresponde a la primera manera de proceder, en la medida en que se avanza desde el concepto de Dios (como aquello mayor que lo cual nada puede ser pensado) a la existencia de Dios en la realidad efectiva, al contrario, la argumentación en el *De ente*, corresponde al segundo modo de proceder.[49] En efecto, según el autor, de la misma manera en que no es posible que exista un círculo cuadrado en la realidad (en la medida en que el concepto de 'círculo cuadrado' implica una contradicción lógica), tampoco es posible que exista más de una realidad cuya esencia sea idéntica a su ser (en la medida en que el concepto de un ser puro que fuera múltiple también implicaría una imposibilidad lógica): se puede concluir a partir de allí que Tomás no procede de la misma manera que Anselmo, y que así su razonamiento no puede ser reconducido al tipo de argumentación utilizado por éste para demostrar la existencia de Dios.[50]

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[47] Owens, "Stages and Distinction in *De Ente*," 100: "Shades of the ontological argument at once arise. . . . From the concept of really distinct existence the reasoning projected in Fr. Wippel's article would seem to infer a distinction present in reality, somewhat as from the nature of that than which nothing greater can be thought or of that which is infinite in every perfection an ontological argument infers existence in the real world." También: *Ibid.*, 120 and 121.

[48] John F. Wippel, *Metaphysical Themes in Thomas Aquinas* (Washington, D.C.: Catholic University of America Press, 1984), 125.

[49] *Ibid.*

[50] *Ibid.*, 126: "To restate my point in other terms, Thomas does not here reason from possibility (of real distinction between essence and existence in all other beings) to

Pero, ¿qué posición tomar entonces frente a estas opiniones encontradas? Pues bien, de un lado, creemos que Wippel acierta cuando sostiene que, aunque Dios (el *esse tantum*) no sea probado como 'existente', de la imposibilidad lógica de la existencia de más de una cosa cuya esencia sea idéntica a su ser, se sigue necesariamente la consecuencia, en el plano de lo real, de la imposibilidad de la existencia de más de una cosa cuya esencia sea idéntica a su ser: desde este punto de vista, el autor tiene entonces razón al afirmar que la prueba de la existencia de Dios, en cuanto tal, es irrelevante. No obstante, si en ese sentido, la existencia efectiva del *purum esse* resulta superflua, parecería en cambio que la 'noción' misma de *purum esse* (*esse tantum*; *ipsum esse subsistens*), a saber, ese 'contenido positivo real' que expresa 'ahora' dicho término (*esse*), y que indica 'acto y perfección' reales, no sería conquistado sino en la medida en que la existencia de Dios es demostrada. Creemos que Owens plantea aquí un punto decisivo: no poseemos un concepto originario del *esse* como 'naturaleza', o en otras palabras, el *esse* en tanto 'naturaleza', no es objeto de un conocimiento inmediato.[51] En efecto, el 'ser' como 'acto y perfección', no sería conoci-

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actuality (assertion of such real distinction in such beings). On the contrary, he reasons from the impossibility in the conceptual order (of there being more than one entity in which essence and *esse* are identical) to impossibility in actuality (of there actually being more than one entity in which essence and *esse* are identical). . . . The procedure suggested by my interpretation is diametrically opposed to that involved in the ontological argument."

[51] Joseph Owens, "Being and Natures in Aquinas," *The Modern Schoolman* 61, no. 3 (1984): 158: "Through conceptualization the human intellect knows finite things under the aspect of their essences or natures. . . . But have we comparable knowledge that the being we encounter in observable things is a nature or essence? We are aware that the person in front of us, the person with whom we are talking, exists in the real world. We have never had positive knowledge of that type in regard to the phoenix. Through these judgments we see that being is notably distinct from non-being. But is that enough to show us that being is a nature? Does what is known over and above the notion 'man' in the judgment 'the man exists' . . . appear as a further nature? . . . We have no original concept of it [being]. It is not known to us immediately as a nature." Y más tarde: "We have no original cognition of being as a nature. Only through demonstration can we

do por nosotros sino en la medida en que se lo descubre como identificándose a la causa primera, de la cual dependen necesariamente todas las cosas finitas. Es por este motivo que Owens sostiene que conocer lo que el 'ser' es, a saber, una naturaleza real, no es sino haber probado metafísicamente que Dios existe.[52]

Ahora bien, ¿cómo entender exactamente esta afirmación de Owens? En una primera instancia podría interpretarse en el sentido de que la misma 'noción de ser' como 'acto y perfección reales' de la cosa (esto es, como *actus essendi*), dependería, por así decirlo, 'genéticamente' del conocimiento efectivo de un ser que 'es' el *ipsum esse subsistens*. Así pues, sólo 'al momento' de la demostración de la Causa Primera, se haría 'concebible' como 'objeto real' una 'cosa' que no fuera más que *esse tantum,* y así la misma realidad del *esse* como *actus essendi*,[53] atribuible con posterioridad a las creaturas (en tanto diferente

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know that being is a nature, a nature that subsists in God alone" (*Ibid.*, 168). En lo que se refiere a la imposibilidad de tener un conocimiento inmediato del *esse* entendido como *actus essendi*, Gilson mantiene una posición similar: "Dans les limites de l'expérience, la réduction de l'être à ses éléments simples s'arrête à l'étant, car on ne connaît aucun cas d'essence empiriquement donnée qui ne soit celle d'un étant: l'essence réelle est toujours un *habens esse*, mais, inversement, on ne connaît aucun cas d'être actuel qui ne soit celui d'une essence réelle. L'étant semble donc une limite infranchissable. . . . En effet, un tel acte est irreprésentable en soi pour l'intellect, puisque la notion d'un être qui serait celui d'aucun être défini ne saurait entrer dans une pensée dont l'objet propre est la quiddité de l'être sensible. Il n'est donc pas surprenant que nul philosophe ne semble avoir pensé à une possibilité de ce genre; même si l'esprit parvenait à la former, la notion d'un pur acte d'exister n'aurait aucun objet réel auquel s'appliquer dans l'expérience" (Gilson, *Constantes philosophiques de l'être*, 44). Es claro entonces que no se posee un conocimiento 'intuitivo' de la 'distinción real': "The real distinction, accordingly, is not something that is seen on inspection, but something that is demonstrated as the conclusion of a long and complicated reasoning process. The real distinction between a thing and its being cannot be visualized. It cannot be intuited. It can only be reasoned to" (Owens, "Quiddity and Real Distinction in St. Thomas Aquinas," 18).

[52] Owens, "Stages and Distinction in *De Ente*," 110: "To know that existence is a nature, then, is to have proved metaphysically that God exists." También: *Ibid.*, 123.

[53] A este respecto, Owens admite ciertamente la posibilidad de conocer a Dios en cuanto 'ser' por la vía de la Revelación. No obstante, no parece que este conocimiento sea

de la esencia): en efecto, puesto no poseemos un conocimiento inmediato, intuitivo, abstractivo del 'ser', es sólo por la demostración de la Causa primera eficiente como *esse tantum*, que el 'ser' se nos aparece como una 'naturaleza real', y así como 'acto y perfección', no pudiendo ser considerado como una simple 'mirada' sobre la cosa, un punto de referencia o un concepto 'vacío'.[54] De esta manera, la posición metafísica del *esse tantum* como 'naturaleza real', constituye simultáneamente la posición del *esse* como acto y perfección, aplicable luego a las creaturas, en las que éste difiere de la esencia.[55]

Si esto es así pues, la existencia de Dios debe ser admitida, al menos implícitamente, para que la conclusión de la composición real en las creaturas quede demostrada. Sin embargo, no es el hecho de que Dios exista, en sí mismo, lo que resulta relevante para la demostración de la distinción real, sino lo que esta existencia trae aparejada con ella: a saber, el conocimiento de la 'noción' de 'ser subsistente', de la cual depende la prueba de la distinción real a nivel de la segunda 'fase' de la argumentación tomasiana. Pero esto, creemos, debe ser entendido en un sentido aún más radical, a saber: que es la misma Causa Primera, probada existente, lo que parece fundar la 'posibilidad' misma del 'objeto

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suficiente en términos demostrativos y filosóficos: "In the Scriptural revelation of God as *I am whom am* (Exod., 3.14) Aquinas saw the sublime truth that God was named in terms of being. God was thereby named from his quiddity, parallel with the way 'man' is taken from human nature. As a nature, being is God. The being that is immediately known in creatures, then, cannot be a nature. It is not something that can be known in the way natures are grasped, that is, through conceptualization. But as known through judgment it may be traced by demonstrative reasoning to its first cause, where it is subsistent and in consequence a nature. To show that being is a nature, therefore, is to demonstrate that God exists" (Owens, "Being and Natures in Aquinas," 159). Ver especialmente la nota 56 de nuestro trabajo.

[54] Owens, "Quiddity and Real Distinction in St. Thomas Aquinas," 16.

[55] Owens, "Being and Natures in Aquinas," 161: "When being has in this way been demonstrated to exist as a real nature, a new ground for reasoning to another kind of distinction between being and thing in creatures has been reached. . . . The ground is now the positive nature of being."

real' que llamamos 'ser'. En efecto, la imposibilidad (del ser puro) de padecer una multiplicación (Wippel), 'recubre' una primera 'posibilidad', que es la del mismo ser puro subsistente (Owens), que no es revelado como tal (a saber, como una 'naturaleza positiva real'), sino en la medida en que Dios existente da pruebas de esta 'posibilidad' misma: pues que el 'ser puro' (y así el 'ser') se establezca como una 'naturaleza' posible en sí misma (como la del 'calor', por ejemplo), dejando así de ser un concepto vacío o 'un irracional', se vuelve factible en la medida en que Dios, que es la Causa primera, es probado ser el *ipsum esse subsistens*.[56] De manera que, si el *esse purum* no es erigido primero como 'objeto posible', (lo cual no acontece sino por la demostración de la existencia de la Causa primera), no es viable establecer tampoco la distinción real en las creaturas.

Creemos que es por esto que Owens ha afirmado en numerosas ocasiones que probar la existencia de Dios, es al mismo tiempo probar que el 'ser' es un contenido real, y así de esa manera, no una mera voz, *flatus vocis* intercambiable con la esencia (lo único real existente), como algunos han creído. Así pues, para concluir, a nuestro modo de ver, si es cierto (como sostiene la mayoría de los autores) que en la primera fase de la argumentación tomasiana (argumento del *intellectus essen-*

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[56] Vemos justificada esta interpretación del pensamiento de Owens, por ejemplo, a partir de este texto: "Here Gilson's advice is sound: one should keep in mind the theological cast of Aquinas' mentality. For him subsistent existence was the God of Abraham, and mixture of the divine nature with any finite nature would be unthinkable. When participated naturally or supernaturally it would at once appear as really distinct from the creature that shared in it. But for this to hold on the philosophical level existence must first be established as a positive nature, which means demonstrating that existence subsists in its primary instance. Heat is known immediately as a positive accidental nature. Existence is not. So '. . . if there is real distinction between heat and the subject which receives it, the implication is that there will be real distinction between *esse* and the subject which receives it (Wippel, p. 131), but in order to bring out the implication, I would insist, the proof for the existence of God is required" (J. Owens, "Aquinas' Distinction at *De Ente et Essentia* 4.119–123," *Mediaeval Studies* 48 (1986): 285, nota 42).

tiae) no se llega a probar más que una distinción conceptual o de razón, creemos que la distinción real sí es alcanzada por Tomás recién en la tercera fase que hemos distinguido, y por los argumentos que hemos esbozado. En este sentido, consideramos las interpretaciones de Wippel y Owens como las más satisfactorias, aunque asumidas como complementarias la una de la otra, en el sentido que hemos expuesto.

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THE DEBATE ON THE '*INTELLECTUS ESSENTIAE* ARGUMENT' AND THE 'REAL DISTINCTION' BETWEEN ESSENCE AND BEING IN THE *DE ENTE ET ESSENTIA* BY THOMAS AQUINAS

SUMMARY

The so-called '*intellectus essentiae* argument' has constituted one of the resources of some 13th century authors, to establish the 'real distinction' between essence and being in every creature. This argument is also present in Aquinas' *De Ente et Essentia*, a work in which, the philosopher is believed to have tried to demonstrate the 'real distinction or composition' as well. Now, it is precisely the meaning and scope of this argument regarding the demonstration of the 'real distinction' in Thomas' argumentation that has been object of recent debate among specialists. In this sense, we intend in this article to first expose the argument in the context of the work to which it belongs, then concentrate on the opinions of the different commentators, and finally outline our conclusions based on the interpretations we consider the most accurate.

KEYWORDS

Thomas Aquinas, real distinction, *intellectus essentiae* argument, *De ente et essentia*, essence, being, metaphysics, Thomism.

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MELISSA SALISBURY

THE PERSON IN RELATION:
AN ANALYSIS OF GREAT CATHOLIC EDUCATION VIA THOMISTIC PERSONALISM

This essay seeks to show the usefulness of the philosophy of Thomistic personalism in determining the type of education most beneficial to the human person's highest development by building on St. Thomas Aquinas's idea of personal *relation* according to both first act (*esse*) and second act (*operari*). Because the richness of this philosophy involves the use of Thomistic metaphysics and metaethics, anthropology, political philosophy, phenomenology and aesthetics and is meant to be applied (as in Pope St. John Paul II's theology of the body), we discover a unique and fitting tool by which Catholic education may be considered and planned for based on what is most fundamental to the human person's reality—the act of his existence and subsequent personalistic act, according to truth and love. Real applications are included in this essay.

Being in Relation: The Measure of True Education

How do we determine whether the Catholic education we offer children and adults is most excellent? Since the time of the Enlighten-

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ment in Europe and the later influence of John Dewey in the U.S., modern educational philosophy has sought to shrug off traditional ideas about truth and reality that stem from the sense realism of Aristotle and the later use of revelation found in Scripture as starting points for reasoned thought, known in medieval times as scholasticism.[1] But rather than an emancipation of the knower in favor of knowledge of the world and other, the isolation of the knower through the Enlightenment philosophy of individualism has provided a sterile field, closing opportunity for real knowledge solely in upon the mind of the knower through his own determination. This is because the knower is not taken as the real *subject* of knowledge in light of who he is as *person.* It is the understanding of person that we will examine at his/her most fundamental level—that is, the act of his existence or *esse* in relation to God his Creator as what St. Thomas Aquinas calls the person's "first act," and the subsequent "second act" by which the person makes conscious acts of choice, also in relation with God, other, and the world around him. The understanding of the primal acts of the person as those of *relation* allow us to consider most accurately the means by which he may become educated both intellectually and morally according to his highest end. The recent philosophy of Thomistic personalism provides us with the means to make this analysis.

Thomistic Personalism:
Uncovering Our Meaning as Persons *in Relation*

Thomistic personalism has evolved fairly recently from a broader and looser category of thought generally known as personalism. Personalism began with the work of Emmanuel Mounier (1895-1950), emerging from World War I in France as an impetus for social reorgan-

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[1] John Dewey, *Democracy and Education: An Introduction to the Philosophy of Education* (Mineola, New York: Dover Publications, Inc., 2004), 280.

ization and philosophical shift away from the modernistic starting point of Kantian ideas to the person himself as subject of philosophical thought. It had become clear that the tragedies of war that ensued as a result of the errors of both collectivism and individualism[2] required a new response in thought if man was to be saved not only spiritually but humanly on the grand scale. From the near despair within postwar culture spawned an awakening recognition and new allegiance to the dignity of the human person as philosophically primary. The dignity of the human person along with his social nature and vocation to communion were seen as central.[3]

For the first time, because the human person rather than an idea or thought construct was taken as the starting point for philosophical consideration, a conglomerate of approaches that could adequately explore the person emerged as the loose structure of this trend in contrast with an ideology or imposed system of thought into which all must be made to fit, as had previously been the case in modern thought. This meant different things to different thinkers, hence the rather loose understanding of what personalism in general might entail.

Most specifically, because of the rich history of preceding Catholic thought, particularly the metaphysics of St. Thomas Aquinas that

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[2] On the errors of collectivism and individualism, see Matthew Schaeffer, "Thomistic Personalism: A Vocation for the Twenty-First Century," in his *Thomistic Personalism: Clarifying and Advancing the Project*, Doctoral Dissertation, York University (Toronto, Ontario, 2016), 14–16, accessed March 10, 2018, http://hdl.handle.net/10315/32235. E.g.: "[T]he error of collectivism—the subordination of the person to the collective (in both moral and political matters) 'in such a way that the true good of persons is excluded and they themselves fall prey to the collectivity.' . . . [T]he error of individualism— the subordination of the good of others to the desires, fears, and preferences of the self (in both moral and political matters), producing 'a system of morals, feelings, ideas, and institutions in which individuals can be organized by their mutual isolation and defense.' . . . The first and most fundamental commitment of personalism, then, is this: there is a serious need for a third way between collectivism and individualism."

[3] Thomas D. Williams, "What is Thomistic Personalism?," *Alpha Omega* 7, no. 2 (2004): 168.

capitalized on Aristotelian and other proponents of truth from antiquity, the conjunction of the personalist approach with Thomistic metaphysics and anthropology resulted in a Thomistic personalism[4] that introduced leading Catholic thinkers to practical philosophical fields, primarily ethics, political philosophy and aesthetics. For personalism, as Karol Wojtyla noted, "is not primarily a theory of the person or a theoretical science of the person. It is largely practical and ethical."[5] It involves the human person in act and relation. It is meant to be applied.

> Instead of constituting an autonomous metaphysics, personalism in the broader sense offers an anthropological-ontological shift in perspective within an existing metaphysics and draws out the ethical consequences of this shift. Perhaps the best known strain of personalism in the broad sense is so-called "Thomistic person-alism." Represented by such figures as Jacques Maritain, Yves Simon, Etienne Gilson, Robert Spaemann, and Karol Wojtyla, Thomistic personalism draws on principles of Thomas Aquinas's philosophical and theological anthropology in what it sees as a coherent development of inchoate elements of Aquinas's thought.[6]

Catholic convert and philosopher Jacques Maritain (1882-1973) worked in personalist philosophy alongside Emmanuel Mounier in France for many years. Maritain became a Thomistic personalist, one of the first, and brought French personalism to the United States.[7] His

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[4] Thomistic personalism is "a practical philosophy—devoted to the dignity, mystery, and communional *telos* of the person—that is ever mindful of the concrete errors of individualism and collectivism (at both the moral and political levels), along with the need to ground practical philosophy in the truths of metaphysics (a need often rejected or forgotten today)." Schaeffer, "Thomistic Personalism," 1.

[5] Karol Wojtyla, "Thomistic Personalism," in his *Person and Community*: *Selected Essays*, trans. Theresa Sandok, O.S.M. (New York: Peter Lang, 1993): 165.

[6] Thomas D. Williams and Jan Olof Bengtsson, "Personalism," in *Stanford Encyclopedia of Philosophy*, ed. Edward N. Zalta (Spring 2014 Edition), accessed Sept. 4, 2017, http://plato.stanford.edu/entries/personalism/.

[7] Williams, "What Is Thomistic Personalism?," 170.

work in philosophy, which he believed to be true science, focused on the nature of education and many of the eclectic aspects of personalism including aesthetics, politics, natural law and the sense realism of Aristotle, all with a strong grounding in Thomistic metaphysics.[8]

In Germany, the work of Edmund Husserl (1859-1938) in phenomenology contributed to the German thought development of personalism by the work of Husserl's students, who included Max Scheler (1874-1928), Edith Stein (1891-1942), Roman Ingarden (1893-1970), and Dietrich von Hildebrand (1889-1977). Like those of the German student group, Karol Wojtyla also became interested in the Aristotelian-Thomistic interface with the ideas of phenomenological personalism while a young priest in the 1940s.[9] And because phenomenology is characterized by method, the Thomistic personalism of Karol Wojtyla in contrast with that of Jacques Maritain developed the added dimension of providing a way to focus, for example, on relation as act as applied to the specific individual as a phenomenon of personhood, enlightening more fully the reality of this unique person's being through self-actualization. This supplied a need for the use of human relation as a "primordial" way for understanding the human being as person that had not been met in the work of St. Thomas Aquinas, as cited in the

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[8] Cf. Schaeffer, "Thomistic Personalism," 1: "Thomistic personalism is an emerging practical philosophy that seeks to synthesize the work of twentieth-century personalists with the philosophical work of St. Thomas Aquinas. Accordingly, its reach extends into moral, political, and legal philosophy; and its objectives are the same as every other serious practical philosophy: (i) to acquire the truth about practical philosophy insofar as this is possible, and (ii) to help human persons act in accordance with this truth."

[9] Williams, "What is Thomistic Personalism?," 170–72. Williams, however, mistakenly quotes that it was Roman Ingarden who encouraged "a young priest by the name of Karol Wojtyla . . . to read Max Scheler" (*Ibid.*, 171). It was rather Fr. Różycki at whose suggestion "Wojtyla decided to explore the work of the German philosopher Max Scheler." Fr. Ignacy Różycki was "Karol Wojtyła's former teacher, his housemate on Kanonicza Street, and the director of his habilitation thesis on Max Scheler" (George Weigel, *Witness to Hope: The Biography of Pope John Paul II* [New York: HarperCollins Publishers Inc., 1999], 126 and 387).

work of both Cardinal Karol Wojtyla and Cardinal Joseph Ratzinger, according to W. Norris Clarke, S.J.:

> One of the stimuli for this line of thought has been the challenge laid down some years ago by Cardinal Josef Ratzinger, namely, that Christian thinkers had developed a relational notion of the person for use in theology, to help explain the Trinity of three Persons united in one God, but had not exploited it adequately, if at all, in their philosophical analyses of the person. He explicitly reproaches St. Thomas himself for this, and calls for a new, explicitly relational conception of the very nature of the person as such, wherein relationality would become an equally primordial aspect of the person as substantiality. To quote him [Cardinal Ratzinger]:
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>> [In the relational notion of person developed within the theology of the Trinity] lies concealed a revolution in man's view of the world: the undivided sway of thinking in terms of substance is ended; relation is discovered as an equally valid primordial mode of reality . . . and it is made apparent how being that truly understands itself grasps at the same time that *in* its self-being it does not belong to itself; that it only comes to itself by moving away from itself and finding its way back as relatedness to its true primordial state.
>
> A similar criticism of the lack of carry-over from the theological notion of person to the philosophical by St. Thomas has also been made by Karol Wojtyla in his philosophical writings on the person.[10]

Janet Smith has an apt perception regarding why St. Thomas did not develop another, related characteristic of the person (i.e. consciousness) along the lines of the claim made by Clarke regarding relation of the person. She says: "Philosophy is interested in what is

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[10] W. Norris Clarke, S.J., *Person and Being* (Milwaukee: Marquette University Press, 1993), 2–3, ref. Joseph Ratzinger, *Introduction to Christianity* (New York: Herder & Herder, 1970), 132 and 137.

always true or true for the most part, whereas personalism attempts to find a role of central importance for the concrete particular human being." Therefore, because philosophy deals with universals and not particulars, "the personalistic interest in the consciousness of a particular person is not a strictly suitable subject for philosophy."[11] Further, she goes on to express Karol Wojtyla's desire to bridge this gap, the crux of which appears to hinge upon the definition of the human person. She writes:

> Yet, as a philosopher, John Paul II wanted to find some way to incorporate an interest in the "unique" and irreplaceable into philosophy, because it is always a unique and unrepeatable person who acts.
>
> John Paul II himself commented on the difference between a universalizing philosophy and a particularizing personalism. In commenting on Aristotle's definition of the human being as a "rational animal," John Paul II stated, "The definition is constructed in such a way that it excludes—when taken simply and directly—the possibility of accentuating the irreducible in the human being. It implies—at least at first glance—a belief in the reducibility of the human being to the world." He calls this view "cosmological."[12]

We see in St. Thomas's text: "*Person* signifies what is most perfect in all nature—that is, a subsistent individual of a rational nature" (*S.Th.* Ia, Q. 29). But the human person is not reducible to the cosmological, and yet at the same time a particular, such as that meant by "individual, unique person," may not by definition be defined. So what can *person* mean, how can we philosophically account for the unique dimension of the individual human being?

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[11] Janet E. Smith, "The Universality of Natural Law and the Irreducibility of Personalism," *Nova et Vetera*, English Edition, 11, no. 4 (2013): 1232.

[12] *Ibid.*, 1233, ref. Karol Wojtyla, "Subjectivity and the Irreducible in the Human Being," in *Person and Community*, 210.

Ratzinger on the Human Person:
The Event or Being of Relativity

Joseph Ratzinger considers Boethius's definition of the human person as substance in light of relation between Persons of the Holy Trinity and makes a startling assertion. He focuses on the idea of relation and calls it a "third specific fundamental category between substance and accident, the two great categorical forms of thought in Antiquity."[13] He also applies Aquinas's relational idea regarding the Persons of the Trinity[14] built upon the work of St. Augustine and the late Church Fathers to that of the human person and says that, "Relativity toward the other constitutes the human person. The human person is the event or being of relativity."[15]

Ratzinger explains,

> According to Augustine and late patristic theology, the three persons that exist in God are in their nature relations. They are, therefore, not substances that stand next to each other, but they are real existing relations, and nothing besides. I believe this idea of the late patristic period is very important. In God, person means relation. Relation, being related, is not something super-added to the person, but it *is* the person itself. In its nature, person does not generate in the sense that the act of generating a Son is added to the already complete person, but the person *is* the deed of generating, of giving itself, of streaming itself forth. The person is identical with this act of self-donation. . . . Again we encounter the Christian newness of the personalistic idea in all its sharpness and clarity. The contribution offered by faith to human thought becomes especially clear and palpable here. It was faith that gave birth to this idea of pure act, of pure relativity, which

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[13] Joseph Ratzinger, "Concerning the Notion of Person in Theology," *Communio* 17, no. 3 (1990): 444–45.

[14] Thomas Aquinas, *Summa Theologiae*, I, Q. 28.

[15] Joseph Ratzinger, "Concerning the Notion of Person in Theology," 439.

does *not* lie on the level of substance and does not touch or divide substance; and it was faith that thereby brought the personal phenomenon into view. . . .

I believe a profound illumination of God as well as man occurs here, the decisive illumination of what person must mean in terms of Scripture: *not* a substance that closes itself in itself, but the phenomenon of complete relativity, which is, of course, realized in its entirety only in the one who is God, but which indicates the direction of all personal being. The point is thus reached here at which . . . there is a transition from the doctrine of God into Christology and into anthropology.[16]

Joseph Ratzinger takes an intuitive, theological approach based on faith and Scripture to develop the idea of *person* in salvation history from God as one, to a Christological and Trinitarian understanding of relation and the implications that this "dialogical relation" and "logos" in Scripture have on man. May we take what is found in faith and Scripture as a starting point for philosophical extrapolation? By the understanding of what constitutes the philosophy of personalism, we may.[17]

Thomistic metaphysics also has much to say about the relation between God and man by which we may ultimately understand the self-giving act of the person. *Ipsum Esse*—Being Itself or God, and *esse*, existence, here the existence of the human person, share not only an existential relation of essential causality from the Creator to creature, but one of participation by the creature in God at each moment of existence.[18] *Esse* is the first act of the human person (for we are nothing if

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[16] *Ibid.*, 444–45.

[17] Cf. Williams, "What Is Thomistic Personalism?," 164: "As a philosophical school, personalism draws its foundations from human reason and experience, though historically personalism has nearly always been accompanied by biblical theism and insights drawn from revelation."

[18] *Esse* here connotes existence as opposed to essence on the part of man, but in God we know that essence and existence are one and the same. See Thomas Aquinas, *Summa Theologiae*, I, Q. 3.

not existing), completely reliant for this, our individual act, on *Ipsum Esse*, God. What implications does this have for the idea of *person* and his/her self-giving act in relation?

In his article, "The Doctrine of Participation in Thomistic Metaphysics," Joseph Koterski, S.J., begins within the field of ethics and the idea that for Thomas Aquinas, "the natural law is nothing other than the rational creature's participation in the eternal law."[19] Koterski highlights the words *creature* and *participation* in Thomas's text and states: "In my judgment, it [participation] is one of the genuinely fruitful ways of entry into Thomistic metaphysics, ranking with . . . the notions of act and potency, . . . the analogy of being, and the primacy of the act of existing."[20] Here, through Thomas's statement on man's participation in the eternal law through natural law, we can see that Koterski's unpacking of the Thomistic use of "participation" as part of the primary relation between man and God interfaces with the personalist thought of Joseph Ratzinger and Karol Wojtyla.

> In fact, this particular statement is an assertion about the metaphysical grounding of ethics, for it explains that the moral law governing human conduct, natural law, is one of the ways in which "the rational creature" shares in the divine order, that is, God's eternal law. Although "law" seems to us to be primarily a category of social thought, Thomas is taking it metaphysically as the "rule and measure" constitutive of all natures; it is the eternal law which impresses upon all things their tendencies toward their own proper acts and ends (*ST* I-II, 91, 2c). . . . As creaturely, human nature is ordered to a divine plan by Providence, and as rational, its very understanding of this order is crucial to the degree of perfection to be achieved in the process of participation. . . . [For which we must stay] constantly mindful of (1) the hu-

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[19] Joseph W. Koterski, S.J., "The Doctrine of Participation in Thomistic Metaphysics," in *The Future of Thomism*, ed. Deal W. Hudson and Dennis W. Moran (Notre Dame, IN: University of Notre Dame Press, 1992), 185.

[20] *Ibid.*, 186.

man being *as creature*, (2) the ongoing *dependence* of the creature on the Creator, and (3) the *humility* involved in "being measured," in contrast to the *hubris* of some Protagorean conception of "man as the measure" of all things.[21]

Koterski goes on to very specifically address the relational aspect of creature to Creator and its meaning for understanding the meaning of *person*.

> I think that bringing out the creaturely dimension would involve seeing the constant importance of being related to God as our source and our goal. While "being related to God" is true of all creation, the human way of "being related to God" is as "rational creature"—that is, as participating in some of the higher perfections of divine being, such as being-a-person, which Thomas and all Christian theology take to be the inner relation constitutive of God's own being. The eternal relation of one divine person to another, that is, their communion with one another, suggests a relational definition of "person" that would give a more lively picture of "human person" than the Boethian definition of person so often quoted. Further, the communitarian aspects of such a definition would resist the individualism typical of our age with a decisive, polemical bite, even while protecting the truths of distinct substance and relative autonomy that at present need no defending.[22]

The Imaging of Jesus Christ: A Receptivity in Relation with the Father

David Schindler uses the image of Jesus Christ, fully human and fully divine, as the prototype by which we may begin to understand our own relation to God the Father in participatory *esse* as our own first act, and our subsequent relations as second act. This has to do with who we are as persons stemming from the Source, how we act as creatures, and

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[21] *Ibid.*, 187.

[22] *Ibid.*, 187–88.

how we subsequently relate to the Source and other creatures through self-giving and conversely, receptivity.

> What happens when we turn to the order of creation? First, we need to recall that all things are created in the Word Incarnate in Jesus Christ (Jn 1:1-3). All things, therefore, are created in the image of Jesus Christ (in the image of Christ who is himself "the image of the unseen God and the first-born of all creation" [Col 1:15]). All creatures, made in and through Christ, thereby "image" him—precisely in his receptivity to the Father. To be sure, there is only one hypostatic union: only Christ is *from the Father* in a way that is co-incident with absolute equality with the Father. The point is simply that Christ's proper reality nonetheless lies *always* in being a "child": Christ is perfect (divine) precisely *in* his childlikeness. . . . In the light of this, the most basic thing to be said about creatures is that they are "children" in the "Child." Creatures "image" God not first as Father (he who goes out of himself), but as Son (he who receives from another, who is communicated). They "image" the perfection of God not first as "agent" but as "patient": they are empowered to "represent" the "agency" of the Father only in and through the "patience" of the Son. In a word, they "image" first the God who, in Jesus Christ, is revealed to be receptive and thus childlike; only then (that is, always *in* and *by virtue* of the receptivity proper to childlikeness) do they "image" the self-communicative activity proper to father-likeness.[23]

Joseph Ratzinger draws this idea further: "Jesus has absolutely nothing besides being the emissary, but is in his nature 'the one sent.' He is like the one who sent him precisely because he stands in complete relativity of existence toward the one who sent him."[24] We understand here, from a personalist approach, the mystical doctrine of the *nada* in relational receptivity of self to God of St. John of the Cross, according

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[23] David L. Schindler, "Norris Clarke on Person, Being, and St. Thomas," *Communio* 20, no. 3 (1993): 583–84.

[24] Ratzinger, "Concerning the Notion of Person in Theology," 446.

to which the human person continuously seeks to make a total gift of self through conscious act toward God and other, of which he is necessarily passively assisted in seeking and receiving through the direct agency of Jesus Christ, which culminates in his perfection in God. This is man living fully in relation according to the image and reality of the Person of Jesus Christ. Ratzinger sums up: "The human person is the event or being of relativity. The more the person's relativity aims totally and directly at its final goal, at transcendence, the more the person is itself."[25]

Action Reveals the Person

Now let us turn to Karol Wojtyla for his input. In his book, *The Acting Person*, Wojtyla states that we know through experience.[26] He gives a philosophical grounding for Joseph Ratzinger's anthropological definition of person as relation, the pouring forth of self as gift toward other. Wojtyla says that most fundamentally, it is *action* that "*reveals* the person, and we look at the person through his action."[27] This differs from the moral value placed on personal act, such as we see expressed by St. Thomas in the second part of his *Summa Theologiae*, as Wojtyla describes:

> [T]he performance itself of an action by the person is a fundamental value, which we may call the *personalistic*—personalistic or personal—value of the action. Such a value differs from all moral values, which *belong* to the nature of the performed action and issue from their reference to a norm. The personalistic value, on the other hand, inheres in the performance itself of the action by the person, in the very fact that man acts in a manner appro-

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[25] *Ibid.*, 452.

[26] Karol Wojtyla, *The Acting Person*, trans. Andrzej Potocki, ed. Anna-Teresa Tymieniecka (Dordrecht: D. Reidel Publishing Company, 1979), 4 and 6.

[27] *Ibid.*, 11.

priate to him, that self-determination thus authentically inheres in the nature of his acting and the transcendence of the person is realized through his acting.[28]

Wojtyla says that this type of personal value of the act is concerned with the ontology of the person.[29] This is consonant with Ratzinger's description of *relation* experienced by the human being as *person*.

Relation Denotes the Person

Ratzinger tells us that relation denotes the *person*. This is a universal, ontological statement. Wojtyla tells us we know *what* an individual person is, his unique essence, by examining his *action*. This is phenomenological philosophy, applicable to a particular. We see something new here in the assigning of the value of action: in the work of St. Thomas the value assigned is moral, belonging to the nature of the act itself according to a norm; in personalism the value of the act is said to inhere "in the performance itself of the action by the person, in the very fact that man acts in a manner appropriate to him." We remember that in personalism, our starting point is the person. What is this "manner appropriate to him?" By relation, it is according to the Person of Jesus Christ, as we saw earlier.

Moral act and personal act are certainly not at odds. Rather, this distinction of ideas both describes the objective toward self-actualization and perfection of the human individual as well as source and final end in God. But what the "value of the personal act" shown through personalism allows is a way to discuss—i.e. a philosophy of the particular individual as *person*—the reality of individual relation according to the individual person and the dimension of act itself. This

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[28] *Ibid.*, 264.

[29] *Ibid.*

dimension of act, "personalistic act," the value being placed on act itself, is important. It is possible that it allows *relation* to denote the *person*.

There is a distinction between relation as existential act, such as that in reference to God above, and the conscious "personalistic acts" of the person. We remember that God's essence is his existence—he is Pure Act. We remember that for the human person *esse*, existence, is act. For the human person, essence is separate from existence. According to Wojtyla, our personal essence is determined by our conscious action.[30]

Relation seems to be related to act. We see that some of our relations are existential, such as my essence as creature is determined by relation to my Creator. But how I *consciously* act as creature in relation determines my essence according to my free will and *according to Truth and Goodness* because they are the exemplars of my conscious action. Truth and goodness are Divine attributes, transcendentals. The question is whether it is possible to say that the *Esse* in which my *esse* participates is actually existential relation "streaming itself forth" and it is this which enlightens me through my relationship to it as my participatory exemplar in my existence as well as in my deliberate actions. I can choose not to act in accord with truth and goodness, but when I do I become more and more actualized according to them and more and more who I am—a creature of God, an image of God.

A Third Category between Substance and Accident

I wonder whether it is possible to continue this along the line of Ratzinger's thought regarding a new categorization. He calls relation a "third specific fundamental category between substance and accident,

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[30] *Ibid.*

the two great categorical forms of thought in Antiquity."[31] I wonder whether he makes this "third fundamental category" because it is of "action" or "act"—that is, because it stems from *esse* as act. The first category, substance, is of essence or "thing" that includes an implied existence proportionate to essence. The second category, accident, modifies thing. Relation, although contained within Aristotle's categories as an accident, is more than an accident of place (here and there), quantity (more and less), or time (before and after). It can also be an *act* as in Ratzinger's idea of person—"relation streaming itself forth,"[32] and it may be in this sense that it is proper to be considered another fundamental category, one of relation-as-act, relation between the *persons* of God and man that fits "between" the categories of substance and accident (which contains relation in the Aristotelian sense) because it is, by nature, existential (in act).[33]

Relation in Light of the Transcendentals

Let's consider relation-as-act in light of the transcendentals. Transcendentals are "judgment-based expressions (abbreviations for

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[31] Ratzinger, "Concerning the Notion of Person in Theology," 444–45.

[32] *Ibid*. Besides, we remember the Gospel passage, "He—Jesus says—who believes in me, as the Scripture has said, 'Out of his heart shall flow rivers of living water'" (John 7:38). While Ratzinger uses "relation streaming itself forth" as directly referring to God as *Person*, Jesus tells us here the effect of the relation of the *Person* of Jesus with us when we enter into communion of faith in him. On the practical plane, this is continuously enacted and advanced within us through our experience of the holy Eucharist.

[33] *Relation* as "third fundamental category between substance and accident" then seems to include not only first act (*esse*) and second act (*operari*), but also communion with other by both first and second act (we first communicate our *esse* to other simply by our existence; by second act we both donate the gift of self to other and receive the gift of other).

existential judgments)"[34] about being. Andrzej Maryniarczyk, S.D.B., writes,

> The knowledge we gain about reality in the framework of the transcendentals forms the foundation for all other knowledge, both philosophical and scientific. . . . For indeed it concerns aspects of the existence of being that are necessary for each thing, and at the same time are universal for all things.[35]

And by these judgments about being/*esse* are unpacked implicit relations that include not only that which is directly between God and man as *personally* inter-relational, but also every created existent in the world placed as a second relation between God and man as gift of God to man. Maryniarczyk continues,

> The rationality of beings is manifested in the fact that particular beings realize in their existence the plan (or thought) developed by their Creator or maker. This plan is assigned to natural beings together with their essence, or is inscribed in human products under the form of a project, idea, or laws that our reason can discover.
>
> St. Thomas Aquinas remarks: "It is clear, therefore, that . . . natural things from which our intellect gets its scientific knowledge measure our intellect. Yet these things are themselves measured by the divine intellect, in which are all created things—just as all works of art find their origin in the intellect of an artist. . . . A natural thing, therefore, being placed between two intellects [the divine and the human intellect—completion by A.M.] is called *true* in so far as it conforms to either."[36]

The same relational experience between God and man through creation as gift may be discovered in man's exercise of will toward his final good:

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[34] Andrzej Maryniarczyk, S.B.D., "On the Transcendental Properties of Real Beings," trans. Hugh McDonald, *Studia Gilsoniana* 5, no. 2 (April-June 2016): 432, note 3.

[35] *Ibid.*, 432.

[36] *Ibid.*, 429–30.

> The finality or teleology of the world comes to light when we discover that particular things in their existence realize a definite end that has been established by the will of the Creator or a maker. Therefore their existence has meaning. They are goods that come "from" someone and are at the same time addressed "to" someone. Thus we may say that natural things are put between two wills: the will of the Divine Creator and the will of man. Also we may say that real things are the end (purpose) of the appetite of our will. Our will—together with our intellect—discovers this end and orders all human action and conduct according to this end.[37]

These descriptions worded by Maryniarczyk offer particularly good understandings of the importance of reality as determined by relation between God, man, and the world that stems from the act of *esse*. We see the primacy of the use of the *transcendental* as judgment about being/*esse* in order to develop a course of education that is completely ordered to reality and the task of assisting the human person in reaching full actuality as image of God.[38]

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[37] *Ibid.*, 430.

[38] See *Ibid.*, 440: "As thus understood, the transcendental being can be treated as the metaphysical 'principle of principles.' For indeed this transcendental is the criterion of the cognition of the truth concerning real existence and cognition of being. As a consequence, in the framework of the transcendental being the following occur:

▪ the field of the realism of the world is unveiled before us; this field is made up of concretely existing things (and only them!) with the entire wealth of their endowment of content;

▪ we discover the originality or primacy of the order of the existence of a thing in relation to the cognition of it;

▪ we become aware that both cognition and action are connected with being and directed to being;

▪ we arrive at the understanding of what being is and why being is, which allows us to distinguish between what is real and what is a product of our thought; that which makes the world real from that which is a theory or hypothesis concerning the world; that which is from nature from that which is from culture, and so, that which is a product and construct of man, etc. Thereby we can remove at the very beginning of rational life all points that would lead to absurdity in the explanation of the world of persons and things. Equipped with this kind of key, we can easily define the field of realism."

Transcendentals tell us about essential and universal properties of the world and the laws that govern their being.[39] We see this as foundational to true education. We are given the key to understanding self, God, and the world through relation in being. "The transcendentals singled out always add something new to the understanding of being, and as a result of this being is made explicit."[40] Thing-*res* and one-*unum*, tell us "what is real in itself" taken here as concretely determined essence "non-contradictory in itself."[41] Something separate-*aliquid* and something else-*aliud quid* get at a "mode of being"—here taken as "sovereign in being,"[42] being by relation to something else.[43] The transcendentals truth-*verum*, goodness-*bonum* and beauty-*pulchrum*[44] are called "vehicles"[45] that convey or relate these aspects of being to the human person's faculties—the "fact of the universal connection of every being with the intellect of a person is unveiled by the transcendental truth (*verum*), and the connection with the will by the transcendental good (*bonum*)."[46]

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[39] *Ibid.*, 444: "Among the laws of being . . . [are] the law of identity, the law of non-contradiction, the law of the excluded middle, the law of the reason of being, the law of finality, and the law of perfection. These laws primarily show the source and foundation of the rational order."

[40] *Ibid.*, 441.

[41] *Ibid.*, 444.

[42] *Ibid.*

[43] *Ibid.*, 442: "The transcendentals singled out unveil (or make explicit) modes of being that are characteristic of all that really exists. They show what is real in two ways: (1) either as the mode of being of what is real in itself, (2) or as a mode of being in ordination to something else. . . . In the second case the transcendentals unveil the mode of being of what is real in ordination to another being."

[44] *Ibid.*, 433–34: "[B]eauty reveals that real things are always a synthesis of truth and good, that is, in their essence they are perfect, since they result from the correspondence of the intellect and the will of the Creator (natural beings) or maker (works of art)."

[45] *Ibid.*, 444.

[46] *Ibid.*, 443. Referring to *The Disputed Questions On Truth* (Q. 1, Art. 1, C.), Maryniarczyk notes: "Thomas explains that each new transcendental adds something to the

Transcendentals are said to be "divine attributes" or "divine names," so that remembering Ratzinger's description of God as *relation streaming itself forth* it might also be said that *relation* subsumes all of these. Of course, these transcendental distinctions in God, who is One, only take place as aids to the human mind. But perhaps these distinctions may help us grasp how it is that our recognition of and aim toward the transcendentals of truth, goodness, and beauty as exemplars in our personalistic act uniquely aid us in self-actualization. We become educated. We learn how to better identify with our primary Source and act according to it. In fact, we are drawn to act according to it as *ens*—the primary transcendental that "contains the content of all the other transcendentals, and those interchangeable with it. . . . For indeed this transcendental shows the most primary and fundamental property of what really exists, namely the possession of a definite content and an existence proportionate to that content,"[47] an existence which is *esse*, our *esse* participated in God. This forms us in relation with God and one another.[48]

All of the above has been intended to provide content and support for the idea that Thomistic personalism is a philosophy that can serve as a mode of thought or tool useful in unpacking the unique dimensions of the human person in relation to God and how this is the foundation for our understanding of *person*. It grounds our thought in the reality of *being* and how the child learns and knows the reality of

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understanding of being in the sense that it shows a new aspect of its act of being (*ipsius modus*) which was not expressed by the word 'being'" (*Ibid.*, 441–42).

[47] *Ibid.*, 433.

[48] Cf. Jacques Maritain, "The Person and the Common Good," trans. John J. FitzGerald, *The Review of Politics* 8, no. 4 (1946): 452: "[I]n the natural order there is a community of minds in as much as minds communicate in the love of truth and beauty, in the life and work of knowledge, art and poetry, and in the highest values of culture . . . it is truth and beauty themselves, through the enjoyment of which minds receive a certain natural irradiation or participation of the Uncreated Truth and Beauty or of the separated common good."

the world and all that is in it, stemming from the existential underpinning of *esse*—created existence of each thing participating in *Esse*, our Creator, and all that this fundamental relation offers to each individual as act and potential. It offers a rationale for the child's subsequent relational acts through intellect and will that continue his work in the forms of self-gift in love and reception of gift of other. Taken together, this work comprises the person's self-actualization of both intellect and will, the bringing into lived reality his potentialities and growing "personhood" through relation, which ultimately bring him to perfection and his final end of beatitude in God. Together this makes up the object and means of Catholic education.

Applications

Let's turn now to Catholic education as a practical field where we may attempt to offer some brief applications concerning what we have learned about the human person through the philosophy of personalism.

In his work, *Recovering a Catholic Philosophy of Elementary Education*, Curtis Hancock writes about the historical blend of Christian philosophy and faith.

> The Church Fathers recognized that we could put Christian philosophy in the service of faith, all in the spirit of *fides quaerens intellectum*, "faith seeking understanding." Philosophy could assist in 1) interpreting Scripture, 2) explicating articles of faith, and 3) defending the Christian faith against those who condemn it as superstitious. Philosophy's power to provide this assistance has repeatedly proved itself over the centuries, culminating in the thirteenth century in a theological synthesis (later known as

"Scholasticism") whose greatest representative was St. Thomas Aquinas.[49]

With its broad, eclectic foundation focused on the truth about the human person, perhaps Thomistic personalism is the "new Scholasticism," the new synthesis that incorporates philosophy and the faith, according to the human person, for our time. Janet Smith suggests, "Soon seminaries will need to make an introduction to personalism a standard part of seminary education."[50]

The Center of Christian Moral Education: Love, not Precept

Two new textbooks of moral theology have recently been produced in Rome that illustrate a shift in the way moral instruction is being devised based on *person* in *relation*. They are *To Walk in the Light of Love: Foundations of Christian Morality*[51] by professors at the John Paul II Institute for Studies on Marriage and Family, and *Chosen in Christ to be Saints*[52] by moral theologians at the Pontifical University of the Holy Cross. What we find here is a shift from a paradigm based on precept and law to a paradigm from the Gospels, one that is based on the act of the person as relation in communion—love.[53]

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[49] Curtis L. Hancock, *Recovering a Catholic Philosophy of Elementary Education* (Mount Pocono, PA: Newman House Press, 2005), 46.

[50] Smith, "The Universality of Natural Law and the Irreducibility of Personalism," 1230.

[51] Livio Melina, José Noriega Bastos and Juan José Pérez-Soba, *Camminare nella luce dell'amore: I fondamenti della morale Cristiana* (Siena, 2008, second edition 2010; Spanish edition: Madrid, 2007, second edition 2010).

[52] Enrique Colom and Ángel Rodríguez Luño, *Chosen in Christ to Be Saints: Fundamental Moral Theology* (Kindle Edition 2014; Roma: Edizioni Università della Santa Croce, 2016).

[53] Juan José Pérez-Soba, "The Truth of Love: A Light to Walk By. Experience, Metaphysics and the Foundation of Morality," *Josephinum Journal of Theology* 18, no. 2 (2011): 280 and 289.

Rev. Juan José Pérez-Soba of the Area of International Research in Moral Theology project[54] at the John Paul II Institute attributes the historic loss of the understanding of love as the central focal point of moral theology to two things: 1) the influence of late-medieval nominalist thought with its emphasis on obligation, and 2) the subsequent post-tridentine manuals which departed from Aquinas's organization around the virtues to an ordering based on law and the commandments.[55] Rather, Christ becomes our "living, personal law"[56] as we live out our relations in him through personal act, through love.

Catholic Liberal Arts Education: Centering on Person in Relation

Catholic liberal arts education is perennial education. It bases its teaching upon the nature of person in relation through the transcendentals, especially the good, true, and beautiful in conjunction with the age level psychology and pedagogical aptitudes of the child. It is a model

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[54] The Area of International Research in Moral Theology project at the John Paul II Institute in Rome "draws upon the ethics of Aquinas and a wealth of sources within the broader context of twentieth-century *ressourcement* theology . . . under the influence of thinkers like Henri de Lubac, S.J., and especially Hans Urs von Balthasar, while also drawing extensively upon the writings of John Paul II and Benedict XVI. . . . Since its founding in 1997, this project has been directed by Msgr Livio Melina, whose main collaborators have included the Spaniards Rev. José Noriega Bastos and Rev. Juan José Pérez-Soba." William Murphy, Jr., "Some Recent Moral Theology from Rome: Introduction," *Josephinum Journal of Theology* 18, no. 2 (2011): 252.

[55] Both pontifical institutes in Rome cited here are "working toward a reinvigoration of the field [of moral theology] along the lines encouraged by the 1993 encyclical *Veritatis splendor.*" Murphy, "Some Recent Moral Theology from Rome: Introduction," 255.

[56] Pérez-Soba, "The Truth of Love: A Light to Walk By," 290: "The novelty with respect to other approaches which similarly articulate the priority of grace, but which have not been able to establish a link with human action, is that in *Veritas splendor* this appears in the framework of the *new law* (VS n. 12, 23–26, 45, 107, 114), and thus in intrinsic connection with all that is meant by the natural law. From this, then, derives a way of proposing a morality that hinges not on the precept—which does not explain how the act arises—but on what the encyclical considers the profound unity that exists between the person's moral experience and the encounter with Christ."

currently being re-launched among Catholic schools, U.S. dioceses, and abroad. Bishop David Ricken of the Diocese of Green Bay, the "Catholic Schools Curriculum Foundations Document of the Diocese of Marquette Approved by Bishop John Doerfler," and Professor Jānis Tālivaldis Ozoliņš of the University of Australian Catholic University, Melbourne, cite the highest object and method of Catholic education as depending from the human person's participatory relation with God, particularly the Person of Jesus Christ.

In his talk entitled, "All Beginnings Are Difficult" given at the 2015 launching of St. John Paul II School, the first Catholic liberal arts school in Green Bay, Wisconsin, Bishop Ricken states:

> In Catholic education we have the unique privilege of forming and educating the whole person. What a responsibility. Every person has the duty to seek the truth because a sincere search for truth can only end in *the* Truth, who is the Way, the Truth, and the Life—Jesus himself. The true definition of freedom is the ability to move oneself towards one's own good. This is another way that we can say a liberal education is an education for our freedom. By training the mind to think, to discern the truth from falsehood, it equips a person to move closer to the one Truth, to the one Good.[57]

The Diocese of Marquette, Michigan recently implemented a Catholic liberal arts curriculum across all nine diocesan schools, beginning in 2014. In the "Foundations Document" for this new educational model found on the diocesan website, we read:

> The greatest happiness a person can attain is communion with Jesus Christ. Therefore, the core of our curriculum is the Person of

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[57] Bishop David Ricken, "All Beginnings Are Difficult" Talk on why Catholic liberal arts elementary education, St. Norbert College, DePere, Wisconsin, Nov. 3, 2015, accessed Sept. 20, 2017,
http://www.sjpclassicalschoolgreenbay.org/2015/11/bishop-rickens-presentation-on-november-3-2015/.

Jesus Christ. We hope to graduate students who have "encountered the living God who in Jesus Christ reveals his transforming love and truth (cf. *Spe Salvi*, 4). This relationship elicits in the student a desire to grow in the knowledge and understanding of Christ and his teaching. In this way, those who encounter Christ are drawn by the power of the Gospel to lead new lives characterized by all that is beautiful, good and true; a life of Christian witness nurtured and strengthened within the community of our Lord's disciples, the Church" (Pope Benedict XVI, Meeting with Catholic Educators, Catholic University of America, 2008, 2).[58]

And J. T. Ozoliņš, in his article, "Aquinas and His Understanding of Teaching and Learning," writes:

> For Aquinas, teaching is connected with the Divine, since he argues that though human beings are able to teach, they do so in a secondary sense and that it is God who primarily teaches. This is because God is the source of all being and is the light at the heart of our being. In the learning process, a key feature of Aquinas's account builds on the nature of illumination, which is to say an understanding of what is taught that enables us to see how what we have learnt connects to other things. Ultimately, these connections lead us to Wisdom, which is to say God, and for Aquinas wisdom in its different forms is the central aim of all teaching and learning.[59]

In these excerpts, God is seen not only as object toward which Catholic education aims as essential religion content and object of our faith relation, but the additional causal "why" is expressed as relation

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[58] "Foundations Document for the Catholic School Curriculum of the Diocese of Marquette, Approved by Bishop John F. Doerfler," Marquette, Michigan, March 2014, accessed Sept. 20, 2017,
http://dioceseofmarquette.org/images/files/Catholic%20Schools/Final%20Bishop%20approved%20Foundations%20Doc%20Cath%20School%20Curric%20Dioc%20Marquette.pdf. Hereafter cited as "Foundations Document."
[59] Jānis Tālivaldis Ozoliņš, "Aquinas and His Understanding of Teaching and Learning," in *Aquinas, Education and the East*, ed. Thomas B. Mooney and Mark Nowacki (Springer Dordrecht, 2013), 10, DOI 10.1007/978-94-007-5261-0_2.

between God as Creator/Source and person as participant/learner that is applicable to every other aspect of education as well—both intellectual and moral. As J. T. Ozoliņš says, God is the true teacher of each of us as learner "because God is the source of all being and is the light at the heart of our being." From the outset we are in relation with God not only by our existence, but through the use of what makes us characteristically human, our rationality that includes both intellect and will.

At the heart of the Catholic liberal arts curriculum is the Person of Jesus Christ. The Catholic liberal arts are designed to lead the student by way of the transcendentals, or the "vehicles" of the true, the good, and the beautiful, to God himself. Through elements such as wonder experienced through attention to physical nature and its classification, poetry enjoyment and memorization, the abstraction and exactitude of mathematics, science as s*cientia*-knowledge, true beauty as harbinger of evangelization and practical application enjoyed through the applied arts and by virtue/character training, the student is formed through his intellectual and moral acts in the experience of the transcendentals and the principles they provide in order to become better prepared to relationally experience Jesus Christ in Scripture and the Mass, in the Eucharist and the other sacraments. When the student grows in his experience of relation in these ways that are in accord with his own personal reality, he becomes self-actualized according to his highest possibility.

The Teacher in Relation with Christ and Student

Catholic education "is possible only when it is sustained by our teachers' experience and witness of a personal relationship with Christ."[60] The teacher becomes a person equipped to take part in the process of the education of another by his/her relation and ongoing

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[60] "Foundations Document," 1.

identification with Jesus Christ. As St. Bonaventure challenges: "He only is a true educator who can kindle in the heart of his pupil the vision of beauty, illumine it with the light of truth, and form it to virtue."[61] This is possible only through *relation streaming itself forth*, the "personalistic act" of the educator who lives in relation with student as witness to and image of Jesus Christ.

Conclusion

Thomistic personalism helps us analyze and intuit effective creation of education according to the metaphysical consideration of the true, ethical analysis of the good and phenomenological analysis of how it is lived out through relation and personalistic action, and aesthetic consideration of how beauty may be portrayed especially in leading to evangelization. Standard elements of this type of education stem from the understanding of relation between the human person and truth and goodness, faith, the Person of Jesus Christ, and community.

**THE PERSON IN RELATION:
AN ANALYSIS OF GREAT CATHOLIC EDUCATION VIA
THOMISTIC PERSONALISM**

SUMMARY

The author shows the usefulness of the philosophy of Thomistic personalism in determining the type of education most beneficial to the human person's highest development by building on St. Thomas Aquinas's idea of personal *relation* according to both the first act-*esse* and the second act-*operari*. Because the richness of this philosophy involves the use of Thomistic metaphysics and metaethics, anthropology, political philosophy, phenomenology and aesthetics and is meant to be applied (as in Pope St.

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[61] *Ibid.*, 14.

John Paul II's theology of the body), the author helps discover a unique and fitting tool by which Catholic education may be considered and planned for based on what is most fundamental to the human person's reality—the act of his existence and subsequent personalistic act, according to truth and love. The author also presents a selection of real applications included in such an approach to the person in relation.

KEYWORDS

Thomistic personalism, first act, second act, *esse*, *operari*, act of existence, personal relation, transcendentals, principles of knowledge, truth, love, goodness, beauty, Catholic education, liberal arts education, metaphysics, metaethics, evangelization.

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Miscellanea

ALEXANDRA CATHEY

THE *FEMININE GENIUS* ACCORDING TO EDITH STEIN[*]

This article is an attempt to answer the following questions concerning the *feminine genius*: What is spiritual motherhood? What is spiritual companionship? How can women express the qualities of companionship and motherhood in and out of their homes? What kind of obstacles do women need to root out of their hearts to build loving relationships? And, How does emotional formation prepare women for their vocation? The answers will be sought from Edith Stein's perspective, i.e. by drawing from the usage of phenomenology and Thomism adopted in her *Essays on Women*.[1]

The article consists of three sections. First, "Being Wife and Mother in and out of the Home," where we will discuss the twofold vocation of women—to be wives, or companions, and to be mothers—and how women express these vocations in a spiritual way in family,

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[*] This article is a revised part of my Master's thesis entitled *Unlocking the "Feminine Genius" with Edith Stein*, directed by Dr. J. Marianne Siegmund and defended at Holy Apostles College and Seminary in Cromwell, Connecticut, in 2017.

[1] Edith Stein, *Essays on Woman*, ed. Lucy Gelber and Romaeus Leuven, O.C.D., trans. Freda Mary Oben (Washington, D.C.: ICS Publications, 1996). Hereafter Stein's book will be cited: Stein, *Woman*.

professional, and religious life.[2] Second, "Rooting out the Heart's Obstacles to Building Loving Relationships," where we will discuss the obstacles that women need to root out of their hearts, obstacles that prevent them from being the spiritual mothers and spiritual companions their family and community needs. Finally, "Emotional Formation as the Key to Unlocking the *Feminine Genius*" will look at how emotional formation, as prescribed by Stein, is the key to unlocking the *feminine genius*.

Being Wife and Mother in and out of the Home

Women are called to receive all people in their heart as spiritual mothers and spiritual companions.[3] Today, women continue to struggle to find the necessary balance between being both the heart of the home

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[2] Cf. Lucy Gelber, "Editor's Introduction to the First Edition," in Stein, *Woman*, 11: "To be a wife is to be the husband's companion and, as such, to support and safeguard her husband, her family, and the human community. To be a mother innately means to cultivate, to guard, and to develop true humanity."

[3] Stein teaches that the nature and vocation of women is to be wives and mothers. Thus, maternity and companionship is woman's natural vocation. Katharina Westerhorstmann explains, "This natural vocation to womanhood grounds on special natural dispositions that are peculiarly female. They render the actualization of the two natural vocations possible, [i.e. that of mother and that of companion]. At first, this is not a matter of force, of social necessity or duty. It rather corresponds to the female nature and being, and is simultaneously a special gift which turns into a task. The natural disposition which is directly linked to the two basic vocations consists in the peculiarly female sympathy for the lives of others. For, according to Edith Stein, women are (by nature) primarily directed to the personal element. First of all, they are interested in the person and not so much in things . . . In Stein's eyes, this disposition plays an important role not only in marriage, family life, and one's own circle of friends, but also and above all in society and working environments." Katharina Westerhorstmann, "On the Nature and Vocation of Women: Edith Stein's Concept against the Background of a Radically Deconstructive Position," 9, accessed Jan. 15, 2017, http://www.laici.va/content/dam/laici/documenti/donna/filosofia/english/on-the-nature-and-vocation-of-women-edith-steins.pdf.

and the heart of society;[4] i.e. to be the *Proverbs 31* woman. The *Proverbs 31* woman fulfills both her domestic and societal duties in an inspiring and tireless manner:

> [She] works with her hands in delight. . . . [She] stretches out her hands to the needy. . . . Strength and dignity are her clothing. . . . She smiles at the future. She opens her mouth in wisdom, and the teaching of kindness is on her tongue. She looks well to the ways of her household, and does not eat the bread of idleness. Her children rise up and bless her; Her husband also, and he praises her, saying: "Many daughters have done nobly, but you excel them all."[5]

Stein's lectures offer women guiding principles for how they can be this inspiring *Proverbs 31* woman. Freda Mary Oben, the translator of Stein's lectures, shares the personal impact Stein's wisdom had in her own life and how it can help women today: "I was convinced that she was the needed catalyst in our society's confusion concerning the role of woman . . . [and] to establish an equilibrium in . . . family and professional life."[6]

Women are called to express their qualities of maternity and companionship with everyone with whom they come in contact, whether it be at home, at church, in the office, in the gym, etc. In her book *Edith Stein: Scholar, Feminist, Saint*, Oben best explains the meaning of spiritual motherhood and spiritual companionship:

> The core, the key to woman, is to be mother and spouse, mother and companion. Let me stress that Edith's concepts of maternity and companionship are not at all limited to the married state. This distinctive feminine nature belongs essentially to the woman

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[4] John Paul II, *Letter to Women* (Pastoral Letter of June 29, 1995), § 2, available at the Holy See website: www.vatican.va.

[5] Proverbs 31:13, 20, 25–29. All biblical citations come from: *The New American Standard Bible*, available at: https://www.biblestudytools.com/nas/.

[6] Freda Mary Oben, "Translator's Preface to the First Edition," in Stein, *Woman*, ix–x.

in any role she may play—single, married or religious. . . . This supreme gift which only woman possesses . . . goes out to everyone who she comes into contact with . . . whether it be in family, public or professional life. It is the key not only to her nature but to her intrinsic value as woman.[7]

Women must always recall this powerful calling no matter where they are and who they are with.[8] Women are called to not only be wife and mother in her home, but also in society. But what does being a spiritual mother and spiritual wife or companion look like? These distinctive callings find their expressions in woman's person-oriented attitude. This attitude is colored not only by woman's readiness to help those in need but also by her intuition and sensitivity that brings the needs of others to her attention in the first place.

The person-oriented feminine spiritual attitude encompasses maternity and companionship, but what does this mean? As regards maternity, Stein says:

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[7] Freda Mary Oben, *Edith Stein: Scholar, Feminist, Saint* (New York: Alba House, 1988), 43.

[8] "Woman's nature is determined by her original vocation of spouse and mother." Stein, *Woman*, 132. Woman's fallen nature powerfully drives and urges her thoughts and deeds to oppose her vocation of spouse and mother. Hence, women need to constantly recall the reason for why they were created and the meaning of their *feminine genius* (*Ibid.*, 48).

As John Paul II teaches, man's redemption in Jesus Christ, the son of Mary, restores, "at its very root, the good that was essentially 'diminished' by sin and its heritage in human history." John Paul II, *Mulieris Dignitatem* (Apostolic Letter on the Dignity and Vocation of Women on the Occasion of the Marian Year, Aug. 15, 1988), § 11, available at the Holy See Website: www.vatican.va.

Moreover, as the *Catechism* teaches, original sin, although not totally corrupting human nature, wounds its natural powers and inclines them to sin, i.e. an inclination to evil or concupiscence. While Christ's redemptive grace, received in Baptism, erases original sin and turns man back towards God, "the consequences for nature, weakened and inclined to evil, persist in man and summon him to spiritual battle." *Catechism of the Catholic Church*, 2nd ed. (Washington DC: United States Catholic Conference, 2000), 405. Thus, women need to daily take up spiritual battle against all evil which obscures and hinders the living out of her original maternal and spousal vocation.

Woman naturally seeks to embrace that which is living, personal, and whole. To cherish, guard, protect, nourish and advance growth is her natural, maternal yearning. Lifeless matter, the fact, can hold primary interest in her insofar as it serves the living and the personal, not ordinarily for its own sake. . . . Her natural line of thought is not so much conceptual and analytical as it is directed intuitively and emotionally to the concrete. This natural endowment enables women to guard and teach her own children. But this basic attitude is not intended just for them; she should behave in this way also to her husband and to all those in contact with her.[9]

In sum, the qualities of maternity are colored by the living and the personal. Women are interested in people and in human conditions not so much in a conceptual or abstract way but in an intuitive, emotional, and concrete way.[10] So, there is the need of this aspect of the *feminine genius* in the home and in society by upholding the richness of women's sensitivity, intuitiveness, generosity, and fidelity.[11] These feminine gifts make an indispensable contribution to the growth of a culture that promotes a civilization worthy of persons by helping make

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[9] Stein, *Woman*, 45.

[10] Sarah Borden explains woman's discontent to remain at the level of the abstract: "In saying that women are more personally and less objectively-oriented, Stein is not claiming that women are less capable of abstract thought; rather . . . 'characteristically, women are not content to remain on the level of the abstract.' There is a drive in the feminine to relate the conceptual back to the concrete, the psychological back to particular psyches, and the theoretical back to the world of experience. Thus, the orientation toward the personal and concrete need not be a denial of the abstract and conceptual, but it does indicate a dissatisfaction with the merely abstract and conceptual, and an unhappiness with only a part when one can be oriented to the whole." Sarah Borden, *Edith Stein* (London and New York: Continuum, 2003), 71.

[11] Cf. John Paul II, *Letter to Women*, § 4 "In all these areas a greater presence of women in society will prove most valuable, for it will help to manifest the contradictions present when society is organized solely according to the criteria of efficiency and productivity, and it will force systems to be redesigned in a way which favors the processes of humanization which mark the *civilization of love*."

human relations more honest and authentic through the marriage of reason and feeling.

The maternal attitude is essential, for example, in policy making. We can think of many examples of how the sensitivity of women and their person-oriented attitude is needed in all kinds of policy making in the various government departments.

For example, the person-oriented attitude of women in drafting health care programs, which affect individual people, is absolutely necessary in an area as sensitive as the access to and affordability of medical care. Moreover, whether in the department of education in areas such as school funding, which effect things such as after school care programs; or in the department of health and human services, which includes foster care programs; and the department of homeland security with the sensitive and ever more complex issue of illegal immigration and the breakup of the family; or the department of housing and urban development that offers low income families the ability to rent affordable apartments; and the department of transportation, which determines where bus stops will be placed. These are all but a few examples of places where the *feminine genius* and the marriage of reason and feeling are needed to remember the person and the concrete human condition.

The maternal gift is joined to the gift of companionship. As regards companionship and how it extends not only to a woman's husband but to all with whom she comes in contact, Stein explains:

> It is [woman's] gift and happiness to share her life with another human being, and indeed, to take part in all things which come his way, in the greatest and smallest things, in joy as well as in suffering, in work, and in problems. Man is consumed by 'his enterprise,' and he expects others will be interested and helpful; generally, it is difficult for him to become involved in other beings and their concerns. On the contrary, it is natural for woman, and she has the faculty to interest herself empathetically in areas of knowledge far from her own concerns and to which she would

pay no heed if it were not that a personal interest drew her in contact with them. This endowment is bound closely to her maternal gift. An active sympathy for those who fall within her ken awakens their powers and heightens their achievements. It is a concerned, formative, and truly maternal function, precisely on which even the adult needs. This function will come into play also with one's own children, especially when they mature and the mother is released from their physical care.[12]

The first line is the key to understanding what it means to be a companion: "It is [woman's] gift and happiness to share her life of another human being."[13] Women find their fulfillment in walking side by side others, in both the best and the worst of times. Moreover, women have a special knack, an active sympathy, for interesting themselves in all sorts of subject matters for which their only interest is to help others.

For example, how did my mother acquire an engineer's vocabulary? Was it not because she was my father's attentive audience all these years as he ran over his proposals with her prior to presenting them to his co-workers? And, how did I, who needs to wake up every couple of hours to nurse my newborn, find myself awake two nights ago at two in the morning trying to learn computer programming language? Precisely because I wanted to help my husband improve his business webpage. Women surprise themselves every day with their ability to, as Stein says, "actively sympathize" with what they would otherwise consider mundane.

The following subsections will look at what spiritual companionship and spiritual motherhood look like in (1) the natural vocation of wife and mother, (2) in the professional sector, and (3) in religious life.

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[12] Stein, *Woman*, 46.

[13] *Ibid.*

The Natural Vocation of Wife and Mother

> Thank you, women who are mothers! You have sheltered human beings within yourselves in a unique experience of joy and travail. This experience makes you become God's own smile upon the newborn child, the one who guides your child's first steps, who helps it to grow, and who is the anchor as the child makes its way along the journey of life. Thank you, women who are wives! You irrevocably join your future to that of your husbands, in a relationship of mutual giving, at the service of love and life.[14]

Women have a primary natural vocation to be wives and mothers; Scripture declares this and daily experience attests it. In a somewhat humorous tone, Stein says this: "Only the person blinded by the passion of controversy could deny that women in soul and body is formed for a particular purpose . . . woman is destined to be wife and mother."[15] Practical experience demonstrates that she is endowed both physically and spiritually for this purpose. For Stein, this follows from the Thomistic principle of *anima forma corporis*, i.e. that the soul informs the body.[16]

Katharina Westerhorstmann explains this concept of *anima forma corporis* as it relates to Stein's understanding of not only male and female bodies, but also their corresponding male and female souls:

> Edith Stein first of all focuses on the body as the visible expression of human being. Usually it serves as an indicator for identifying a person as man or woman. In accordance with the classical Scholastic principle of "anima forma corporis" (the soul is the form of the body), Stein follows Thomas Aquinas, assuming that it is the soul which provides the body with a specific gestalt. . . . Whenever Stein speaks of the woman, she is, of course, con-

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[14] John Paul II, *Letter to Women*, § 2.

[15] Stein, *Woman*, 45.

[16] Cf. St. Thomas Aquinas, *Summa Theologiae*, I, Q. 76, Art. 1, Resp.

scious of the fact that every woman develops her femininity in her own individual way. She nevertheless assumes that the body can offer an indication of something like a common structure of the soul that all women share, irrespective of their differences.[17]

Drawing from Thomism, according to Stein, the feminine body corresponds to a feminine soul just as the masculine body corresponds to a masculine soul. The design of the feminine body reveals woman's natural vocation to be wife and mother.

John Paul II too draws vocational meaning from the masculine and the feminine bodies; he calls this the "sacramentality of the body" since the body is a visible sign of an invisible reality.[18] That is, the very design of male and female bodies reveals the complementarity of man and woman and their vocation for marriage and family. His teachings on the *Theology of the Body* support Stein's understanding of how both Scripture and daily experience attest to woman's vocation to be wife and mother. In his General Audiences, the Holy Father reflects on how the creation of man as male and female, in their sexually differentiated bodies, reveals truths about the nature and vocation of men and women. What truths can we discover from meditating on the female body? In his General Audience, "Mystery of Woman Revealed in Motherhood," he says of Eve,

> the specific determination of the woman, through her own body and sex, hid what constitutes the depth of her femininity . . . the mystery of femininity is manifested and revealed completely by means of motherhood. . . . The woman stands before the man as a

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[17] Westerhorstmann, "On the Nature and Vocation of Women," 7.

[18] See John Paul II, "Marital Love Reflects God's Love for His People," General Audience of 28 July 1982, § 5, *L'Osservatore Romano*, Weekly Edition in English (2 August 1982): 7.

mother, the subject of the new human life that is conceived and develops in her, and from her is born into the world.[19]

John Paul II refers to the physical complementarity of the male and female bodies as the "nuptial meaning of the body."[20] That is, by their very physiological constitutions, the bodies of men and women are made for each other, for conjugal union and procreation. The *Theology of the Body*, then, reveals that men and women are called to marriage and family.

Having established that marriage and family, i.e. to be wife and mother, is woman's natural vocation, we can now ask: how do women live out spiritual motherhood and spiritual companionship to express their *feminine genius* in their natural vocation?

Stein writes,

> The image of the Mother of God demonstrates the basic spiritual attitude which corresponds to woman's natural vocation; her relationship to her husband is one of obedience, trust, and participation in his life as she furthers his objective tasks and personality development; to the child she gives true care, encouragement, and formation of his God-given talents; she offers both selfless surrender and a quiet withdrawal when unneeded. All is based on

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[19] "Likewise, the mystery of man's masculinity, that is, the generative and fatherly meaning of his body, is also thoroughly revealed." John Paul II, "Mystery of Woman Revealed in Motherhood," General Audience of 12 March 1980, § 2, *L'Osservatore Romano*, Weekly Edition in English (17 March 1980): 1.

[20] "The body which expresses femininity manifests the reciprocity and communion of persons. It expresses it by means of the gift as the fundamental characteristic of personal existence. This is the body, a witness to creation as a fundamental gift, and so a witness to Love as the source from which this same giving springs. Masculinity and femininity—namely, sex—is the original sign of a creative donation and an awareness on the part of man, male-female, of a gift lived in an original way. Such is the meaning with which sex enters the theology of the body." John Paul II, "Revelation and Discovery of the Nuptial Meaning of the Body," General Audience of 9 January 1980, § 4, *L'Osservatore Romano*, Weekly Edition in English (14 January 1980): 1.

the concept of marriage and motherhood as a vocation from God; it is carried out for God's sake and under His guidance.[21]

For Stein, then, marriage and motherhood are vocations from God to be lived out for God. As wives, women are called to be their husband's companion, for better, for worse, for richer, for poorer, in sickness and health, until death. Stein taking from St. Paul's teachings found in Ephesians 5:22–30, says: "Participation in her husband's life requires subordination and obedience as directed by God's word. . . . The natural vocation of man [is] guide and protector of his wife [and children]."[22] Women often view St. Paul's words with suspicion; what does submission actually mean in the context of St. Paul's chapter?

The first line of the passage, which tells both spouses to be subject to one another out of reverence for Christ,[23] is often overlooked. John Paul II's *Theology of the Body* sheds light on what mutual submission as lived out in marriage means. The Holy Father teaches that the wife's being subject to the husband does not mean that she is dominated by him.[24] Rather, like the image of the Church to Christ, she is called to experience the love of the husband in a free, total, faithful, and fruitful way.[25] This love makes the husband simultaneously subject to the wife.

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[21] Stein, *Woman*, 48.

[22] *Ibid.*, 46.

[23] See Ephesians 5:21.

[24] "The matrimonial union requires respect for and a perfecting of the true personal subjectivity of both of them. The woman cannot become the 'object' of 'domination' and male 'possession.'" John Paul II, *Mulieris Dignitatem*, § 10.

[25] See Christopher West, *Good News about Sex and Marriage* (Cincinnati: Servant Books, 2004), and John Paul II, "Sacredness of Human Body and Marriage," General Audience of 1 September 1982, *L'Osservatore Romano*, Weekly Edition in English (6 September 1982): 3.

Moreover, the husband is to love the wife just as Christ loved the Church and gave Himself up for Her.[26] In this sense the wife is called to participate in her husband's life.

When the wife expresses her *feminine genius*, her active sympathy awakens a husband's talents and heightens his achievements. Her empathy over her husband's concerns encourage him to work harder for the good of the family. Whereas men can become consumed by their enterprise and expect others to be interested and helpful, it is generally more difficult for them to become involved and interested in the concern of others.[27] John Paul II teaches that it is precisely here that the mother's personal outlook can encourage the father to take an active interest in the lives of his children:

> It is commonly thought that women are more capable than men of paying attention to another person, and that motherhood develops this predisposition even more. The man—even with all his sharing in parenthood—always remains "outside" the process of pregnancy and the baby's birth; in many ways he has to learn his own "fatherhood" from the mother. . . . The child's upbringing, taken as a whole, should include the contribution of both parents. . . . In any event, the mother's contribution is decisive in laying the foundation for a new human personality.[28]

Like John Paul II, Stein teaches that the mother's contribution in childrearing is decisive in laying the foundation for the child's personality. In fact, it is the mother, through her intuitive grasp and emotional perception, who is called and equipped to detect her child's individuali-

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[26] See Ephesians 5:25.

[27] It is important to note that man's ability to concentrate in his particular task is his virtue. Woman's ability on the other hand to, as is commonly said, 'multi-task,' enables her to concern herself with all the people in her family. The man and the woman complement each other in this way. Stein, *Woman*, 46.

[28] John Paul II, *Mulieris Dignitatem*, § 18.

ty and the needs that arise from it.[29] It is difficult to list an example, as there are too many wonderful examples of devoted mothers who attentively and selflessly care for the spiritual, physical, and emotional well-being of their children.[30]

The same spiritual attitude of wife and mother, one that concerns itself with the individual person, is needed when women participate in the professional sector.

Women in the Professional Sector

> Thank you, women who work! You are present and active in every area of life-social, economic, cultural, artistic and political. In this way you make an indispensable contribution to the growth of a culture which unites reason and feeling, to a model of life ever open to the sense of "mystery," to the establishment of economic and political structures ever more worthy of humanity.[31]

In her Preface to Stein's *Essays on Woman*, Oben writes that "Stein teaches the woman how to be a balanced and fulfilled person in today's world," because our "world is going through a crisis of dehu-

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[29] See Stein, *Woman*, 215. Stein specifically discusses the importance of the mother's example for the daughter's personality development. She also discusses the importance of the father's role in the girl's development.

[30] Of the mother's role in her daughter's personality development, Stein says: "The mother is the most essential agent of a girl's formation in the family . . . The most essential factor in the formation of pure womanhood must be growing up near a woman who embodies it. And the mother who does not embody this fails in her mission. A mother's example is . . . fundamental." Stein, *Woman*, 215.

Modern psychology reveals the importance of the mother for the child's personality development even in the earliest months of a baby's life. The emotional bonding of mother and infant influences the way the child will behave in social and emotional settings in later years. It is the mother who teaches the child about the importance of being able to trust others, feel secure, and be sensitive toward the needs of others. The physical or emotional absence of a mother in a child's life can be detrimental to his or her personality development and can take years of hard work in order to fully heal. See Jasmin Lee Cori, *The Emotionally Absent Mother: How to Recognize and Heal the Invisible Effects of Childhood Emotional Neglect* (New Work: The Experiment, 2017).

[31] John Paul II, *Letter to Women*, § 2.

manization, breakup of family life, a general loss of moral values," and today's "woman faces a more dramatic and severe challenge than ever." And she concludes: "The family needs her but society needs her also."[32]

With this challenge in mind, Stein asks, "Are there feminine vocations other than the natural one?"[33] Not unlike John Paul II, in her philosophy of woman, Stein teaches that both the home and society need the mother and the wife. She upholds the indispensability and irreplaceability of the wife and mother in the home while also insisting on the importance and necessity of women in society. In Stein's words, "The question whether women should enter the professional life or stay at home has been controversial for some time."[34] Stein holds to a middle ground. She defends the significance of *Kinder, Küche, Kirche*, but she also defends the importance of the participation of women as equal and complementary members of society.

Let's use the question Stein poses at the beginning of her lecture on the ethos of woman's professions as a springboard to discuss how women can live out their *feminine genius* in the professional sector:

> Are we able to speak of vocations which are specifically feminine? In the beginning of the feminist movement, the radical leaders denied this, claiming that all professions are suitable for woman. Their opponents are unwilling to admit to this concept, recognizing only one feminine vocation. Our subject requires discussion of both points of view.[35]

In this lecture, Stein explains the importance of studying both points of view. While women have the primary natural vocation of

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[32] Freda Mary Oben, "Translator's Preface to the Second Edition," in Stein, *Woman*, vii.

[33] Stein, *Woman*, 49.

[34] *Ibid.*, 59.

[35] *Ibid.*, 45.

spouse and mother, women also can have secondary vocations to which they feel called to by God in the various professions.[36]

Outside of the primary natural vocation of women, then, individual women also are called to secondary vocations, i.e. the professions. Stein comments,

> Only subjective delusion could deny that women are capable of practicing vocations other than that of spouse and mother. The experience of the last decades, and, for that matter, the experience of all times has demonstrated this. One could say that in case of need, every normal and healthy woman is able to hold a position. And there is no profession which cannot be practiced by a woman.[37]

As Stein teaches, there is no profession which cannot be practiced by a woman. Why? Because, "no woman is only woman; like man, each has her individual specialty and talent, and this talent gives her the capability of doing professional work, be it artistic, scientific, technical, etc."[38] Stein points to the many self-sacrificing women that have needed to work to replace the breadwinner of fatherless children, or supporting abandoned children or aged parents.[39] Of course, women do not only work for these kinds of reasons. Each woman has individu-

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[36] For Stein, a woman's profession should be seen as a calling from God. Stein explains what she means when she uses the term 'vocation:' "In everyday usage, the hackneyed word 'vocation' retains little of its original connotation. When young people are about to graduate, one wonders what occupation they should pursue . . . Here the term designating vocation does not convey much more than gainful employment . . . A vocation is something to which a person must be called . . . A call must have been sent from someone, to someone, for something in a distinct manner . . . The person's nature and his life's course are no . . . trick of change, but—seen with the eyes of faith—the work of God. And thus, finally, it is God Himself who calls . . . each individual to that to which he or she is called personally, and, over and above this, He calls man and woman as such to something specific." *Ibid.*, 60.

[37] *Ibid.*, 49.

[38] *Ibid.*

[39] *Ibid.*

al talents that can greatly benefit society, and each individual woman's tendencies will lead them to the most diversified professions: "essentially, the individual talent can enable her to embark on any discipline, even those remote from the usual feminine vocations."[40]

What are the "usual feminine vocations?" These are the professions that depend on the natural qualities of women, such as sympathetic rapport. As Stein says, "certain abiding attitudes are unique to the feminine soul and form woman's professional life from within out; [and] the very nature of woman draws her to certain professions."[41] For example, these include nursing, education, and social work; as well as the entire range of social services.[42] What about those professions that are usually termed as specifically masculine? Stein says of these that they "could yet be practiced in an authentically feminine way if as accepted as part of the concrete human condition . . . [since] everything abstract is ultimately part of the concrete. Everything inanimate finally serves the living."[43]

Thus, women can reveal their *feminine genius* through work in a factory, business office, in national or municipal service, legislature, chemical laboratories, or mathematical institute by offering a "blessed counterbalance" precisely here in these typically masculine professions, which fall prey to mechanization and dehumanization.[44] For example, while men can aim at the most perfect juridical form in law or in ordinance, he might give little heed to the concrete circumstances directly affected by these laws and ordinances. While women, if they remain true to their feminine nature and ethos, will, through the marriage of

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[40] *Ibid.*

[41] *Ibid.*, 44.

[42] *Ibid.*, 49.

[43] *Ibid.*, 50.

[44] *Ibid.*

reason and feeling, "look to the concrete goal and adjust the means to the end" even in government service.[45]

Of all the possible secondary vocations, whether the usual feminine vocations or others, Stein says, "the same spiritual attitude which the wife and mother is needed here also, except that it is extended to a wider working circle and mostly to a changing area of people."[46] Of the secondary vocations, Stein says that, since they are detached from the vital bond of blood relationship, and, thus, lack in the natural motivating powers of serving one's own husband or children, women can express a greater spiritual attitude and power of self-sacrifice.[47]

In addition to professional work, I would also include volunteer services provided by women. Many women do not receive recognition or compensation for the massive amount of work they do as volunteers in their communities. Moreover, many single women, those who never wedded or became widowed and did not have children, do incredible work and bless others with their *feminine genius* as spiritual mothers and companions.

For Stein, whatever profession a woman practices, she should view it as her God-given vocation and not as a mere source of income. As she says, "A person's attitude toward his or her profession clearly helps determine the results achieved in it. Whoever regards his work as a mere source of income or as a pastime will perform it differently from the person who feels that his profession is an authentic vocation."[48] For Stein, women who view their profession as a vocation from God is to live out the professional ethos sincerely and authentically. Concerning the moral character of professional work, such as honesty in one's work ethic, conscientiousness of one's co-workers, and loyalty to one's com-

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[45] *Ibid.*

[46] *Ibid.*, 49.

[47] *Ibid.*, 50.

[48] *Ibid.*, 44.

pany, woman's professional ethos should motivate her to constantly practice what is required to acquire this attitude in order to do her job well. This professional ethos colors all the professional vocations in different ways; the nurse, for example, needs the attitude of helpfulness.[49] Whether or not the nurse has a natural inclination to be helpful, Stein says that her professional ethos should motivate her to acquire this attitude.

Certainly, a woman's spiritual attitude of mother and companion in her professional life will be thwarted if she is not living out this attitude at home. This is precisely with what Stein disagreed concerning the feminist movement. Various aspects of the feminist movement jeopardize domestic life when they encourage women to put professional activity above their primary natural vocation.[50] A home's wife and mother cannot be replaced.[51] John Paul II is in agreement with Stein. "In rearing children—he writes—mothers have a singularly important role," therefore, each of them "gives the child the sense of security and trust without which the child would find it difficult to develop properly its own personal identity and subsequently, to establish positive and fruitful relationships with others."[52] Moreover,

> The employment of women outside the family, especially during the period when they are fulfilling the most delicate tasks of motherhood, must be done with respect for this fundamental duty. However, apart from this requirement, it is necessary to strive

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[49] *Ibid.*

[50] See Alice von Hildebrand, *The Privilege of Being a Woman* (Washington DC: The Catholic University of America Press, 2005).

[51] As regards to men, Stein also sees the importance of the father/husband's presence in the home. She says, "It even seems to me a contradiction of the divine order when the professional activities of the husband escalate to a degree which cuts him off completely from family life. [Nevertheless,] This is even more true of the wife." Stein, *Woman,* 80.

[52] John Paul II, "Women: Teachers of Peace," World Day of Peace Message (1 January 1995), § 6, accessed Jan. 30, 2017, https://w2.vatican.va/content/john-paul-ii/en.html.

convincingly to ensure that the widest possible space is open to women in all areas of culture, economics, politics, and ecclesial life itself, so that all human society is increasingly enriched by the gifts proper to masculinity and femininity.[53]

Thus, Stein, while recognizing that the suffragettes justifiably fought for women's right to participate in the professional sector,[54] disagrees with the leaders of the feminist movement who denied the primacy of woman's natural vocation.

In essence, woman is destined to be wife and mother, and she is endowed both physically and spiritually for this purpose. Moreover, women are called to express their *feminine genius*, i.e. their personal outlook, active sympathy, intuitive grasp, and emotional perception, in domestic and in professional life.

The next subsection will look at how the *feminine genius* is expressed in religious life.

The Supernatural Vocation of Woman

Thank you, consecrated women! Following the example of the greatest of woman, the Mother of Jesus Christ, the Incarnate Word, you open yourselves with obedience and fidelity to the gift of God's love. You help the Church and all mankind to experience a "spousal" relationship to God, one which magnificently expresses the fellowship which God wishes to establish with his creatures.[55]

We would do injustice to Stein's life and work if we were to ignore the supernatural vocation of woman. When women become spouses of Christ, their home is the kingdom of God and their family is the communion of saints. As Pope John Paul II explains, while "the reli-

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[53] John Paul II, "Society and Church Need Genius of Woman," Angelus, 23 July 1995, § 3, *L'Osservatore Romano*, Weekly Edition in English (26 July 1995): 1.

[54] See John Paul II, *Letter to Women*, § 3.

[55] *Ibid.*, § 2.

gious vocation is the total surrender of the whole person and his or her entire life to the service of God," including the "renunciation of every vital human tie and relationship," this renunciation is at the same time an affirmation of the natural vocations. "The celibate life, while it entails sacrificing life with a husband and biological children, invites the religious to share her life as a spiritual companion and spiritual mother to the Church faithful."[56]

While private domestic life and public professional life are rich and fruitful, they do not exhaust the potential of women.[57] If the professional life of women, detached from the vital bond of blood relationship, expresses a greater spiritual attitude, one of self-giving, than service to one's own husband and children,[58] how much more does the renunciation of both family and wealth for the holy service of God express the *feminine genius*? As Stein says, the total surrender of self to God entails the total "renunciation of every possession, of every vital human tie and relationship, and even of his own will" in order to serve God.[59]

John Paul II's General Audiences on the *Theology of the Body*, and, specifically, his reflections on "celibacy for the Kingdom," tie well into Stein's teachings on the supernatural vocation.[60] John Paul II's teachings on "celibacy for the kingdom" are taken directly from the mouth of Christ: "[T]here are eunuchs who have made themselves eu-

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[56] John Paul II, "Celibacy for the Kingdom Affirms Marriage," General Audience of 5 May 1982, § 4, *L'Osservatore Romano*, Weekly Edition in English (10 May 1982): 3, and Stein, *Woman*, 52.

[57] Stein, *Woman*, 51.

[58] *Ibid*., 50.

[59] *Ibid*., 53.

[60] See John Paul II, *Man and Woman He Created Them. A Theology of the Body*, Translation, Introduction, and Index by Michael Waldstein (Boston: Pauline Books & Media, 2006). Also available, as *General Audiences: John Paul II's Theology of the Body*, at: https://www.ewtn.com/library/PAPALDOC/JP2TBIND.HTM.

nuchs for the sake of the kingdom of heaven."[61] Taking from St. Paul,[62] John Paul II sees religious life as a reflection of not only the marriage of Christ the Bridegroom with the Church the Bride,[63] but also as a foreshadowing of life in heaven, "For in the resurrection, neither do they marry, nor are they given in marriage, but they are like angels in heaven."[64] Our Lord Himself upholds the dignity of the supernatural vocation and acknowledges how radical and difficult this calling is, "All cannot accept this [calling], but only those to whom it has been given."[65] Regarding celibacy for the Kingdom, Stein says, "By His choice of the Virgin Mother, Christ did not only show God's good pleasure and the redemptive power of virginity freely chosen, but He has pronounced most distinctly, that others are also called to virginity for the sake of the kingdom of heaven."[66]

Stein teaches that "today as in all times since Christ's Church first existed, the Lord calls from families and professional life whomever He has chosen for His holy service."[67] As John Paul II says, "In the light of Christ's words, we must admit that this second kind of choice, namely, continence for the sake of the Kingdom of God, comes about . . . on the basis of full consciousness of that nuptial meaning which masculinity and femininity contain in themselves."[68] Since, the supernatural vocation reflects the marriage of Christ and the Church, those who enter into religious life do so out of "a response of love for

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[61] Matthew 19:12.

[62] See Ephesians 5:22–32.

[63] See *The Catechism of the Catholic Church*, 796.

[64] Matthew 22:30.

[65] Matthew 19:11.

[66] Stein, *Woman*, 199.

[67] *Ibid*., 51.

[68] John Paul II, "Celibacy Is a Particular Response to the Love of the Divine Spouse," General Audience of 28 April 1982, § 7, *L'Osservatore Romano*, Weekly Edition in English (3 May 1982): 3.

the divine Spouse, and therefore has acquired the significance of an act of nuptial love . . . a giving of oneself understood as renunciation, but made above all out of love."[69] The value of continence is thus found in love: it is the nuptial gift of self to Christ, the Spouse of the soul.

The renunciation of marriage and family life for the kingdom of heaven affirms the value and authenticity of the natural vocations:[70]

> Although continence for the sake of the kingdom of heaven (virginity, celibacy) orients the life of persons who freely choose it toward the exclusion of the common way of conjugal and family life, nevertheless it is not without significance for this life, for its style, its value and its evangelical authenticity.[71]

Celibacy for the Kingdom does not devalue marriage. Rather, marriage and continence complement each other since those men and women who are called to either state of life fulfill their calling in a spiritual paternity or maternity toward those in their care. As John Paul II teaches:

> Marriage and continence are neither opposed to each other, nor do they divide the human (and Christian) community into two camps (let us say, those who are "perfect" because of continence and those who are "imperfect" or "less perfect" because of the reality of married life). But as it is often said, these two basic situations, these two "states," in a certain sense explain and complete each other as regards the existence and Christian life of this community.[72]

Moreover, not only are men and women called to express spiritual paternity and maternity in both the natural and supernatural voca-

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[69] Ibid., § 1.

[70] See *The Catechism of the Catholic Church*, 1620.

[71] John Paul II, "Celibacy for the Kingdom Affirms Marriage," § 4.

[72] John Paul II, "Marriage and Continence Complement Each Other," General Audience of 14 April 1982, § 2, *L'Osservatore Romano*, Weekly Edition in English (19 April 1982): 10.

tions, but the nature of both vocations is conjugal, since it is expressed in the total gift of oneself.[73]

Since God calls both men and women out of their natural vocation to enter into religious life, it seems that the natural differences between the sexes is irrelevant to this supernatural vocation. Is it true that religious life abrogates the masculine and the feminine natures? Both Stein and John Paul II agree that religious life does not nullify the distinctiveness of what it means to be a man and what it means to be a woman. On the contrary, referencing St. Thomas, Stein says "Grace perfects nature—it does not destroy it. . . . The masculine as well as the feminine nature is not abrogated in religious life but fitted into it in a particular way and thereby made fruitful."[74]

In particular, how is the feminine nature made fruitful by religious life? As Stein explains, when we consider the various kinds of religious activities and participation in them according to sex, we see indeed that each kind of activity is carried on by both men and women; however, the relationship of the activity to the nature of the sexes is different. The unity of the monastic order is expressed by the diversity of its individual members. While, contemplation and participation in liturgy, "a true angelic service," transcend the difference of sex, men and women religious tend to commit to different activities within their religious order.[75]

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[73] "Conjugal love which finds its expression in continence for the kingdom of heaven must lead in its normal development to paternity or maternity in a spiritual sense (in other words, precisely to that fruitfulness of the Holy Spirit . . .) in a way analogous to conjugal love, which matures in physical paternity and maternity, and in this way confirms itself as conjugal love. For its part, physical procreation also fully responds to its meaning only if it is completed by paternity and maternity in the spirit, whose expression and fruit is all the educative work of the parents in regard to the children born of their conjugal corporeal union." *Ibid.*, § 5.

[74] Stein, *Woman*, 51.

[75] *Ibid.*, 52.

For example, spreading the faith, a priestly mission, is chiefly a masculine concern, although it is also carried on by women, especially those in the teaching orders. On the other hand, works of charity, which require the personal outlook, active sympathy, intuitive grasp, and emotional perception of the *feminine genius* to meet the needs of the particular human condition, are decidedly in keeping with the feminine nature. Nevertheless, whatever the activity, men and women will express their own genius in distinct ways.

However, how is the *feminine genius* in particular expressed in the supernatural vocation?

For Stein, the essential element of religious life—the absolute gift of self to God—is intimately tied to the feminine nature. Why? Because:

> The deepest longing of woman's heart is to give herself lovingly, to belong to another, and to possess this other being completely. This longing is revealed in her outlook, her personal and all-embracing, which appears to us as specifically feminine.[76]

For Stein, woman's desire to be fulfilled in this surrender to another person "is an unjustified demand which no human being can fulfill."[77] She says, that this surrender "becomes a perverted self-abandon and a form of slavery when it is given to another person and not to God."[78] In other words, only God can completely fulfill the heart of women and welcome their total surrender "in such a way that one does not lose one's soul in the process but wins it."[79]

The more perfect the absolute gift of self to God,

> the more richly will God's life fill the soul. Then, God's love is an overflowing love which wants nothing for itself but bestows

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[76] *Ibid*., 53.

[77] *Ibid*.

[78] *Ibid*.

[79] *Ibid*.

itself freely; mercifully, it bends down to everyone who is in need, healing the sick and awakening the dead to life, protecting, cherishing, nourishing, teaching, and forming; it is a love which sorrows with the sorrowful and rejoices with the joyful; it serves each human being to attain the end destined for it by the Father. In one word, it is the love of the divine Heart.[80]

For Stein, then, "that is why total surrender which is the principal of religious life is simultaneously the only adequate fulfillment possible for woman's yearning."[81] Notice, Stein does not say that religious life is the only adequate way to fulfill woman's yearning, rather, it is the "principal" of total surrender to God which fulfills her. This principal corresponds not only to the religious sister, but also to the wife and mother, as well as to the professional woman.[82] Hence, when Stein asks if all women need to enter into religious life to fulfill their vocation as women,[83] she answers "certainly not."[84] Nevertheless, religious life does invite women in a unique way to live out this total surrender. In sum, then, women who renounce conjugal and family life for the sake of the Kingdom express their *feminine genius* through their total and sincere gift of themselves to God.

Having considered the nature of woman to be wife and mother in and out of the home, the next section will delve into the heart of women. In his *Letter to Women*, John Paul II discussed external obstacles which in so many parts of the world keep women from being fully integrated into social, political, and economic life, areas which need the sensitive and person-oriented human vision of women.[85] In the next section, we will discuss the internal obstacles that keep the *feminine*

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[80] *Ibid.*

[81] *Ibid.*

[82] *Ibid.*

[83] *Ibid.*

[84] *Ibid.*

[85] See John Paul II, *Letter to Women*, § 4.

genius locked inside of women's hearts and, hence, prevent them from building loving relationships.

Rooting out the Heart's Obstacles to Building Loving Relationships

What kind of obstacles do women find in their hearts, which prevent them from expressing the spiritual attitudes of maternity and companionships and from meeting the needs of the human condition? In other words, what prevents women from expressing their *feminine genius*? More importantly, how can they root these obstacles out in order that they may build loving relationships? The classic novel by Frances Hodgson Burnett, *The Secret Garden*, comes to mind when pondering these questions.

In the first two chapters of *The Secret Garden*, Burnett describes her protagonist, Mary Lennox, in these words: "[S]he was as tyrannical and selfish a little pig as ever lived . . . as she was a self-absorbed child she gave her entire thought to herself."[86] Burnett's story depicts the transformation of a girl's heart and her journey to building loving relationships. Like the secret garden, she unlocks her heart to give and to receive love and, thus, allows her *feminine genius* to take root and bear fruit. Mary not only builds loving relationships herself, but she also helps others build loving relationships, e.g. like that of her cousin Colin Craven and his father Archibald Craven who had had an estranged relationship. Mary's transformation from negativity to positivity,[87] calls to mind St. Paul's exhortation: "Finally, brethren, what-

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[86] Frances Hodgson Burnett, *The Secret Garden* (New York: Barnes & Noble Classics, 2005), 7 and 12.

[87] "So long as Mistress Mary's mind was full of disagreeable thoughts about her dislikes and sour opinions of people and her determination not to be pleased by or interested in anything, she was a yellow-faced, sickly, bored and wretched child . . . When her mind gradually filled itself with robins, and moorland cottages . . . with springtime and

ever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things."[88] The heart, the center of the woman's soul, is a garden that needs to be watered with all that is worthy of praise, e.g. love, peace, and gentleness. When women take the time to root out all that is unworthy of praise, e.g. hatred, anger, envy, they too, like Mary Lennox, will be able to let their *feminine genius* take root and bear fruit in a way that will benefit her and others.

Stein, speaking on the topic of an authentic feminine education, uses the analogy of a garden to teach how the first and fundamental formation happens from within:

> Just as in the seeds of plants there resides an inner form which makes this one grow to be a fir, that one to be a beech, so in each human being there is a unique inner form which all education from outside must respect and aid in its movement toward the determined form, the mature, fully developed personality.[89]

In his article, "The Heart of the Matter: Edith Stein on the Substance of the Soul," Donald Wallenfang discusses how the meaningful fashioning of the personality takes place in the heart. He teaches that "the outward emanation of the incommunicable and unrepeatable personality of the individual" depends on how well the personality is meaningfully fashioned from within the innermost center of the soul, i.e. the heart.[90] Hence, in the measure that women develop their person-

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with secret gardens coming alive day by day . . . there was no room for the disagreeable thoughts which affected her liver and her digestion and made her yellow and tired." *Ibid*., 214.

[88] Philippians 4:8.

[89] Stein, *Woman*, 130.

[90] Donald L. Wallenfang, "The Heart of the Matter: Edith Stein on the Substance of the Soul," *Logos: A Journal of Catholic Thought & Culture* 17, no. 3 (2014): 122.

ality and become mature, they will be able to share themselves and their individual gifts, i.e. their *feminine genius*, with others.

Through meaningful inward fashioning of the heart, the souls of women will reveal expansiveness, quietness, warmth, self-containment or independence, self-emptiness or selflessness, and self-mastery in a harmonious way:

> Woman's nature is determined by her original vocation of spouse and mother. . . . The soul of woman must therefore be "expansive" and open to all human beings; it must be "quiet" so that no small weak flame will be extinguished by stormy winds; "warm," so as not to benumb fragile buds; "clear," so that no vermin will settle in dark corners and recesses; "self-contained," so that no invasion from without can imperil the inner life; "empty of itself," in order that extraneous life may have room in it; finally, "mistress of itself" and also of its body, so that the entire person is readily at the disposal of every call. That is an ideal image of the gestalt of the feminine. The soul of the first woman was formed for this purpose, and so, too, was the soul of the Mother of God. In all other women since the Fall, there is an embryo of such development, but it needs particular cultivation if it is not to be suffocated among weeds rankly shooting up around it.[91]

All women should strive to cultivate the qualities or spiritual powers of expansiveness, quietness, warmth, clarity, independence, selflessness, and self-mastery. They need to cultivate their feminine spiritual attitude of spouse and mother to root out the "weeds" that threaten to suffocate her heart.

Stein offers examples of these "weeds" that can prevent women from building loving relationships. First, the personal outlook of women can become exaggerated when she penetrates into the life of others in an indiscreet and excessive way. This is shown in women's inclination to gossip out of mere curiosity and an unchecked need to com-

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[91] Stein, *Woman*, 132–133.

municate. Second, their personal outlook falls prey to vanity, to a desire for praise and recognition for all the "blessings" they have bestowed on others.[92] Moreover, regarding their active sympathy in their relationship with others, women can easily become completely absorbed in the life of another beyond the measure required of them. Stein explains that "the sympathetic mate becomes the obtrusive mischief-maker" who cannot endure quiet. Instead of fostering the personal development of themselves and others, they hinder and paralyze it. She says, "The dominating will replaces joyful services. How many unhappy marriages can be attributed to this abnormality! How much alienation between mothers and growing children and even mature offspring!"[93]

An example in C. S. Lewis' *The Four Loves* sheds light on Stein's thoughts. Mrs. Fidget needs to feel needed. Her "gift" of affection makes demands on her family and nearly destroys them. Lewis offers a few examples of how Mrs. Fidget "lived for her family" in an excessive and exaggerated way:

> There was always a hot lunch for anyone who was at home and always a hot meal at night (even in midsummer). They implored her not to provide this. They protested almost with tears in their eyes (and with truth) that they liked cold meals. It made no difference. She was living for her family. She always sat up to "welcome" you home if you were out late at night; two or three in the morning, it made no odds; you would always find the frail, pale, weary face awaiting you like a silent accusation. Which meant of course that you couldn't with any decency go out very often.
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> Mrs. Fidget very often said that she lived for her family. And it was not untrue. Everyone in the neighborhood knew it. "She lives for her family," they said; "what a wife and mother!" . . . For Mrs. Fidget, as she so often said, would "work her fin-

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[92] *Ibid.*, 47.

[93] *Ibid.*

gers to the bone" for her family. They couldn't stop her. Nor could they—being decent people—quietly sit still and watch her do it. They had to help. Indeed they were always having to help. That is, they did things for her to help her do things for them which they didn't want done. . . . The Vicar says Mrs. Fidget is now at rest. Let us hope she is. What's quite certain is that her family are.[94]

Mrs. Fidget's "motherliness" was not motherly at all, but a burden to her family; it stole their peace and joy. The perversion of her personal outlook and active sympathy made her grasp beyond her family's need. Her maternal embrace turned into a maternal suffocation.

To avoid the Mrs. Fidget syndrome, women need to cultivate the feminine qualities of expansiveness, quietness, warmth, self-containment, self-emptiness, and self-control in their hearts. Expansiveness, woman's natural inclination to direct her interest to people and human relations, can easily turn into a mere curiosity about people and their circumstances without the proper formation.[95] Stein proposes quietude and warmth as the check and balance for expansiveness. The qualities of quietude and warmth make woman a welcoming refuge of peace for others. Nevertheless, without self-emptiness[96] and self-control, quietude and warmth quickly fall into a state of worried commotion, or, worse yet, selfish coldness.[97] For the qualities of expansiveness, quietness, warmth, self-containment, self-emptiness, and self-control to take root

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[94] C. S. Lewis, *The Four Loves* (New York, Harcourt, 1960), 50.

[95] "If this instinct is simply indulged in, then nothing is won either for the soul itself or for other souls. It goes out of itself, so to speak, and remains standing outside of itself. It loses itself, without giving anything to others." Stein, *Woman*, 133.

[96] In reference to the spiritual quality of self-emptiness, Stein offers this German prayer, "O Lord God, take me away from myself and give me completely to you alone." *Ibid*., 134.

[97] *Ibid*.

in their souls, women must become mistresses of their interior castle, [98] i.e. their hearts. By purifying their hearts from unhealthy desires, women gain self-mastery and powerfully express their *feminine genius* in all of their relationships. Her heart, when directed by love, will allow her to discern and meet the needs of others in the most empathetic, sensitive, intuitive, and motherly way possible.

Due to woman's natural vocation as spouse and mother, the soul, with the heart at the center, experiences a unique intimacy with the body. Stein explains, "The mysterious process of the formation of a new creature in the maternal organism represents such an intimate unity of the physical and the spiritual that one is well able to understand that this unity imposes itself on the entire nature."[99] She warns that due to this intimacy of soul and body, woman's spiritual powers can easily degenerate if her body exerts unrestrained reign over her soul.[100] The meaningful inward fashioning of a woman's heart depends on the soul impregnating the body with its life, i.e. the spiritualization of the body.[101] St. Paul elucidates what Stein means by the spiritualization of the body:

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[98] St. Teresa of Avila uses the image of the castle in her vision of the soul as a diamond in the shape of a castle containing seven mansions, which she interpreted as the journey of faith through seven stages, ending in union with God. Stein here is concerned with the ideal image of the gestalt of the feminine soul and uses the interior castle to illustrate the innermost core of the woman. The influence of St. Teresa of Avila is expected of any Carmelite. However, for Stein, the great saint captured her attention even before her conversion to Catholicism. In fact, Stein attributes her conversion to her reading of St. Teresa of Avila's autobiography. She read St. Teresa of Avila's autobiography in one sitting and, upon finishing it, said, "This is truth." Oben, *Edith Stein*, 17.

[99] Stein, *Woman*, 95.

[100] *Ibid.*

[101] *Ibid.* As per the spiritualization of the body, that is, its transformation from corruptible to incorruptible, from earthly to heavenly and, by implication, from a passional burden to a glorious vehicle, St. Paul mentions its regal role as the temple of the Holy Spirit, and the future reality of the glorification of the body through the glorification of the dead. In this life, one can have a foretaste of this glory through participating in the

> Walk by the Spirit, and you will not carry out the desire of the flesh. For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another. . . . Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. Now those who belong to Christ Jesus have crucified the flesh with its passions and desires.[102]

The inward fashioning of the heart, which involves the correct order between the soul and the body,[103] requires the casting out of jealousy and envy, outbursts of anger, disputes and dissensions, etc., in order to make room for love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Stein, like St. Paul, makes a distinction between fallen nature and unfallen nature,[104] and warns

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virtues and by living "in the Spirit." Cf. 1 Corinthians 19:20, 1 Corinthians 15:42–49, and Philippians 3:21.

[102] Galatians 5:13–24. Commenting on St. Paul's teachings on what it means for the soul to spiritualize the body, John Paul II explains that according to St. Paul "man, in whom concupiscence prevails over the spiritual . . . should rise . . . as a spiritual body, [i.e.] man in whom the Spirit will achieve a just supremacy over the body, spirituality over sensuality . . . [for sensuality is] the sum total of the factors limiting human spirituality, that is, as a force that 'ties down' the spirit . . . The spiritual body should mean precisely the perfect sensitivity of the senses, their perfect harmonization with the activity of the human spirit in truth and liberty. The animal body, which is the earthly antithesis of the spiritual body, indicates sensuality as a force prejudicial to man, precisely because while living—'in the knowledge of good and evil'—he is often attracted and impelled toward evil." John Paul II, "Body's Spiritualization Will Be Source of Its Power and Incorruptibility," General Audience of 10 February 1982, § 4, *L'Osservatore Romano*, Weekly Edition in English (15 February 1982): 9.

[103] For Stein, the correct order between soul and body is the order as it corresponds to unfallen nature. Stein, *Woman*, 95.

[104] On the fallen state of man, see *The Catechism of the Catholic Church*, 404.

women about giving in to all their sensual desires.[105] She encourages women to practice self-mastery by bringing their body under the guidance of their soul.[106]

In the next section we will consider why the full expression of the *feminine genius* depends on the total transformation of women into whole, balanced, mature, and emotionally attuned people capable of not just operating in the world but of gifting themselves to persons in an all-embracing and healing way. We will specifically discuss Stein's method of the emotional formation as the key to unlocking the *feminine genius*.

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[105] "As soon as more physical satisfaction is given to the body . . . demand[ing] more, then it results in a decline of spiritual existence. Instead of controlling and spiritualizing the body, the soul is controlled by it; and the body loses according to its character as a human body. The more intimate the relationship of soul and body is, just so will the danger of spiritual decline be greater. (On the other hand, certainly, there is also the greater possibility here that the soul will spiritualize the body)." Stein, *Woman*, 95.

St. Thomas Aquinas' discussion on temperance in the *Summa Theologiae*, II–II, Q. 141, sheds light on this topic. In this question, Aquinas writes on the importance of subordinating the passions to reason so that physical enjoyment and pleasure might be moderated, i.e. not be excessive nor deficient. He says that "sensible and bodily goods . . . are not in opposition to reason, but are subject to it as instruments which reason employs in order to attain its proper end." *Ibid.*, II–II, Q. 141, Art. 3.

Stein stays true to Aquinas in many levels. Nevertheless, while for Aquinas, man is a composite of body and soul, which has two faculties, that of the intellect and of the will, Stein—much like Dietrich von Hildebrand—places three faculties in the soul, namely, that of the intellect, the will, and the heart. See Stein, *Woman*, 98, and Dietrich von Hildebrand, *The Heart: An Analysis of Human and Divine Affectivity* (South Bend: St. Augustine Press, 2007).

[106] Stein, *Woman*, 94.

Emotional Formation:
The Key to Unlocking the *Feminine Genius*

The Necessity of Emotional Health for Women to Express Their Feminine Genius

In her article, "Edith Stein's Understanding of Woman," Sarah Borden writes, "For Stein, a well-developed heart, that is, a full, affective and emotional life, is absolutely necessary in order to be a healthy, flourishing human being"[107] that will accurately understand the world and have the right emotional responses to the world.[108] One of the most essential qualities of a spiritual mother and a spiritual companion is to have a healthy emotional life; without this women cannot fully express their *feminine genius*. Stein's method of emotional formation helps women set their priorities straight by teaching them how to make correct value judgement.

The question that remains is: what is the correct hierarchy of values? Moreover, why is its proper ordering intimately related to the *feminine genius*?

John Paul II sheds light here; it is Catholic social teaching[109] which reveals the proper hierarchy of values. The seven principles of Catholic social teaching order values in their proper hierarchy by promoting the human person, the family, the individual's right to own property, the dignity of work and workers, and the pursuit of peace and

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[107] Sarah Borden, "Edith Stein's Understanding of Woman," *International Philosophical Quaterly* 46, no. 2 (2006): 179.

[108] *Ibid.*

[109] For an overview of Catholic Social Teaching from Pope Leo XIII's charter of Catholic social thought *Rerum Novarum*, through Pope John XXIII's *Pacem in Terris* and Pope John Paul II's *Centesimus Annus*, to the second part of Pope Benedict XVI's *Deus Caritas Est*, and to Pope Francis' *Laudato Si*, see Roger Charles, S.J., *An Introduction to Catholic Social Teaching* (San Francisco, Ignatius Press, 2000).

care for the poor.[110] The first and fundamental value that needs to be upheld is the right to life.[111] Women, stamped with the seal for motherhood, are uniquely designed to recognize values in their proper hierarchy, namely, because they are the first to recognize the value and dignity of life. Therefore, they have an indispensable and irreplaceable role and responsibility to protect the right to life, the principal value on which the hierarchy of values stands.

Women learn to recognize values in their proper hierarchy through emotional formation. Emotional formation is not taught through formal education, although the emotional formation of women can be enriched and assisted by a traditional education that takes feminine needs into account.[112] Instead, emotional formation is taught by environmental experiences and personal interactions, underscoring the importance for women and surrounding themselves with emotionally mature women living out their spousal and maternal vocations in exemplary ways.[113]

This is not to say that women cannot enter into broken environments and interact with women who still need to grow in emotional maturity; in these environments and through these interactions, women can help others heal and develop into whole people by revealing their *feminine genius*.[114] However, they cannot help others on their journey if they are not whole themselves. This is why the adoption of an errone-

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[110] See John Paul II, *Centesimus Annus*, Encyclical Letter on the Hundreth Anniversary of *Rerum Novarum*, 1 May 1991, available at: http://w2.vatican.va/content/john-paul-ii/en.html.

[111] John Paul II, *Centesimus Annus*, § 11.

[112] See Elyse Hayes, "Edith Stein: Her Life and Her Vision of an Educated Catholic Woman," *Catholic Library World* 75, no. 2 (2004): 115–120.

[113] Stein, *Woman*, 102–107.

[114] One of the most essential qualities of a spiritual mother and a spiritual companion is to have a healthy emotional life; without this women cannot fully express their *feminine genius*.

ous hierarchy of values is so destructive, as it only leads to further spreading of error.

In a sense, we are products of our environment. If I am always surrounded by people who place a high value in keeping up with the latest trends, and I don't counterbalance these negative interactions with positive ones, then I might eventually adopt an erroneous hierarchy of values. Moreover, it is much harder to undo an erroneous emotional formation received at home as a child.[115]

For Stein, emotions are not mere subjective feelings.[116] The emotions are subjective affective responses to objective values. Emotions are like organs that reveal values through their movements. Women's emotions are influenced by their personal outlook, active sympathy, emotional perception, and intuitive grasp, and serve an epistemic function, namely that of revealing values.[117]

In her doctoral dissertation, *The Problem of Empathy*, Stein demonstrates how emotions reveal values and their hierarchy. For Stein, there are five types of affective phenomena: (1) sensual feelings, such as pleasure and pain; (2) general feelings, such as feeling tired or alive; (3) moods, such as feeling cheerful or depressed; (4) spiritual feelings, such as feeling happiness, sadness, or aesthetic appreciation; and (5) sentiments, such as gratitude, hatred, or love. Of these five types of affective phenomena, only spiritual feelings and sentiments,

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[115] "If living with those who are what one should be is the basic and most efficacious factor of human development, then the most essential factor in the formation of pure womanhood must be growing up near a woman who embodies it. And the more who does not embody this fails in her mission. A mother's example is also fundamental . . ." Stein, *Woman*, 215.

[116] Íngrid Ferran Vendrell, "Empathy, Emotional Sharing and Feeling in Stein's Early Work," *Human Studies* 38, no. 4 (2015): 498, DOI: 10.1007/s10746-015-9346-4.

[117] See *Ibid*., 497.

feelings in the proper sense of the word, have an epistemic function and can grasp and disclose values.[118]

Just like the ears that reveal sounds, the eyes that reveal images, and the tongue that reveals flavors, the emotions reveal values.[119] In this sense, emotions are like a special kind of perception that have an epistemic function of disclosing values. Since the emotions reveal what people value, we can learn a lot about ourselves and others by the way we respond emotionally to our environment. Individuals experience emotional responses in reference to a given object, which itself corresponds to the objective hierarchy of values. If people are not properly taught how to make correct value judgments, their emotions can certainly be wrong. Hence, we can be emotionally mature or otherwise. And thus our emotions can be right or wrong, justified or unjustified, rational or irrational, appropriate or inappropriate.

What does it mean for people to have proper emotional responses? Is there such a thing as a wrong emotional response? Íngrid Ferran Vendrell explains,

> Each emotion is directed to its corresponding value and each feeling has its own place in the hierarchy of values, or else the appropriateness condition is not satisfied. If in front of something dangerous I react in a reckless way, my emotional reaction is inappropriate because in front of danger I am expected to feel fear. And when we react emotionally to a value, disregarding other values that are more important, we are having an emotionally inappropriate reaction. If emotions are appropriate, however, they show us what has a value and how we should act.[120]

In sum, since values are objective and there is an objective hierarchy of values, we can emotionally react appropriately or inappropri-

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[118] See *Ibid.*, 489.

[119] *Ibid.*, 497.

[120] *Ibid.*, 498.

ately to a value.[121] The role of emotional formation is to teach women to make correct value judgments.[122] Thus, emotional formation is an education in forming correct value judgement.

In the following subsection, I will offer a literary analysis of Mary Lennox's emotional transformation in the *Secret Garden.* Mary Lennox's example will show why emotional health is necessary for women to express their *feminine genius* as well as provide a concrete explanation of emotional formation and value judgments.[123]

A Young Woman's Journey in Emotional Formation

In the *Secret Garden*, Mary Lennox's transformation, which involved rooting out the weeds of negativity and selfishness and watering the seeds of positivity and kindness, provides a perfect depiction of what Stein means by emotional formation and why it is the key to unlocking the *feminine genius*. Mary Lennox's story offers a concrete example of how a woman's environment and relationships can assist or thwart her emotional formation.

In the beginning of the story, Mary is portrayed as a self-absorbed girl, who is prone to anger and who values her own comfort above all.[124] It is safe to say that Mary did not value anyone or anything outside of what promoted her comfort. As the story progresses, we learn about Mary's environment and her relationships. Mary was unloved by her parents and caretakers. While her caretakers were scared of Mistress Mary, her own mother was embarrassed by her daughter's

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[121] *Ibid.*

[122] For example, if I am overcome with intense anger when my son tips my coffee mug over my favorite dress, this reveals how I value this dress in an inappropriate and wrong way.

[123] To see how Stein used literary examples in her own teaching, see Stein, *Woman*, 88–94.

[124] Hodgson Burnett, *The Secret Garden*, 7 and 12.

appearance.[125] Early on in the story, we learn that Mary did not know how to judge values in their proper hierarchy precisely because she did not have a mother or any other woman to model emotional maturity.

When Mary is made an orphan by the cholera outbreak,[126] she is sent to live with an uncle she has never met, Mr. Archibald Craven.[127] It seems that her environment and relationships are going to be much the same: a mansion with impersonal caretakers.[128] However, the experiences Mary has in this new environment and the relationships she builds at Misselthwaite Manor could not be any more different than her life in India. The healing of Mary's heart and the emotional formation she receives begin with her interactions with Martha Sowerby, her new caretaker. Unlike her Ayah, Martha treated Mary in a strikingly casual way, like she would to her own sister.[129] Martha encouraged Mary to go outside and play; it was these outdoor adventures that gave her the physical and spiritual healing she needed and led her to finding the key to the secret garden. Martha's mother, Susan Sowerby, also played a key role in Mary's healing; one could even say that Mrs. Sowerby received the orphan as her spiritual daughter.[130]

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[125] Her mother "had not wanted a little girl at all . . . When Mary was born, she handed her over to the care of an Ayah, who was made to understand that if she wished to please [her], she must keep the child out of sight as much as possible." *Ibid.*, 7.

[126] *Ibid.*, 8–9.

[127] *Ibid.*, 13.

[128] "It's a grand big place in a gloomy way . . ." *Ibid.*, 16.

[129] "Mary listened to her with a grave, puzzled expression. The native servants she had been used to in India were not in the least like this. They were obsequious and servile and did not presume to talk to their master as if they were equals. They made salaams and called them 'protector of the poor' and names of that sort . . . Mary had always slapped her Ayah in the face when she was angry. She wondered a little what this girl would do if she slapped her in the face . . . Mary wondered if she might not even slap back—if the person who slapped her was only a little girl." *Ibid.*, 24.

[130] "Your mother is a kind woman." Susan even gifted Mary a jump rope, which made the little girl feel very special. *Ibid.*, 60.

Mary's journey in emotional formation invited and challenged her to reorder her values in their proper hierarchy. In this way, she was able to achieve emotional maturity and build loving relationships. Moreover, she was able to help her cousin, who shared a very similar upbringing with her, to heal and, eventually, be able to reconcile with his father, Archibald Craven.[131] Mary, in this sense, by undergoing emotional formation in a wholesome environment with authentic women, was able to be a spiritual mother and spiritual companion herself.[132] Women who have undergone emotional formation have the responsibility to, like Martha and Susan, be spiritual mothers to other women.

Conclusion

Through spiritual motherhood, emotionally mature women can teach other women how to cultivate a wholesome environment in their home, parish, office, etc., and, most importantly, how to be a healing presence themselves. The healing presence of a spiritual mother is aided by her personal outlook, active sympathy, intuitive grasp, and emotional perception. The life of our Blessed Mother, the highest expression of the *feminine genius*, offers a concrete picture of what a wholesome environment and authentic woman look like. As well, the life of Edith Stein, and her own imitation of our Blessed Mother, invites all women to contemplate Nazareth, the hidden life of the Holy Family, and specifically, Mary as wife and mother.

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[131] *Ibid*., 225.

[132] The spousal and maternal vocation of women does not have a minimum requirement. In the history of the Church, we see spiritual motherhood and spiritual companionship lived out in the most profound ways by girl saints.

THE *FEMININE GENIUS* ACCORDING TO EDITH STEIN

SUMMARY

The term *feminine genius* denotes a special intuition and sensitivity of a woman that helps her not only ascertain the needs of others but also empathize with the human condition in a way characteristic only of women. The article attempts to answer questions concerning the *feminine genius*, such as the following: What is spiritual motherhood? What is spiritual companionship? How can women express the qualities of companionship and motherhood in and out of their homes? What kind of obstacles do women need to root out of their hearts to build loving relationships? And, How does emotional formation prepare women for their vocation? The answers are sought from Edith Stein's perspective, i.e. by drawing from the usage of phenomenology and Thomism adopted in her book, *Essays on Women*.

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J. MARIANNE SIEGMUND

SILENCE AND
THE AUDIBILITY OF THE WORD:
CONTEMPLATIVE LISTENING AS A FUNDAMENTAL ACT OF THE NEW EVANGELIZATION
PART 3: CHRIST REVEALS MAN TO HIMSELF ON CALVARY[*]

Having explained the anthropological dimension of listening as the person's ontological readiness to hear the Word in part one,[1] and, having argued that this obedient readiness is founded theologically in the Son as eternal Listener in part two,[2] the concrete interplay of these dimensions is the focus of part three entitled, "Christ Reveals Man to Himself on Calvary." By assuming a human nature, the Son unites the anthropological and theological dimensions of listening in himself.

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[*] This article is a revised fragment of J. Marianne Siegmund's *The Human Person as Silent Listener*, S.T.L. Dissertation, directed by Adrian J. Walker (The Pontifical John Paul II Institute for Studies on Marriage and Family, The Catholic University of America, 2004).

[1] See J. Marianne Siegmund, "Silence and the Audibility of the Word: Contemplative Listening as a Fundamental Act of the New Evangelization. Part 1: An Anthropology of Listening," *Studia Gilsoniana* 6, no. 4 (2017): 585–607.

[2] See J. Marianne Siegmund, "Silence and the Audibility of the Word: Contemplative Listening as a Fundamental Act of the New Evangelization. Part 2: Jesus Christ, the Eternal Listener," *Studia Gilsoniana* 7, no. 1 (2018): 119–137.

Calvary is the moment when the Son is most a Listener, for his death expresses the supreme word of the Father's love.

While Christ's personhood is the model for man's listening presence in the world, the perfect reflection of Christ is seen only in Mary, for it is through her motherhood, that she embodies the personhood of Christ both physically and spiritually. On account of her sinlessness and virginal purity, the personhood of Christ is resplendent in Mary, who is the archetype of Christological listening. At the foot of the Cross, Mary fully becomes who she is: a Christological listener who listens most obediently to the will of the Father in her Son's own listening.

This article consists of three parts.

First, one needs to understand Calvary as the extreme form of the Son's self-receptive listening. Indeed, Calvary has a prominence in the Son's eternal listening, for here, by his silent, consenting obedience to the will of the Father, he receives himself as an outpouring of the Father's love.[3] The paradox, then, is that the Son is "most" Word when he is "most" silent, at the moment of his own death.[4]

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[3] Sacred Scripture supports the idea that one may speak of the Son as an outpouring of the Father's love, which outpouring "happens" in the Love who is the Holy Spirit. A few examples of such passages include the following: Is. 53:10–12; Jn. 3:16, 19:34; Rom. 5:5; Phil. 2:6–8. By analogy, Christ is the spring of water that gushes forth to refresh his people. See Ps. 104:10 and Ps. 105:41 in conjunction with Jn. 4:14 and 1 Cor. 10:4.

[4] That the Son is most Word when he is most silent may be understood literally as Christ's natural inability to speak after he dies. It is fitting, however, that the moment of his death is preceded by his "sixth word" from the Cross: "It is finished [τετελεσται]" (Jn. 19:30). These words are most appropriate to the oncoming, final silence of death for two reasons. First, as the culmination of one's life, the moment of death "summarizes" one's life by making permanent one's final dispositions. In the life of Christ, his last words show at a glance his entire life of obedient listening to the will of the Father and it now comes to its temporal conclusion. But second, the words of Jesus are most appropriate to his silence because they mark his full, earthly reception from the Father of all that he is—the whole of his human life—as one shall see in this third part.

Second, Mary's listening is the paragon of human nature fulfilled by grace. By her acceptance of Christ's obedience to the Father—and by her own consent to the Father's will—at the foot of the Cross Mary participates in her Son's extreme form of listening. Through her silent gesture, Mary communicates her listening by enfolding each person within her own Christological listening. But further, Mary's communication on Calvary involves a two-fold dimension. (1) First, in her listening she embodies the silence of the Word in his death, when he is most Word. (2) Second, Mary communicates by drawing the human person into that embodiment. She is the concrete place where the person's ontological listening is fulfilled in its uncreated archetype precisely because she draws the person into her own silent embodiment of listening. The mother of Jesus participates in the listening of her Son such that she reveals and communicates the eternal Word just as she did when she first received him in her womb.

Third, in my conclusion, I not only discuss the conventional idea of evangelization, but also indicate how my interpretation of the *new* evangelization privileges silence as the audibility of Christ's presence in the world. The fundamental act of the new evangelization is to make Christ audible to the world through one's own contemplative listening. But, the highest form of such audibility is the person's silent embodiment of the Word when he is most Word: in the silence of his death on the Cross. Because the human person embodies Christ's silence, he "speaks" most about Christ when he is most silent.[5] To maintain that

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[5] Patterned on the archetype of the eternal Listener, the human person becomes "most silent" in his listening to Christ on Calvary. Here, he grasps that, as the summation of one's life, the moment of death—at least in the case of Jesus Christ—is a reflection of his whole life. As Schonborn teaches, "life is revealed in dying," which is "why the *ars bene moriendi* [art of dying well] consists in the *ars bene vivendi* [art of living well]." But further, the death of Christ "is so living that, even in death, he is still communicable" in the grace he offers mankind. Christoph Schonborn, *From Death to Life: The Christian Journey*, trans. Brian McNeil, C.R.V. (San Francisco: Ignatius Press, 1995), 185; Adrienne von Speyr, *John*, Vol. 4: *The*

Christological audibility is the silent embodiment of Christological listening is to make a claim about evangelization that goes contrary to the conventional understanding. While contemporary society and many religious denominations hold that evangelization is *primarily* verbal preaching about Christ, I assert that it is, in fact, *primarily* a Mariological stance, which characterizes the *new* evangelization as embodying the eloquent silence of the Word. Thus, while the new evangelization also necessarily entails preaching, prior to any verbal expression or other form of communication is the person's initial mode of *being* obedient silence as a Mariological listener in the eternal Listener of the Son. Listening is not just an event that occurs prior to anything else with which evangelization is concerned; rather, listening is the entire ethos of the new evangelization itself. As a reality that is always present, listening gives shape and character to everything that the new evangelization entails.

The Son's Self-Receptive Listening on Calvary

The truth of the event at the foot of the Cross reveals itself as the place where, in its archetypal form with the mother of Jesus, man's Christological listening occurs. This section of the article will show why Calvary is the place where the Son's self-reception as Word happens in his moment of supreme silence. I shall show that Calvary is the extreme "economic" form of the Son listening to the Word that he is. The significance of the Son being the extreme form of listening silence at the moment of his death highlights the paradox: he is most eloquent as Word at his death because his silence most fully expresses the Father's love.

Birth of the Church: Meditations on John 18-21, trans. David Kipp (San Francisco: Ignatius Press, 1991), 140.

Calvary is the extreme form of the Son's eternal listening because it makes audible the will and the love of the Father. The death of Jesus manifests both his complete and total obedience to the Father and his eagerness to love, which passionately consumes Him: "I have a baptism to be baptized with; and how I am constrained until it is accomplished."[6] Christ's obedient consent unto death in accord with the Father's will—which is entirely his own will[7]—is the extreme "economic" form of his eternal listening because his death is the moment when the Word becomes silent (in death) to reveal the fullness of the Father's love. In the silence of death, the truth of the Word's eternal sonship shines most brilliantly as he "becomes," then, most Word.[8] Indeed, the obedience of the Word made flesh reaches its climax in dying, as his final human act of surrender to the will of the Father.[9]

The Son's self-reception means that he receives the divine will simultaneously with his divine nature as an obedient readiness to the form of his own existence, which he consents to as his own. As the Word of the Father, the Son is his readiness to manifest the Father, for he does whatever is needed for the Father's will and love to be spoken.

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[6] Lk. 12:50.

[7] Christ's human will is always in accord with the divine will of the Godhead. One notes a manifestation of this harmony as Jesus prays in the Garden of Gethsemane, "Father, if thou art willing, remove this cup from me; nevertheless not my will, but thine, be done" (Lk. 22:42). See also: Mt. 26:39; Mk. 14:36.

[8] Always receiving himself from the Father, death is the climatic moment when the Son fully returns the gift of himself to the Father. This does not imply, of course, that the Son ever "withheld" anything—as God or as man—but, because his whole earthly existence reaches completion at the moment of death, it concludes his human, earthly disposition of obedience. On Calvary, then, the whole life of Christ, offered to the Father, is not only "all" he *can* give, but it is also "all" that he *needs* to give.

[9] That the Son goes out "to meet" death of his own accord is an emphatic statement of his will regarding it. "Death was not coming to him; it was he who was going to it." Fulton J. Sheen, *Life of Christ* (New York: McGraw-Hill Book Company, Inc., 1958), 407; Fulton J. Sheen, *The Cross and the Beatitudes* (New York: P. J. Kenedy & Sons, 1937), 105.

But further, the very manner in which the Son comes from the Father as obedient readiness is the transcendent, "hypostatic" foundation of the human obeying of Jesus. Christ's human obedience is the attitude of the eternal Son.

Now, by his death, Jesus "extends" this obedient attitude to its maximum. Calvary is, in fact, the temporal focus of the Son's eternal listening because, in silent obedience, he consents to the Father's will and "in return" receives himself as an outpouring of the Father's love. Calvary is the temporal focus of the eternal listening because the Father is speaking the Son—as a Word of love—into the world for its redemption; his death reveals the love of God, who "gave his only Son" for man's redemption.[10] Because the Son uses human listening to "extend" his divine listening, there is a human aptitude for this listening; this human aptitude is precisely a willingness to die for the beloved.[11]

Man's Temporal Dimension of Christological Listening Abides in Mariological Listening

The Son is the paradigm of listening for the human person because he is the eternal Word who listens to the Word he is. Thus, even though the human person, as a word in the Word, embodies listening in his very structure, listening is also first found in Jesus Christ, the Incarnate Word. But, on account of her sinlessness, it is Mary who reflects Christological listening most perfectly. Thus, I now turn to Mary and her role as listener at the foot of the Cross.

On Calvary, Mary has a dual role. In her relation to Christ, she embodies the temporal model of Christological listening because she most perfectly receives herself in obedient love for the Father's will. In

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[10] Jn. 3:16.
[11] Jn. 15:13.

her relation to the human person, she is the archetype of Christological listening because she is sinless from the first moment of her conception.

The two dimensions of Mary's role at Calvary are interrelated. Based upon her Immaculate Conception, Mary represents humanity concretely as a listener fulfilled by God's grace through her listening to the Son's eternal listening.[12] Because she is *gratia plena*, Mary is, in fact, the ultimate realization of human nature perfected by God's grace.[13] Since she has the highest grace—being immaculately conceived—she has the highest perfection of human nature. By the same token, because the double reality of Mary's human nature perfected by grace is simultaneous in her Immaculate Conception, it is paradigmatic for the rest of mankind. Having received the fullness of grace, Mary is the perfect human person. But further, Mary's singularity of nature fulfilled by grace is not only a gift for herself, but also, it is a gift for mankind, who is able to claim her as a mother. That Mary is the archetype of human nature fulfilled by grace is a reality that is always present.[14]

To speak of Mary as the paradigmatic "first" of human nature fulfilled by grace means that she "co-generates" redeemed humanity with Christ. Free from all sin yet fully human, Mary co-generates redeemed humanity with Christ by her sinless participation in her Son's

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[12] The Council teaches that in Mary, one sees already fulfilled all that one is striving to become. "Dum autem Ecclesia in Beatissima Virgine ad perfectionem iam pertingit, qua sine macula et ruga existit (cf. Eph. 5, 27), christifideles adhuc nituntur, ut devincentes peccatum in sanctitate crescant [While however, in the most Blessed Virgin the Church has already attained that perfection whereby she exists without spot or wrinkle (cf. Eph. 5:27), the Christian faithful still strive to conquer sin and increase in holiness]." *Lumen Gentium*, #65, in *Sacrosanctum Oecumenicum Concilium Vaticanum II: Constitutiones Decreta Declarationes* (Citta Del Vaticano: Libreria Editrice Vaticana, 1993).

[13] Lk. 1:28.

[14] In Sacred Scripture, Mary is described as the "glory of Jerusalem . . . the joy of Israel . . . [and] the honor of the people." Jdt. 15:10, in *The Holy Bible* (Douay Rheims Version. Rockford, IL: Tan Books and Publishers, Inc., 1989).

redemptive mission. Indeed, both Jesus and Mary co-generate re-deemed humanity as listener on Calvary through the birth of the Church. Christ, the new Adam,[15] pours forth the Church from his pierced side and Mary is a model of the Church[16] as well as her most exemplary member.[17] Just as "the first woman was made from the side of a sleeping man," so also a new bride, the Church—of which Mary is mother—is formed from the side of Christ at his death on the Cross.[18] Because the Church flows from side of Christ at death, she is born on Calvary; her mother is also present not only *as* her mother, but also *as* her most perfect member.[19] Thus, I must next speak of Mary's dual co-generative role at the foot of the Cross.

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[15] St. Paul compares Christ and Adam, especially in chapter five of his Letter to the Romans. The English translation of this chapter (verse fourteen), speaks of Adam as a "*type* of the one who was to come." The Latin word, however, is simply *figura*, meaning figure, which varies from the multiple connotations that the word *typus* offers (type, figure, image, character, form). The Greek word, τυπος, adds to my discussion the following meanings: "pattern, example, model, or standard." Created in the state of grace, Adam is the first man who "images" or is "patterned upon" Jesus Christ, the new Adam, who restores fallen mankind to union with the Father through his blood.

[16] "Deipara est Ecclesiae typus, ut iam docebat S. Ambrosius, in ordine scilicet fidei, caritatis et perfectae cum Christo unionis [The Mother of God is a type of the Church as St. Ambrose taught, namely in the order of faith, charity, and perfect union with Christ]." S. Ambrosius, *Expos. Lc*. II, 7: PL 15, 1555, cit. after *Lumen Gentium*, #63.

[17] If Mary were not a member of the Church, "one could not speak with full correctness of the Church's motherhood." Schonborn, *From Death to Life*, 98.

[18] "Propter hoc prima mulier facta est de viri latere dormientis; et hic secundus Adam inclinato capite in cruce dormivit, ut inde formaretur ei conjux per id quod de latere dormientis effluxit [For this reason, the first woman was made from the side of a sleeping man, and here the second Adam sleeps with head bent upon a Cross, so that from there a bride might be formed for him through that which flowed from the side of the sleeping one]." Augustinus (tract. 120) in Sancti Thomae Aquinatis, "Super Joannis Evangelium, Cap. XIX, 10," in *Catena Aurea in Quatuor Evangelia* (Parmae: Typis Petri Fiaccadori, 1860).

[19] *Ibid.*

The following quotation from Louis Bouyer's book, *The Church*, expresses Mary's dual role as both mother of the Church and as her most exemplary member.

> *The Church's motherhood is something that already exists in reality only because the Church has found here her anticipated perfection*: the highest created holiness in a unique communication with Christ's own holiness, who communicates it to her who is not only the mother of us all, but is first of all his own mother.[20]

In her relation to Christ, then, Mary cooperates with him as the bride and mother who co-generates in redeemed humanity the fullness of nature and grace; but, she acts also as the most exemplary member of the Church, having been already redeemed by Christ at the moment of her conception. In her relation to the rest of mankind, then, Mary is the sinless woman—the mother—who co-generates redeemed humanity in responsive listening. Indeed, Mary is at the core of the Church as bride and mother, and as her most exalted member.

To speak of Mary as co-generating the person in adoption implies that she is the first adopted child of the Father, through her Son, Jesus. Given the main topic of this article, Mary's maternal co-generation needs to be described in the specific terms of obedient readiness, listening and silence. Mary receives adoption, then, first because she is obedient readiness—in the Son's readiness—to the Father's will, which is characterized by her lifelong "Yes." Therefore, Mary is the first to receive herself on Calvary as a child, in the one eternal Child of the eternal Father, drawn, as she is, into the Son's own silent, obedient readiness to the will of the Father. On account of her preeminent filial adoption, then, Mary is a co-generator with Christ by her own listening to the Word and by her participation in that listening.

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[20] Bouyer, *Die Kirche*, 406, cit. after Schonborn, *From Death to Life*, 98.

Mary's "Yes" displays an attitude of listening to the Word, which results in the fruitful generation of filial adoption. But, she receives, or co-generates adoption as a woman, so she is both a bride and a mother.

I now focus upon Mary's role as a co-generator with Christ in the work of configuring the person as a listening son in the eternal Listener-Son. This task involves two considerations. First, Mary's co-generation concerns her *listening* to the Word. Second, having been drawn into the listening of Jesus, her co-generation involves her *participation* in the listening that the Word is. But further, her participation in the listening of Jesus is her silent communication of him to the human person. Indeed, such co-generation indicates that Mary is not a distant model of listening for the person; rather, she is intimately united to each person as both a mother in the order of grace and as an archetype of Christological listening. She "mothers" the human person as listener by letting him share in her listening. And, Mary's listening is a spousal listening; indeed, it is her "Yes" to Christ.

Granted that Mary co-generates the person as listener with Jesus by her participation in his obedient listening, how may one explain that participation in terms of listening? By her preeminent human "Yes" to the Father, which inheres in her Son's "Yes," one may speak of Mary's participation as listening because of her filial adoption in Christological listening obedience. Her co-generation of the human person as a Christological listener in her own listening is a participation in her sinless listening to Christ. But, given that Mary's "Yes" is a participation in Christological listening, how does Mary communicate that listening to the human person? First, Mary communicates Christological listening to the human person by embodying Christological silence in a paradigmatic way. But second, Mary lets the person share in her own embodiment of Christological listening. She does so precisely because she is the paradigm of humanity, as I have shown above. Because Mary is the

sinless human person, she includes each person in her own listening. Therefore, Mariological listening is, at its core, not only intrinsically open to God, but also, it is intrinsically open to each human person.

Conclusion: The Evangelizer's Mariological Listening

The human person is constituted as a Christological listener in Mary's own participatory listening on Calvary. However, to claim that listening so constitutes the human person is to make a radical claim about evangelization, which is contrary to the conventional view. The conventional understanding of evangelization emphasizes oral preaching and teaching as the main thrust of its work. One sees an abundance of evidence that the vocal transmission of Christ's Gospel message is given priority in the countless seminars, conferences, training programs and other forms of oral communication pertinent to "evangelization." It is as if the more programs one *has*, the more evangelization one *does*. In fact, such programs are even thought to be the whole of evangelization itself. This conventional view of evangelization seems to neglect its most important factor: the embodied presence of Christ as *the* Message to be proclaimed.[21] While the conventional understanding of evangelization analyzes and speaks about Christ quite extensively in the third person, Christ needs to be brought to the fore through the human person's contemplative listening. One cannot reduce evangelization to mere proclamation precisely because the very being of the human person—as Mariological listener in Christ—must echo the eternal Listener.

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[21] Recent Church teaching has spoken of the emphasis placed upon Christ as the one taught. In addition to Pope John Paul II's *Rosarium Virginis Mariae* (Boston: Pauline Books and Media, 2002), #14, see also the following additional selection of sources: Paul VI, *Evangelii Nuntiandi* (Boston: St. Paul Editions, 1975), #6–12; *Catechism of the Catholic Church*, Second Edition (Washington, D.C.: United States Catholic Conference, Inc.—Libreria Editrice Vaticana, 1997), #852; John Paul II, *Catechesi Tradendae* (Boston: St. Paul Editions, 1979), #5–9; John Paul II, *Tertio Millennio Adveniente* (Boston: Pauline Books and Media, 1994), #42.

Dialogical liberalism operates in a manner somewhat contrary to the conventional understanding of evangelization. With its stress on tolerance, dialogical liberalism presents a rising discomfort in the culture concerning preaching itself. Rather than one person's verbal proclamation of a set of truths, dialogical liberalism propounds group discussions, shared learning and tolerance for the beliefs and convictions of all.

By contrast, the person who embodies Christological listening, however, offers a presence to the world in the form of patience. This presence of silent patience is not what the liberals understand as tolerance. Rather, the presence that listening offers encompasses the mystery of the truth of the human person himself. The person *is* a Christological listener before he performs any action.

My understanding of evangelization gives Christ the priority—not by the multiplication of words *about* Him, but by the audibility of the Word he *is*. If the Son, who is the "first-born of all creation," *is* obedient listening, then, if the new evangelization is even to exist, Christ must be made audible through the person's silent radiation of him; man is either "the hearer of the Word, or he is nothing."[22]

Of course, the new evangelization also necessarily entails the oral preaching and teaching of the Word. Yet, silence occupies a privileged place because it is the matrix of speech and it pervades speech. The silence, which is even more fundamental to evangelization than the verbal teaching, is the silence of the person who becomes an icon of what is proclaimed: Jesus Christ. The person makes Christ audible in *his* silence, where he is most Word. And, Christ is most Word on Calvary, at the moment of his obedient listening in death, in the culmina-

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[22] Col. 1:15; Hans Urs von Balthasar, *The Theology of Karl Barth: Exposition and Interpretation*, trans. Edward T. Oakes, S.J. (San Francisco: Ignatius Press, 1992), 196.

tion of his readiness to do the Father's will. His death embodies the truth of his existence as Son.

When the person makes Christ audible by his own Mariological listening, he not only witnesses to him, but he also witnesses to the manner in which Christ reveals man to himself. The person embodies a Christocentric revelation of man as listener. However, being a Christological listener is not just a matter of supernatural grace, but also it is the fulfillment of the ontological nature of the person as listener. The person is fulfilled not only as one who *verbally* proclaims he is a silent listener, but also insofar as he *embodies* that proclamation by his very existence. In other words, the fundamental act of the new evangelization is *being* the "new" anthropology signified by the Christological revelation of human nature as silent listener. Christ becomes audible to the world, then, when the person becomes who Christ desires him to be.

The key to the new evangelization, then, is nothing other than discovering and consenting to the truth of one's being as a participated revelation in Mariological listening. And, to embody the silence of the Word in Mariological listening is to be fulfilled in one's human nature by grace. Therefore, the primary act of the new evangelization is to *be* the truth one proclaims—Mariological listener in Christ—prior to and accompanying any verbal teaching that evangelization necessarily entails. Thus, the evangelizer *shows* Christ to others—as Christ shows us the Father—and that is the core of the new evangelization, which may be described as contemplating the face of Christ.[23]

If the person's listening does not embody this fundamental Mariological stance, he does not evangelize. But, one who is a Mariological listener makes Christ *audible* by making him *visible*; he makes Christ visible by filial listening. The heart of the new evangelization, then, lies

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[23] Jn. 14:8–11; John Paul II, *Novo Millennio Ineunte* (Boston: Pauline Books and Media, 2001), #15–16.

in the person becoming a Christological listener: the "act whereby one participates in the Son's obedience," which I have called filial adoption through Mariological listening, "involves man's genuine transformation [and] is also the only really effective contribution toward renewing and transforming society and the world as a whole."[24] Since Mary's listening is Christological, it renews society precisely because by it, the human person acts in accord with his nature. Indeed, it is precisely the novelty of Christ's presence in the world as an act of listening that makes the evangelization *new* in the ontologically rich sense of Mariological listening.

To be a person is to radiate the person of Christ, thus making him concretely audible to the world through one's own Mariological listening. But, since the very act of contemplative listening, which is the inner character of man receiving himself, is what makes Christ audible to the world, it is the fundamental act of the new evangelization as the embodiment of the truth one proclaims. Calvary is the event that makes Christ audible to the world because here the human person embodies Mariological listening as the truth of his being a Christological listener, for such has Christ revealed the person to be. Hence, the evangelizer embodies the word as silent, Mariological listener so that when he does speak, his words resound the Incarnate Son, who reveals the Father's love.

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[24] Joseph Ratzinger, *Behold the Pierced One*, trans. Graham Harrison (San Francisco: Ignatius Press, 1986), 93.

SILENCE AND THE AUDIBILITY OF THE WORD: CONTEMPLATIVE LISTENING AS A FUNDAMENTAL ACT OF THE NEW EVANGELIZATION PART 3: CHRIST REVEALS MAN TO HIMSELF ON CALVARY

SUMMARY

In the third part of her arguing for contemplative listening as a fundamental act of the new evangelization, the author shows that the concrete place where the anthropological and theological dimensions of listening converge is at the foot of the Cross. Man discovers the truth of his being as silent listener in his encounter with Christ by standing with Mary under the Cross, which is the place where, with her, he participates most fully in Christ's eternal being as Listener; as such, he becomes a participated revelation of that act, thus making Christ audible to the world in what thereby becomes the basic exercise of the new evangelization.

KEYWORDS

Jesus Christ, listening, silence, Mary, Mother of God, new evangelization, contemplation, Calvary, Christology, Mariology.

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Book Reviews

FR. MICHAEL NNAMDI KONYE

Considerations on the Essence of Man – Rozważania o istocie człowieka by Karol Wojtyła[*]

This bilingual edition of *Considerations* is the first of its kind in the publication history of Karol Wojtyła's earliest philosophical work on man.[1] Its unique import for contemporary readership is already anticipated by the publishers.[2] Hence, in writing this review, I undertake the moderate task of facilitating its reception by Wojtyła's English-speaking audience.

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[*] Karol Wojtyła, *Considerations on the Essence of Man – Rozważania o istocie człowieka*, trans. John Grondelski (Lublin-Roma: Polskie Towarzystwo Tomasza z Akwinu & Societa Internazionale Tommaso d'Aquino, 2016), pp. 213, ISBN 978-83-60144-92-3.

[1] Relying on the testimony of Teresa Skawińska, it is noted that the earliest manuscripts on the work appeared in 1949 in response to the request of Wojtyła's students at the Krakow academic community of the University parish of St. Florian. Fifty years later, a book form was published in 1999 which was followed by another edition in 2003. Cf. Wojtyła, *Considerations on the Essence of Man*, 7. In all the editions so far, the original title has been retained and the work's relevance has been ever timeless as it is timely for tackling today's anthropological crisis.

[2] See Wojtyła, *Considerations on the Essence of Man*, 9: "In publishing this edition—this time in a bilingual, Polish/English version—the Polish Association of Thomas Aquinas (Polskie Towarzystwo Tomasza z Akwinu) seeks not only to make Wojtyła's work available to the next generation of Poles but also to those who do not know Polish."

Karol Wojtyła's main thesis, which runs through all four chapters of the work, is that human essence is revealed indirectly through human actions and can only be understood in the light of metaphysical sources. Wojtyła's thesis thus gives a theoretical validation to the famous Latin dictum *agere sequitur esse*. Our author expresses the final formulation of this thesis toward the last pages of the work as follows: "We call nature, the essence of a given thing in the measure that it constitutes the basis of its activities."[3]

In the layout of the work, Wojtyła begins with a meta-theoretical proclamation of his formal perspectives in chapter one: "The Bases of Our Knowledge about Man." Subsequently, in the "Analytical Chapter," he embarks on a multi-dimensional consideration of the various spheres of internal and external experience of man. Next, he goes on to order the different dimensions of the data from experience in the section he entitled the "Synthetic Chapter." Finally, in view of a more adequate consideration of man's essence, he takes into cognizance the ultimate origin of man as a created being to reach at an integral conclusion in the last chapter. Given the author's penchant for a maximalist search for truths by appealing to the "two-wings,"[4] it is no surprise that this last chapter, which he subtitles the "Theological Chapter," becomes for him the culminating vantage point from which the relation between human dynamic acts and human essence can be successfully traced.

Regarding the methodological approach, it is notable that Wojtyła begins with the data from experience which brings to the fore the fact of the separateness of matter and spirit, both of which find their unity in the human essence. He appeals to philosophical first principles not only for the purpose of laying "a solid base for the considerations

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[3] *Ibid.*, 191.

[4] The expression "two-wings" is characteristic of Wojtyła's depiction of the complementarity of faith and reason. See John Paul II, *Fides et Ratio* (Rome 1998), no. 1, available at: http://w2.vatican.va/content/john-paul-ii/en.html.

about man and his nature," but also for the eventual verification of the "accuracy of the conclusions."[5] To be sure, it will be the metaphysical principle of causality[6] which will play the key guiding role in our author's presentation of a realistic explanation of our common experience of the fact of the matter-spirit separateness in human nature. In his words, the principle of causality, as applied *a posteriori*, leads to the "conclusions about causes from effects."[7]

Wojtyła observes that due to the composite nature of human essence, there arises a specific problem of how to apply this principle of causality, given the separateness of matter and spirit, to the human being. Consequently, he notes that the problem of how to arrive at the accurate definition of the nature of the matter-spirit separateness is the decisive question which is at the root of age-long philosophical debates on human nature:

> The problem of the essence of man decisively divides materialists from spiritualists. For the former, the human spirit is but the result of an emanation of the material substrate . . . and is essentially identified with it. For the latter, that spirit constitutes a separate being, a separate structure . . . internally separate from matter and essentially independent, which can in no way be drawn out of the material substrate nor be identified with it.[8]

By an appeal to experience, Wojtyła argues from the perspective of the *separate* fates or final consequences of matter and spirit to reach his first conclusions, as follows:

> a) We do not come to know our souls directly and immediately . . . but in an indirect way . . . from manifestations of human life to the sources of that life.

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[5] Wojtyła, *Considerations on the Essence of Man*, 17.

[6] *Ibid.*, 25–35.

[7] *Ibid.*, 39.

[8] *Ibid.*, 27–29.

b) [D]irect experience, [which] consists of our acts and experiences . . . must be subject to thorough and deep analysis, which reveals the proper character of these manifestations of human life.

c) [O]ur knowledge of . . . the essence of man . . . results from the direct connection of philosophical reflection with experience. Upon such methodological premises [as above], the existence of the soul and its essence will not just be a postulate but a reality, which imposes itself on our thinking with unquestionable necessity.[9]

Having set the structural as well as methodological outlay of the work, Wojtyła takes up the analysis of the various spheres of man's experience of his essence as manifest in the context of culture. For Wojtyła, there is a sense in which our experience of both culture and nature can be considered as a vehicle of disclosure for human essence. "Only man," he writes, "possesses culture-creating capabilities."[10] He goes on to interpret both culture and nature in terms of creativity as follows:

We frequently encounter the differentiation: culture as the opposite of nature, although both are sources of a certain kind of creativity. In this understanding, "nature" means not just given resources or possible resources from which one can create, but it likewise means resources that have been created. The essential difference, however, occurs in the manner of creation. Nature's creation is not a creation but a spontaneous birthing whereas, in the case of creation in the field of culture, we are dealing with real creativity. We recognize it following the contribution of human mind and will. While the creations of nature constitute a kind of immediate succession of innate resources, cultural creations always carry in themselves the mark of human thought.[11]

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[9] *Ibid.*, 33–35.

[10] *Ibid.*, 39.

[11] *Ibid.*, 39–41.

One wonders why Wojtyła needs to highlight not only the difference, but also the similarity between nature and culture. In my opinion, he intends to expand the field of his analysis of what is meant by human essence beyond the static considerations of the human nature (i.e. rational nature). In so doing, he includes the dynamic manifestations of human essence in human cultural acts. Hence, the reader finds in our author's analysis of the experiences of human essence in both contexts (of nature and culture), an integral blend of the conclusions reached by the sciences (especially psychology) and by realistic philosophy (especially existential Thomism). It is interesting to note how Wojtyla masterfully organizes all data obtained inductively from these various spheres, by reducing them into two kinds of personal experience of each human being, namely: cognition (sensory and mental) and desire (feeling and willing).[12]

Having charted his way through a myriad of experiential sources, he goes on to describe the experience of human essence as manifest in the creative freedom of the human will as the shaping of "the whole expression of our human 'I'."[13] In one stroke, the reader instantly notes that Karol Wojtyła's description of freedom of the will resonates not only with contemporary insights, such as those of Isaiah Berlin on negative and positive freedom,[14] but also with mediaeval resources as can be exemplified in Thomas Aquinas.[15] In Wojtyła's words,

> The will is . . . free by nature. . . . It means that it bears no prior determination within itself, apart from the one need of striving for happiness, for absolute good. Therefore, every object which does not represent total good cannot bind it [the will] internally.

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[12] See *Ibid.*, 53–98.

[13] *Ibid.*, 99.

[14] Isaiah Berlin, *Two Concepts of Liberty* (Oxford: Clarendon Press, 1958).

[15] Thomas Aquinas, *Summa Theologiae*, I, Q. 83, in *St. Thomas Aquinas's Works in English*, accessed Mar. 25, 2018, http://dhspriory.org/thomas/.

It can choose or reject it. It can accept or not accept it as an end or a means to a further end. It alone decides about this. It determines its act.[16]

The significance of Wojtyła's analysis of the freedom of the will becomes even more resplendent toward the concluding paragraphs of the third chapter which delve into the specificity of human essence as applicable to both aspects of man's separateness (matter and spirit):

> As regards that complex of volitional experiences lived by man alone, the fact of the freedom of the will as if explodes the typical organization of material beings from the inside, producing such experiences in man that cannot in any degree be reduced to even the most organized power of animated matter as its proper and first cause. If we yet add to this the fact that the free aspirations of the human will constantly turn toward certain nonmaterial goods, to spiritual goods like virtue, knowledge, progress, to supernatural goods, finally, to God Himself.[17]

In the "Synthetic Chapter," Wojtyła brings together all the varied apertures of considerations on human essence with the aim of bearing witness, from a plurality of sources, to the fact of existence of the soul, whose nature cannot be shown directly but only through the analysis of complex effects of its acts.[18] Thus Wojtyła goes on to create "a wholly positive definition of the spiritual soul . . . [which highlights] the human spirit as a separate element co-existing and cooperating with the material structure of the organism in the shaping of the whole of human experiences and acts."[19]

On the one hand, Wojtyła's understanding of the human soul as a separate co-existing element becomes the ground of arguments for the

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[16] Wojtyła, *Considerations on the Essence of Man*, 105.

[17] *Ibid.*, 111–113.

[18] Cf. *Ibid.*, 117.

[19] *Ibid.*, 121–123.

substantiality and immortality of the soul.[20] On the other hand, it is only in the light of the consideration of the soul as "the first source of all life manifestations"[21] that our author is able to show that the union of the human rational soul with the human material body is an essential feature of a really existing living man's compositeness.[22]

The climax of the "Synthetic Chapter," however, is the definition of man as person. Here, Wojtyła acknowledges the contribution of the Christian theological discourse on the triune God, Boethius's classic definition of person, Descartes's approach to consciousness, and Kant's notion of categorical dignity, to understanding the "unrepeatable value" of the individual human person.[23]

In the final chapter, the reader will notice a gradual transition from philosophy to theology. In point of fact, the personalistic considerations of the essence of man which permeate the "Synthetic Chapter" serve the philosophical role of an *ancilla theologiae* for the final chapter which seeks to understand the essence of man in the light of divine revelation. The central key in this transition is the revelation of the person of Jesus Christ, through whom the human person is "admitted by *grace* to 'participation' in the Divine Nature."[24]

This element of grace adds a new feature to the consideration of human essence which is impossible on the natural level, hence Wojtyła writes that: "A man who has grace, then, who has been adopted as a 'son of God,' caries something of Divinity in him and, on that basis, participates in the internal life of God."[25] Thus, Karol Wojtyła presents his readers with such a conclusion that introduces what he calls the

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[20] *Ibid.*, 125–136.

[21] *Ibid.*, 137.

[22] *Ibid.*, 137–155.

[23] *Ibid.*, 155–159.

[24] *Ibid.*, 195 (italics are mine).

[25] *Ibid.*, 197.

"first thesis of so-called Christian humanism, which is not some sudden turn in Christianity toward man but a simple and full uncovering of the truth of man."[26]

On the whole, the simplicity of Wojtyła's language is such that even readers with little or no philosophical and theological background, will be fascinated by the elucidations in *Considerations on the Essence of Man*. I recommend this book to readers as a concise repertoire of various perspectives from which the truth of man can be highlighted, as well as an integral philosophico-theological presentation of the essence of the human person, succinctly demonstrated in the full splendor of human reason as irradiated by Christian faith.

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[26] *Ibid*., 209.

FR. LAMBERT UWAOMA NWAUZOR

Ethics Primer – Elementarz Etyczny by Karol Wojtyła[*]

Ethics Primer makes an exciting reading which updates an earlier edition of Karol Wojtyła's moral treatise, *That Christ May Make Use of Us*.[1] Being a bilingual edition, it appeals to a wider audience as a resource book on the objective principles of moral life and their applications. It also serves as a polemic work against various misunderstandings arising from ethical naturalism or materialism. This means that Wojtyła resorted to the application of general metaphysical principles in order to construct an integral anthropology for ethics. This system testifies to the consideration of metaphysical method of investigation, a kind of method of realistic apprehension as cultivated by the Lublin Philosophical School of which Wojtyła was also a member. This method actu-

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[1] See Bp Karol Wojtyła, *Aby Chrystus się nami posługiwał* [*That Christ May Make Use of Us*] (Kraków: Wydawnictwo Znak, 1979), 127–182.

ally "strives to have ultimate cognition of reality in its essential, necessary, and universal (transcendental) structures."[2]

The structure of the book finds expression in a topically arranged manner—twenty interconnected topics, but one can easily appreciate or read the mind of Wojtyła generally within the context of a well-known saying "theory is the best practice" which "suggests that the starting point of morally good activity must be a theoretically true view on reality, a view which will enable one to determine the purpose of activity."[3] This disposition accompanies Wojtyła as he deals with the following issues: the distinction of morality from ethics, the foundation for ethics recognized as a science, the separation of ethics from religion (and vice versa), and the problem of independent ethics, among other interesting problems.

Thus, at the very beginning of his project, Wojtyła is committed to clarifying the concepts of ethics and morality as a crucial springboard for the better understanding of the entire discussion. Morality, understood as a concept "designates more or less the same thing as the moral life, and moral life is quite simply human life, both individual and social, understood in the light of norms."[4] It is a personal quality of every human being wherein there exists a conviction that good is to be done and evil avoided. Hence, we can legitimately speak of one morality, namely that which belongs to every person.

As moral beings, therefore, we have the capacity to make choices. But motives precede the act of choice making. The values or goods among which we ought to choose are first of all to be cognized. Hence, the act of the will is mostly preceded by act of cognition which is con-

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[2] Mieczysław A. Krąpiec, O.P, Andrzej Maryniarczyk, S.D.B., "The Lublin Philosophical School: Founders, Motives, Characteristics," trans. Hugh McDonald, *Studia Gilsoniana* 4, no. 4 (October–December 2015): 408.

[3] Wojtyła, *Ethics Primer*, 57.

[4] *Ibid.*, 19.

nected with reason. This happens in its practical activity by which the reason informs the will about the good, about the value of an object. When one, therefore, knows and freely chooses a judgement concerning a practical good, it becomes a point of determination for further activity. Here, one constitutes himself as the efficient cause and real source of activity (auto-determination) and this is exactly what the "act of decision" is. By this very act of decision, one becomes an acting being. According to Wojtyła, the moment of the act of decision is the moment of self-constitution, as the author of an act is also the author of human moral activity.[5]

Wojtyła argues that, when moral life becomes an object of scientific research with the application of experimental-inductive method in a given historical epoch, it takes on a descriptive approach and becomes the so-called "science of morality." Such a descriptive science, however, does not define what is good and what is evil.[6]

The concern of ethics, Wojtyła insists, is that of defining what is good and what is evil. Ethics

> approaches the moral life not in a descriptive manner, but in a normative one. Thus it defines norms, i.e., it pronounces judgements about what is good, and what is evil, and it gives the grounds for these judgements, i.e., it shows why it is so. In this manner, the difference between the descriptive science of morality and ethics, the normative science of morality, is clearly drawn.[7]

This means that ethics—i.e. a normative theory of morality which aims at showing how morality is to be realized—is called to make an honest

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[5] Cf. Karol Wojtyła, *Considerations on the Essence of Man – Rozważania o istocie człowieka*, trans. John Grondelski (Lublin-Roma: Polskie Towarzystwo Tomasza z Akwinu & Societa Internazionale Tommaso d'Aquino, 2016), 107–109.

[6] Wojtyła, *Ethics Primer*, 19.

[7] *Ibid.*, 19–21.

effort to provide the adequate and authentic knowledge of human conduct.

It is noteworthy that even though ethics is a science, it is not one in the sense of various particular sciences. Hence, Wojtyła explains: "If any ethics deserves the name 'scientific,' it is that which is associated with the true philosophy of being."[8] And since "the problem of the meaning of human life [Wojtyła continues] remains closely associated with the problem of human being, and of being in general; hence it is that the authentic philosophy of being is the proper foundation for ethics."[9]

For it is the theory of being that "constitutes the supreme and principal manifestation of philosophy, and it is therefore possible to identify philosophy with the theory of being, that is, with metaphysics."[10] Consequently, we can conclude that

> the theory of being constitutes a science [in the sense of episteme, L.U.N.] that is one and indivisible with regard to its formal (proper) object, and its method of explanation; it is possible, however, to distinguish its disciplines that are partially autonomous [e.g. ethics, L.U.N.], and this is due to their particular starting points.[11]

Metaphysics as a philosophical science upon which an integral anthropology is constructed, serves as a scientific base and proper foundation for ethics as a normative science of morality. From its very starting point, then, ethics appreciates the methodology and language of metaphysics.

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[8] *Ibid.*, 29.

[9] *Ibid.*

[10] Stanisław Kamiński, *On the Methodology of Metaphysics* (Lublin-Roma: Polskie Towarzystwo Tomasza z Akwinu & Societa Internationale Tommaso d'Aquino, 2018), 62.

[11] *Ibid.*, 63.

Metaphysical reflection on the human being and his telic end results in the construction of a rationally justified knowledge about what is morally good or evil. Metaphysics, then, eventually enables to resolve moral problems—arising along with human acts which always have a concrete, strictly individual character—by evaluating them in the light of general principles based on moral consequences of metaphysical distinctions.[12]

Wojtyła underscores that, in spite of what evolutionists or proponents of ethical situationism claim, there is certain stability in views on moral good and evil. Good and evil are not relative values. "Changing circumstances—Wojtyła writes—introduce only a certain mutability in the manner in which that which is good or that which is evil comes to realization.[13] In fact,

> it is precisely this immutability in the very essence of man which allows us to classify individuals who differ widely with respect to their secondary, accidental characteristics as people, to count them to the same species and regard them as beings capable of moral life. This is also a crucial point in formulating the principles of human conduct.[14]

Kant's categorical imperative, for instance, in which he says "act in such a way that your conduct could become a principle for universal legislation,"[15] is therefore inadequate. Ethics is a theory of morality and not vice versa.

The scientific nature of ethics, associated with the true philosophy of being, also certifies religious ethics (Christian ethics) as scientific. The only difference is that Christian ethics, Wojtyła explains, "results from a reflection upon being, and in particular upon the human

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[12] Cf. Wojtyła, *Ethics Primer*, 21–23.

[13] *Ibid.*, 31.

[14] *Ibid.*, 33.

[15] *Ibid.*, 55.

being, and the basis for this reflection is revelation."[16] Moreover, many principles contained in revelation coincide with principles known pure-ly by reason, principles which man could formulate as principles of conduct even without revelation. The other part of revealed principles, in any case, does not contradict reason, although reason alone may not have been able to formulate them. Thus, "faith asks that its object be understood with the help of reason; and at the summit of its searching reason acknowledges that it cannot do without what faith presents."[17] In fact, for Wojtyła, faith justifies reason, and "an informed catholic who bases his morality on reason and revelation need not in the least have an inferiority complex about allegedly standing on an ethics which is un-scientific.[18]

Consequently, we cannot afford to separate ethics from religion (or vice versa), even though such attempts have been made in modern culture. The goal of philosophical and religious ethics remains un-changed: the good of the individual.

The focus upon the good as an end and the fact that man always chooses a valuable object as his end reveal the action of the will and its influence on particular acts of man. The will is ordered to human hap-piness which can only be found where the absolute good is achieved; the absolute good is that which cannot generate or prompt further de-sires, that which fully satisfies the will, to the extent that all the objects the will chooses are chosen as means to that absolute good.

The relationship between ethics and religion is natural; for, just as rationality, so religion is a hallmark of every human person.[19] Woj-tyła confirms this assertion by using the words of Paul the Apostle:

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[16] *Ibid.*, 33.

[17] John Paul II, Encyclical Letter *Faith and Reason* (Rome 1998), no. 42, available at: http://w2.vatican.va/content/john-paul-ii/en.html.

[18] Wojtyła, *Ethics Primer*, 37.

[19] *Ibid.*, 13.

[W]hen the Gentiles who have no law do by nature what the law prescribes, these having no law are a law unto themselves. They show the work of the Law written in their hearts. Their conscience bears witness to them, even when conflicting thoughts accuse or defend them (Romans 2:14–15).[20]

And Wojtyła sententiously concludes: "be faithful to all reality, as it is shown to you not only by reason, but also by faith in the light of Revelation."[21] For man develops not only in his humanity to its natural fullness, but also in grace which makes it possible for him to participate in the life of God.

At the end, Wojtyła addresses the issue of the so-called "independent ethics" founded by Tadeusz Kotarbiński, a representative of the Lwow-Warsaw School.[22] The independent ethics arose in reaction to Marxist ideology; it was a kind of situation ethics promoting atheistic tendencies. Kotarbiński and his followers did not "accept any program of the religious ethics, but, on the other hand, they cannot remain without any ethical program."[23] Consequently, they rejected religious moral principles as those which can serve as basis for moral decisions.

For Wojtyła, the rejection of religious moral principles is not rational, because "the rational nature of man itself forms the basis not only of ethics, but also of religion. Reason itself leads man to the conclusion that there exists the First Cause who is the First Being, namely God."[24] Religious ethics, then, can be recommended not only for those who believe, but also for those who have doubts, or only conjecture, or are indeed searching.[25]

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[20] *Ibid.*, 43.

[21] *Ibid.*, 57.

[22] *Ibid.*, 221–229.

[23] *Ibid.*, 225.

[24] *Ibid.*, 227.

[25] *Ibid.*, 229–231.

Wojtyła's *Ethics Primer* is a must-read for everyone regardless of age or profession. Since nobody under the sun—be it teachers or students, parents or children, the elder or the young—is exempt from making decisions, understanding human morality and knowing how to use it are an indispensable task of everybody. To such a task, the *Ethics Primer* is well suited.

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MARVIN PELÁEZ

A Response to Brian Welter's Review of Peter Redpath's *The Moral Psychology of St. Thomas: An Introduction to Ragamuffin Ethics*[*]

Brian Welter is to be commended for writing a review of Peter A. Redpath's nearly 800-page, *The Moral Psychology of St. Thomas: An Introduction to Ragamuffin Ethics* (2017), published by En Route Books and Media.[1] This work requires a discerning mind to unpack and summarize Redpath's main arguments in his third installment of a three-part book series on Christian metaphysics and moral psychology. For the most part, Welter does this. If he overlooked any key points, likely this is because of the daunting task of summarizing a considerably-sized book within a few short pages.

While Welter recognizes Redpath's book as a "worthwhile" read "because of his generous elaborations on practically every major issue,"[2] it was not until Welter indicated in his conclusion that Sr. Angelica Mary Neenan's primer of 126 pages (*The Nature of the Human*

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[*] Brian Welter, "Peter A. Redpath, *The Moral Psychology of St. Thomas Aquinas: An Introduction to Ragamuffin Ethics*," *Studia Gilsoniana* 6, no. 4 (October–December 2017): 633–637.

[1] Peter A. Redpath, *The Moral Psychology of St. Thomas Aquinas: An Introduction to Ragamuffin Ethics* (St. Louis, Mo.: En Route Books & Media, 2017), pp. 795.

[2] Welter, "Peter A. Redpath," 637.

Soul[3]) is "better suited especially for readers interested in St. Thomas's teachings on moral psychology and the nature of the soul,"[4] did I realize that Welter's comparison did not do complete justice to either author.

The main purpose of this response is twofold, to: (1) acknowledge and elaborate on aspects of Welter's review that highlight key points in Redpath's book, and (2) make some precisions and amplifications so that both authors can be better appreciated for what they offer in their works to contemporary readers.

Target Audiences of Each Work

For different reasons, both works target two different audiences. Neenan's target audience is undergraduate students taking her "*Introduction to Moral Theology* course."[5] With respect to Redpath's audience, Welter asks the question, "Who should read [Redpath's] . . . book? Anyone seeking the truth of virtue ethics over a social science-fabricated reality."[6] Indeed, Redpath addresses virtue ethics and social sciences and chiefly targets two audiences: (1) "any fairly intelligent adult, including those that are largely overworked and understaffed in organizations and members from several institutions of the Catholic Church, who, overall, seek to recover classical learning and the greatness of Western Civilization for self-improvement through reading a new and improved understanding of the teachings of St. Thomas,"[7] and (2) college and university graduates who share some of the qualities

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[3] Mary Angelica Neenan, *The Nature of the Human Soul*: *Philosophical Anthropology and Moral Theology* (Washington: Cluny Media, 2017).

[4] Welter, "Peter A. Redpath," 637.

[5] Neenan, *The Nature of the Human Soul*, v.

[6] Welter, "Peter A. Redpath," 634.

[7] Redpath, *The Moral Psychology of St. Thomas Aquinas*, 33.

mentioned above and realize that their education has been deprived in the area of Thomistic studies.[8]

Like Neenan, Redpath's target audience includes undergraduate students. As Welter suggests, these students can benefit from Neenan's book as an introduction and Redpath's book for deeper aspects of St. Thomas's psychology, some of which might be missing in contemporary college courses on Aquinas. But Redpath also targets a more widely-diverse audience who work for organizations, including Catholic institutions (because they stand to benefit the most from the organizational psychology from one of the Doctors of the Church) and non-Catholics who seek to gain a proper understanding of the moral teaching of Thomas Aquinas. As he says,

> While I have written this ethics book chiefly for a wide audience that includes academic and non-academic readership, *and not chiefly* to serve as a textbook for intellectually serious undergraduate and graduate students, because the contents of this work could easily function in that capacity, I have included at the end of this work a [150-page] section of approximately 1500 "Questions for Study and Discussion" for classroom, or related, use.[9]

Indeed, unlike Neenan's course primer, Redpath's tome could easily serve as the prime source for 2-semester, stand-alone undergraduate or graduate course on St. Thomas's ethics.

Main Purpose of Each Book

Neenan's main intent in her book is to respond to her students' request on the material she goes over quickly in her moral theology course.[10] The book is a compilation of her teaching notes for the begin-

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[8] *Ibid.*, 34.

[9] *Ibid.*, 35. My addition in brackets. Redpath also includes an 81-page table of contents.

[10] Neenan, *The Nature of the Human Soul*, v.

ning part of her course, thus making it a kind of primer. She often cites St. Thomas Aquinas and the Catechism of the Catholic Church in it.[11]

Unlike Neenan's book (which intends to serve as a philosophical learning tool for an introductory, undergraduate theology course), the main aim of Redpath's book, as has been the purpose of his lifelong work in classical and medieval philosophy, is to restore Western Civilization by reintegrating the teachings of St. Thomas Aquinas into today's society so as to reunite philosophy and science and science and wisdom. As he says:

> *In short, like these two preceding volumes, this book's chief aim is novel and radical,*[12] *something beyond the scope of giving a highly readable, and more accurate and complete report of St. Thomas's moral teaching than has been available in English for decades* (*perhaps centuries*): *To reunite philosophy and science and wisdom; but to do so in a way that completes this task related to both theoretical and practical science*![13]

According to Redpath, the faculty psychology of the human person that was first expounded by Socrates, Plato, and Aristotle and later refined by St. Thomas, is an essential teaching needed for any society to have a proper understanding of the nature of philosophy and science (which Redpath considers identical).[14] He writes, "*No one can be wrong about the nature of human beings and be right about the nature of philosophy, metaphysics, ethics, or science.*"[15] He goes so far as to

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[11] *Ibid.*

[12] Redpath uses the term *radical* in the Latin-sense, meaning "root," as opposed to the contemporary usage meaning "very different from the usual or traditional: extreme," according to Merriam-Webster's online dictionary. This point, I feel, cannot be over-emphasized enough because Redpath's lifelong goal has been to "*reunite philosophy and science and wisdom.*" Like the Ancients and Medievals, Redpath considers philosophy and science to be exactly the same.

[13] Redpath, *The Moral Psychology of St. Thomas Aquinas*, 20. Italics are Redpath's.

[14] *Ibid.*, 25.

[15] *Ibid.*, 22.

maintain that, because human habits existing within human faculties that exist within the human soul serve as an essential part of the formal object of philosophy/science, the ancient Greeks and St. Thomas considered the human soul to be an essential first principle of philosophy and science.[16] In previous works, Redpath has referred to faculty psychology as "power psychology,"[17] a term he quotes directly from St. Thomas's *Summa Theologiae*: *potentia animae*.[18] While the phrase may sound as if it comes from a popular, modern-day psychology magazine, the term existed and was discussed among philosophers and theologians for centuries prior to the advent of modern philosophy.

Neenan also talks about St. Thomas's faculty psychology in her book. She shows how God gives man his capacity to achieve the goal of fulfilling his nature (union with God in eternal happiness) by knowing "(man's true nature, his faculties of body and soul), and how grace brings that nature to perfection."[19]

While Welter indicates that "the length of [Redpath's] book testifies to the author's ambition in covering much in one study," not indicated in Welter's review is that, for decades, Redpath has been writing about philosophical problems and solutions to the declining civilization and culture of the West. Thirty-five years ago (1983), he felt a moral duty to write a 170-page primer on St. Thomas's moral teaching similar to Neenan's book, while planning at that time to write a more exhaustive analysis of St. Thomas's moral teaching years later: the current book.[20]

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[16] *Ibid.*, 27.

[17] *Ibid.*, 23.

[18] *S.Th.* I–II, Q. 78, Art. 1, 3, and 4.

[19] Neenan, *The Nature of the Human Soul*, vii–viii.

[20] Redpath, *The Moral Psychology of St. Thomas Aquinas*, 18.

As mentioned above, this book is the third installment of a three-part book series. The first two volumes are essential to understanding the context of this book:

> As I have conceived them, Volumes 1 and 2 of this trilogy published by En Routes Books and Media *have given a report* of the *metaphysical principles* needed to restore the union among philosophy, science, and *metaphysical wisdom* within the West and globally. However, without restoring a proper understanding of the nature of ethics, moral science, and the essential connection among moral science, metaphysics and wisdom, that reunion achieved within those two proceeding works would be incomplete.[21]

Redpath wrote much in his book with a spirit akin to the ancient Hebrew prophets "as a voice crying in the desert," exhorting modern Western civilization to restore itself through the teachings of St. Thomas. In so acting, Redpath regards himself chiefly as a reporter of St. Thomas's work aiming at restoring Western civilization.[22]

While Welter rightly refers to Redpath's current book as "wordy," he fails to note that: (1) virtually all argumentation in Redpath's book is economically presented; (2) Redpath wrote his current work to be more than a primer about St. Thomas's moral teaching as part of an undergraduate class: an exhaustive treatment of it; and (3) the main reason for the book's wordiness is that, in the first six chapters (with the exception of Plato's *Republic* in chapter four and one of his own previous works in chapter six), Redpath summarizes St. Thomas's moral teaching within his theological works, especially his *Summa Theologiae*; while, from chapters seven to fifteen, he gives an exhaustive and exclusive summary of St. Thomas's *Commentary on the Nicomachean Ethics of Aristotle*.

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[21] *Ibid.*, 20.
[22] *Ibid.*, 18 and 19.

Redpath and Neenan start with the nature of the human person as viewed by St. Thomas, but they diverge into areas that equally benefit both man and society. While both authors present St. Thomas's faculty psychology, Redpath continues on a mainly philosophical path of *discussion in which he essentially identifies philosophy with an organizational psychology and St. Thomas's moral teaching with a behavioristic psychology*, while Neenan's path is chiefly theological and does not make mention of philosophy being a kind of psychology, in particular an organizational psychology and St. Thomas's ethics being a behavioristic psychology.

Redpath's Philosophical/Psychological Path

The back cover of Redpath's ethics book describes his philosophical approach as follows:

> Through a radical reinterpretation of classical philosophy as an organizational psychology, *The Moral Psychology of St. Thomas Aquinas*: *An Introduction to Ragamuffin Ethics* just as radically reinterprets St. Thomas Aquinas's moral teaching to be a behavioristic psychology chiefly designed to synthesize right reason and right pleasure to help a person excel at living life as a whole. In the process of so doing, this work demonstrates how the skill of prudential living is a necessary condition for becoming a grand master of leadership in any and every profession.[23]

As the above quote indicates, Redpath's treatment of St. Thomas's ethics as a moral psychology is rooted in his radical (in the sense of going back to the roots, or "first principles") reinterpretation of classical Greek philosophy and science (and of the philosophy/science of Aristotle especially) as an *organizational psychology*. In so doing, Redpath has involved himself in a radical reinterpretation of the whole of

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[23] *Ibid.*, the back cover.

Western intellectual history from the ancient Greek philosophers to the present day.

As Redpath indicates in volume 1 of his *A Not-So-Elementary Christian Metaphysics*, he derived this novel way of considering philosophy under the influence of Fr. Armand A. Maurer's work in which Maurer had claimed that, for St. Thomas: (1) philosophy is not (as many of Thomas's students continue mistakenly to claim) chiefly a logical system or body of knowledge; it is a psychological habit, or habit of the soul; and (2) the philosophical subject, or genus, of which the knowing subject is an essential part is not the genus of the logician; it is a really-existing genus, a generator of action.[24]

From Metaphysics and Ethics as Instances of Organizational Psychology to Remedying the Current Western Leadership Deficit

According to Redpath, "*Loss of an understanding of the nature of philosophical metaphysics and ethics as essential means for inculcating with maximum intensity principles of leadership within the psychological makeup of leaders is*, *in fact*, *a chief cause of the present civilizational decline*, *anarchy*, *of the West*."[25] According to him, centuries ago, we in the West lost our comprehension of philosophy as an organizational psychology. "With that loss," he maintains, "the West also lost its understanding of the natures of metaphysics, ethics, and science *as habits of leadership excellence the human soul*: acts of organizational excellence that human beings generate through acquired habits (*virtues*) existing within innately possessed powers of the human soul."[26]

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[24] See Peter A. Redpath, *A Not-So-Elementary Christian Metaphysics*: *Written in the Hope of Ending the Centuries-Old Separation between Philosophy and Science and Science and Wisdom*, Vol. 1 (Manitou Springs, Co.: Socratic Press, 2012), 59.

[25] Redpath, *The Moral Psychology of St. Thomas*, 22. Redpath's italics.

[26] *Ibid.* Redpath's italics. My addition in parenthesis.

Redpath and Hierarchy

Welter rightly observes that, "Hierarchy plays a central role in Redpath's vision, starting from the 'chief end,' and end 'that unifies and harmonizes some multitude into being parts of the whole,'"[27] because hierarchy, arising from the nature of philosophical metaphysics and ethics as an essential means for inculcating what has been lost, and is in fact, according to Redpath, the chief cause of the present decline, anarchy, of western civilization.[28] Redpath maintains that *recovering St. Thomas's principles related to human and organizational psychology* allows society to benefit from this wisdom because order is within things in both speculative and practical ways;[29] and the higher, or architectonic, sciences inform the lower, specialized, or productive sciences.[30] The linch-pin between all sciences within genera and sub-genera, part-whole relationships, is the human person. The nature of the human person, properly understood, spans both the speculative and practical orders. According to Redpath, St. Thomas maintains moral activity to be a species of human activity occurring within the wider created world (a real genus)[31] and that order in the world is essentially dependent upon human moral activity.

The connection between human and organizational psychology is an example of how recovering philosophical principles prior to Descartes and his progeny of modern philosophers can help restore the proper understanding and functioning of organizations at all levels of society, beginning with the individual and family to large corporations and governmental institutions.

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[27] Welter, 634–635.

[28] Redpath, *The Moral Psychology of St. Thomas Aquinas*, 22.

[29] *Ibid.*, 41.

[30] *Ibid.*, 45.

[31] *Ibid.*, 41–42.

Virtual Quantity, Division of a Real Genus,
Organizational Hierarchy, and the Human Soul

A major contribution in Redpath's books and articles over the past twenty years, and more with respect to moral and organizational psychology is what he calls St. Thomas's metaphysical principle of "virtual, or intensive, quantity" (*quantitatis virtulas*, or *intensiva*). Redpath credits two scholars with being the main twentieth-century recoverers in the English-speaking West of awareness of this crucial principle in the teaching of St. Thomas: (1) Fr. Charles Bonaventure Crowley, for whose more-than-fifty-years of research related to this principle and contemporary mathematical physics Redpath wrote a prescript and edited a book in 1996;[32] and Fran O'Rourke, for having focused on it in relation to philosophy and revealed theology in his masterful *Pseudo-Dionysius and the Metaphysics of Aquinas*.[33]

According to Redpath, despite the fact that this principle is crucial for understanding St. Thomas's teaching about the nature of a real genus (which is, for St. Thomas, the subject of philosophical and scientific study properly understood), few students of Aquinas know what is his teaching about virtual quantity and how, in relation to principles of opposition and contrariety, a real genus is divided into species, and real species are divided into individuals. He claims the principle had previously gone unnoticed even by the intellectual genius of Étienne Gilson![34]

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[32] Charles B. Crowley, *Aristotelian-Thomistic Philosophy of Measure and the International System of Units* (*SI*): *Correlation of the International System of Units and the Philosophy of St. Thomas Aquinas and Aristotle*, ed. with a prescript by Peter A. Redpath (Lanham, Md.: University Press of America, 1996).

[33] Fran O'Rourke, *Pseudo-Dionysius and the Metaphysics of Aquinas* (Leiden: Brill, 1992).

[34] Redpath, *The Moral Psychology of St. Thomas Aquinas*, 28.

Few contemporary teachers and students of the work of St. Thomas have even heard about this principle. As a result, Redpath maintains that the overwhelming majority of contemporary teachers of St. Thomas continue to misrepresent what he says to their students about the nature of such crucial issues as philosophy, science, metaphysics, and ethics, including about such often-discussed topics as the natures of a principle, analogy, and universals.[35] And most of these teachers tend to pass along to their students the mistaken notion that St. Thomas understood philosophy to be a systematic logic, which he did not.

According to Redpath, virtual quantity has major implications as well in the study of organizational psychology at all levels, either in simple human acts or on the corporate-institutional levels. Welter touches upon this reality when he cites the following,

> Forms cause diversity in things by causing a hierarchy, order, of perfections and imperfections in receiving the act of existing: a diversity of perfection in having existence. This initial division separates the created order into a limited hierarchy of qualitatively more or less perfect genera.[36]

So crucial is the principle of virtual quantity to understanding of Aristotle's and St. Thomas's teaching about the natures of metaphysics, ethics, and all habits of human excellence that, in 2001, Redpath published a separate article related to it in which he maintained that Aristo-

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[35] For extensive criticism of the failure of contemporary students, and even major contemporary "Thomists" to understand principles like genus, species, virtual quantity, opposition, contrariety, analogy, and universality, see Redpath, *A Not-So-elementary Christian Metaphysics*, Vol. 1, and Peter A. Redpath, *A Not-So-elementary Christian Metaphysics: An Introduction to Ragamuffin Thomism*, Vol. 2 (St. Louis, Mo.: En Route Books & Media, 2016).

[36] Welter, "Peter A. Redpath," 635, citing Redpath, *The Moral Psychology of St. Thomas Aquinas*, 55.

tle's understanding of all virtue (intellectual, moral, practical, productive) is essentially reducible to the principle of virtual quantity![37]

Contrariety, Organizational Unity, and Leadership Excellence

Redpath maintains that contrariety is an essential metaphysical principle because it takes place within all genera, or organizational wholes, dividing them into specific organizational intensities of qualitative perfection and imperfection. In addition to hierarchy playing a central role that Welter observes in Redpath, Redpath maintains that no unity can exist within the created universe without contrariety and the existence of real aims existing within real generic, organizational wholes.

While such a notion might appear somewhat counterintuitive to the contemporary mind, it has a firm basis in the history of philosophy, beginning with the pre-Socratics, refined by Aristotle, and maintained by St. Thomas.

As Welter observes, a properly-ordered hierarchy is efficient[38] in addition to being just and essential to human flourishing. However, "efficiency" needs to be qualified. If parts are intrinsic and essential to a composite whole (or genus), then efficiency is based upon the harmonious relationship among the opposing parts, even if no apparent contrariety appears to exist between them. The basis of organizational, composite, or real generic, unity occurs within a composite whole, or genus, comprised of a hierarchy of unequally perfect, somewhat opposed, parts. Contrarily, a hierarchy becomes *inefficient*, ceases to exist, if an essential part cannot harmonize with other parts of a genus and

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[37] Peter A. Redpath, "Virtue as Intensive Quantity in Aristotle," *Contemporary Philosophy* 23, no. 1 and 2 (January/February and March/April, 2001): 3–15.
[38] Welter, "Peter A. Redpath," 635.

seeks to impose unharmonious influence to order the whole. Both survival of the fittest and efficiency of operation only exist within our created universe within the context of real genera, real organizations.

This is what Redpath maintains, and Welter observes when he notes that "disordered understanding of human reason that Enlightenment intellectuals mistakenly claimed to the metaphysical foundations of philosophy, science wisdom, and truth."[39] The inability of Western civilization to recognize the necessity of hierarchically-ordered contrariety in part-whole relationships is what Redpath means, and Welter observes, when Redpath claims that Western civilization has lost its understanding of the nature of philosophy and organizational psychology, specifically the "understanding of the natures of metaphysics, ethics, and science *as habits of leadership excellence of the human soul*."[40]

Regarding those habits of leadership of the human soul, the basic foundations of organizations are groups, part-whole relationships, of human beings. Redpath discusses in detail the relation of genus, particular reason, virtual quantity, and contrariety to human emotions in chapter five (which provides an example of organizational psychology within the human soul, and is instructive of how unity can be achieved in other part-whole relationships, whether in the individual, family, or other organizations).

According to him, all organizations are composed of different genera and their species, each having contrary opposites; but all strive to achieve harmonious perfection according to their nature.[41] How well this is done is measured through virtual quantity among the parts, the level of perfection of each part reaching perfection of its nature within the whole, and the unequal relationship of each part in the whole to a

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[39] *Ibid.*, 633, citing Redpath, *The Moral Psychology of St. Thomas Aquinas*, 3.

[40] Welter, "Peter A. Redpath," 634, citing Redpath, *The Moral Psychology of St. Thomas Aquinas*, 22.

[41] Redpath, *The Moral Psychology of St. Thomas Aquinas*, 53.

chief organizational aim. Having different, unequal, levels of virtual quantity (qualitative perfection) brings about generic contrariety and organizational perfection or imperfection.

Hierarchy and Particular Reason

Narrowing the analysis to the human person, Welter indicates that Redpath fits his discussion regarding the nature of the soul within the wider notion of Thomistic organizational psychology and the nature of hierarchy.[42] Particular reason's role is to assess (or estimate) the arrangement of those parts, to cause organizational self-understanding, within parts of the whole.

Welter rightly observes that Redpath shows how Aristotle's and St. Thomas's teaching about moral virtue leads to harmonious ordering of the human soul[43] from the macro level to politics.[44] Organizational psychology begins with the human person and the metaphysical relationships among human beings as individuals existing within real organizations, real orders of being.

As parts of real genera, Redpath conceives leaders to be principles of action for unifying different parts of organizations into organizational wholes. To achieve the task of "unifying and harmonizing a multitude into being parts of a whole,"[45] an internal sense of the soul is needed to help coordinate and order the parts within the hierarchy of a genus. Welter coveys this implicitly when he cites Redpath: "the intellectual powers are prior to the sensitive powers; and the sense powers are naturally inclined to follow these directions commands."[46] An im-

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[42] Welter, "Peter A. Redpath," 635.

[43] Redpath, *The Moral Psychology of St. Thomas Aquinas*, 89.

[44] Welter, "Peter A. Redpath," 635.

[45] *Ibid.*, 634–645, citing Redpath, *The Moral Psychology of St. Thomas Aquinas*, 41.

[46] Redpath, *The Moral Psychology of St. Thomas Aquinas*, 89.

portant precision needed here is specifically how this is done within St. Thomas's organizational psychology. Neenan mentions the internal, estimative sense (particular, or cogitative, reason) in the human person and its role in human emotions. Redpath goes into more elaborate detail, maintaining that particular reason is the seat on the sense level of the moral virtue of prudence, and the proximate principle of: the poetic and creative imagination (the sense faculty that Galileo considered to be essential to stretching the imagination), the irascible emotions, and the sense of wonder that acts as a first principle of all scientific and philosophical investigation. He sees this faculty operating as a sensory command and control principle through which universal reason is able situationally to particularize and cause the human emotions to submit to abstract directives of universal reason and tailor abstract, universal reason's commands to concrete, individual circumstances. He also claims that this faculty enables individual human beings to sense their strengths and weaknesses and, in a sensory way, determine whether this or that act is a doable deed proposed to human choice.

Conclusion

While Redpath and Neenan consider St. Thomas's moral teaching to be a moral psychology that they attempt to make more or less intelligible to their readers, their books might appear to belong to the same proximate genus. Because they composed these works for widely-diverging chief aims and audiences, and have employed essentially different methods of realizing their main goals, in reality their books belong to different proximate genera. While Neenan has the practical consideration of providing a philosophical learning tool to help her undergraduate college students understand moral theology, her chief aim in her book is speculative, not practical. She has written her book chiefly to help her theology students *properly to understand the nature of*

moral theology. Redpath, on the other hand, has written his text chiefly for a much wider, global audience, and mainly for a practical (not speculative), moral and political aim: *to convey to his readers how properly to understand the nature of St. Thomas's moral psychology so as practically to help the West reunite philosophy and science and science and wisdom*; *and, thereby, aid the West in resolving its current, widespread, leadership-deficit problem so as to save itself from engaging in cultural and civilizational suicide.*

Apparently not focusing attention on these generically different proximate aims, audiences, and approaches to achieving their main goals, unhappily, by bringing Neenan's book into his review of Redpath's complicated work, Welter diminished the perfection of an otherwise generally-excellent review. Had he wanted to compare Redpath's and Neenan's studies mainly as moral primers for teaching undergraduate moral theology, a more appropriate way to do so would have been to consider the similarities and dissimilarities between Neenan's book and Redpath's *The Moral Wisdom of St. Thomas Aquinas: An Introduction*,[47] which, like Neenan's *Philosophical Anthropology* book was designed as a text for an introductory-level moral theology or philosophy course.

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[47] Peter A. Redpath, *The Moral Wisdom of St. Thomas Aquinas: An Introduction* (Lanham: UPA, 1983).

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Brian Welter

The Theory and Practice of Virtue Education
Edited by Tom Harrison and David I. Walker[*]

The collection of essays by different academics expresses a wide range of nuanced views on virtue ethics. Divided into three main parts, part one provides depth and breadth in introducing the history and philosophy of virtue education. Part two explores teaching applications. The third part focuses on virtue education's bearing on friendship, patriotism, gratitude, and courage. The book's audience includes readers interested in Aristotle and St. Thomas Aquinas, moral theologians and ethicists, and educators. The latter benefit from the fine balance among philosophical underpinnings, teaching practice, and the four applied areas.

Part One

David Carr in the opening essay provides an overview of ancient Greek teaching on the ethical life. He highlights "the Socratic emphasis on honest perception of ourselves and others . . . [as] a *necessary* condi-

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tion of moral virtue."[1] He nevertheless criticizes Socrates' and Plato's abstract, overly-intellectual approach which downplayed a more down-to-earth vision. More specifically, neither philosopher addressed "the appetitive, sentimental and affective dimensions of human association" or family ties.[2] As with the book's other essayists, Carr never shies away from using Greek terms such as *phronesis*, *techne*, or *episteme*. He contrasts Aristotle's teaching on virtues with the Socratic-Platonic model, noting how Aristotle based *phronesis* on the "doctrine of the mean." This led the Stagirite to address human appetites and behavior much more practically than either Socrates or Plato.

As a collection of papers given at an academic conference, one chapter in *The Theory and Practice of Virtue Education* does not necessarily pick up where the previous one left off. Yet the three essays after Carr's do share many commonalities. The book's second essay, Howard Curzer's "Healing character flaws," mixes theory with practicality. His examination of moral development connects with Christopher Gill's chapter on Stoic virtues and John Hacker-Wright's paper that discusses more directly St. Thomas's teaching.[3] All three essays highlight moral development. Readers get a clear sense of virtue, vice, and even brutishness, and how humans can achieve the first and avoid the latter two.

The authors provide specifics for the development of the virtues. Hacker-Wright notes: "Genuine moral growth depends on the ability to change one's view of the good, and this requires change in both the rational and non-rational aspects of the soul, both of which are involved

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[1] David Carr, "Ancient roads to knowledge of virtue: The Greek philosophical legacy," in *The Theory and Practice of Virtue Education*, 13, author's italics.

[2] *Ibid.*

[3] See Christopher Gill, "Stoicism today: An alternative approach to cultivating the virtues," in *The Theory and Practice of Virtue Education*, Chapter 4; and John Hacker-Wright, "Moral growth: A Thomistic account," in *The Theory and Practice of Virtue Education*, Chapter 3.

in our practical, cognitive grasp of the world."[4] Typical of other authors of *The Theory and Practice of Virtue Education*, Hacker-Wright connects the theoretical to the practical. He also discusses Aquinas's teaching on *habitus*, which is a word much richer that the English "habit," entailing "knowledge, skills, and virtues."[5] Such discussions ready the audience for the more practical second part.

Part one's essays, which also include "Akrasia as a character trait" by Paulien Snellen and Nancy E. Snow's "From 'ordinary' virtue to Aristotelian virtue," focus almost solely on the philosophical underpinnings of virtue. They tend to avoid venturing into how these impact teaching. A chapter on philosophy of education from an Aristotelian or Thomistic vantage would have rounded out these essays.

Part Two

Entitled "Theoretical and practical approaches for educating the virtues," part two includes author classroom experience, which is both helpful and somewhat tedious. The first chapter, Mark E. Jonas's "Plato on dialogue as a method for cultivating the virtues," is in fact quite theoretical, highlighting similarities with Aristotle's teachings. Both philosophers were pessimistic regarding the ability of a badly brought-up individual to achieve a virtuous life or the ability of words alone to effect personal moral change. Plato taught that "true virtue comes only when one's habituated emotions are in line with reason,"[6] (92), Jonas observes. This places serious demands on education.

Gillian R. Rosenberg's introduction to character education continues this emphasis on reason's importance in virtue development. She

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[4] Hacker-Wright, "Moral growth," 33.

[5] *Ibid.*, 34.

[6] Mark E. Jonas, "Plato on dialogue as a method for cultivating the virtues," in *The Theory and Practice of Virtue Education*, 92.

writes, "character education utilizes instruction and training to cultivate and habituate virtues, and to infuse natural passions, inclinations, and feelings with reason."[7] She connects this to Piaget's "innate predisposition" we have for knowing right from wrong.[8]

Perhaps David McPherson's "Manners and the moral life" would be better placed under part three, given the paper's specific focus. McPherson argues convincingly for the importance of manners in the moral life. They demonstrate the respect for others that so much of virtuous living entails. His mixing of Confucius and Aristotle not only highlights inter-cultural commonalities but also shows the universal nature and importance of manners. Just as "*dignified things* require *respectful manners*" so sacred things "require certain *reverent manners*."[9] Manners posses not only ethical importance, but spiritual as well because they "*ennoble our animal nature*."[10]

Perhaps more than any other essay in the first two parts, McPherson's readers get a sense of what our current society is lacking and why this is significant. Teachers and others in authority will benefit from this reasoned defense of manners. McPherson reminds us that good manners tie in with Aristotle's observation that "we become virtuous by repeatedly doing virtuous actions."[11] The convincing, highly relevant argument makes this paper the book's highlight, motivating non-committed readers to look more deeply into virtue education.

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[7] Gillian R. Rosenberg, "Moral agency as teaching morally and teaching morality: A practical approach to moral education," in *The Theory and Practice of Virtue Education*, 112.

[8] *Ibid.*

[9] David McPherson, "Manners and the moral life," in *The Theory and Practice of Virtue Education*, 145, author's italics.

[10] *Ibid.*, 146, author's italics.

[11] *Ibid.*, 147.

Part Three

Entitled "Educating specific virtues," part three starts off with R. Curren and C. Dorn's essay on patriotic virtue[12] before the next essay's topic on friendship. Authors B. Fowers and A. Anderson note the importance of friendship for Aristotle. They observe, "there are three important ways that Aristotle's way of thinking about friendships is quite foreign to us moderns."[13] As with the essay on manners, this discussion will leave the audience lamenting the beautiful things that our hedonistic, fast-paced society has left behind. Instrumentalism and hyper-individualism have not been good to friendship. This essay leaves readers with a strong sense of friendship and why it is so vital to the virtuous life. In striking contrast to instrumentalist friendship, virtue friendship is based on "the friends' admiration for one another's goodness or excellence. It is the good they see in one another that brings and holds the friends together."[14] This type of friendship reinforces the virtues, in other words. As with many of the book's other papers, the ancients seem to hold up pretty well in comparison to what today passes as acceptable behavior.

Overall, C. Vogler in "Courage in the classroom" keenly sums up the aims and contents of *The Theory and Practice of Virtue Education*:

> A virtue brings the full and appropriate actualization of a human power—one that allows for both the upward inclination of passions and appetite toward reason and the downward governance

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[12] See Randall Curren and Charles Dorn's "The nature and nurture of patriotic virtue."

[13] Blaine J. Fowers, Austen R. Anderson, "Aristotelian *philia*, contemporary friendship, and some resources for studying close relationships," in *The Theory and Practice of Virtue Education*, 184.

[14] *Ibid.*, 189.

of passion and appetite by reason actualized in overall pursuit of the good.[15]

Vogler also points out the traditional Aristotelian-Thomistic view on the interrelationship or intertwining of the virtues whereby "you can't have one virtue unless you have all of them."[16] Perhaps a separate essay on the holistic aspect of the virtues and how this leads to a holistic view of education would have rounded out the discussion. As it is, the holistic attributes of both of these is alluded to only in piecemeal fashion.

Conclusion

All in all, readers will come away understanding the multifaceted nature of virtue education. It is never only theoretical, yet its practical applications do rest on important philosophical and even metaphysical foundations. These latter are almost never stated explicitly, perhaps another small lacuna. *The Theory and Practice of Virtue Education* remains nevertheless an inspiring book.

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[15] Candace Vogler, "Courage in the classroom," in *The Theory and Practice of Virtue Education*, 212.

[16] *Ibid.*