CHRISTIAN PHILOSOPHY OF MAN

Outline

1. THE BEGINNING OF MAN
   A course in Christian philosophy (reason enlightened by faith)
   The Biblical account of man (creation, fall, redemption)
   As explored and amplified in the tradition of realistic philosophy
   Purpose of the course (deeper understanding of human life)
   Method (lecture/discussion; selected brief readings)
   Practical applications in view of widely held errors

2. THE END OF MAN
   The elements of philosophical anthropology and its cognates: rational
   psychology; epistemology; ethics; cultural history
   Man’s uniqueness among created beings:
   On the sixth day God created man.
   In His own image He created him.
   Male and female He created them.
   Man’s place and his role in the world; its historical development
   The intellectual history of thought about man:
   Major insights; influential errors
   Applications: “creationism” and “evolutionism”

3 HUMAN NATURE
   Composite of matter and form (physical body and rational soul)
   Immateriality and immortality of the rational soul
   Human faculties and operative powers
   The contribution of the body to human life: sensation, appetites
   The contribution of the soul: intellect, will, emotions (passions)
   Man as individual and social
   Applications: materialism and idealism
4. HUMAN PERSON
Source of the equal dignity of all human beings
Intelligent and free: a responsible subject of action
Fundamental rights and duties, principally the right to life
Applications: determinism and libertarianism; abortion and euthanasia

5. KNOWING AND LOVING
Man’s natural vocation to live in the truth and to love the good
The intellectual life, its capabilities and limitations
Intellectual virtues and vices
The accessibility and pursuit of truth
Applications: skepticism and positivism

6. HUMAN ACTION AND MORALITY
The moral life, its capabilities and limitations
Human acts and their moral quality (motive, objective, means)
Christian view of the deep springs of man’s desire for happiness
Moral virtues and vices
Moral character and its formation; conscience
Applications: relativism (utilitarianism) and absolutism

7. HUMAN SOCIETY: THE FAMILY
“It is not good for man to be alone”: family, the domestic society
Marriage: a natural bond elevated by Christ
Family as the foundation stone of society
Family relationships: corresponding rights and duties
Marriage in the law of human nature as elevated by Christ
The contemporary assault on marriage
Applications: individualism and conformism

8. THE MAGISTERIUM ON MAN
The philosophical anthropology of Vatican II and John Paul II
The Pope’s fuller understanding of freedom, faith, and work
Ongoing challenges in bio-ethics and other human life areas:
Responsibilities of knowledge; opportunities for leadership
Contents

1. Charles Péguy, “Abandonment” (pp. 24-26 in God Speaks)
   Fr. Ronald Knox, “The Beginning and End of Man” (booklet, 1921; reprint pp. 18-23, 18-22 in This Rock, Aug. and Sept. 1993)
   Fr. Joseph de Torre, “Metaphysics of Man” (pp. 155-159 in Christian Philosophy)

2. J. M. Bochenski, “Man” (pp. 73-82 in Philosophy / An Introduction)
   Rev. Edward Leen, C.S.Sp. (pp. 96-110 in Why the Cross?)

   Fr. Joseph de Torre, “Freedom” (pp. 182-87 in Christian Philosophy)

4. Kenneth Schmitz, “Reconstructing the Person” (pp. 26-29 in Crisis, April 1999)
   Msgr. Cormac Burke, “Individualism and Collectivism; Personalism and Community” (app. II in Man and Values)
   Viktor Frankl, Man’s Search for Meaning (excerpt)
   John Gueguen, comp. (one-page excerpts from 24 classical sources)

5. Ronda Chervin/Fr. Eugene Kevane, “Philosophical Anthropology” (pp. 178-183 in Love of Wisdom) 100
   Jose Maria Yanguas, “Loving ‘With All Your Heart’ ” (pp. 144-157 in Romana, no. 26, Jan.-June 1998)

6. John Young, “The Moral Life” (pp. 47-56 in Reasoning Things Out)
   Fr. Servais Pinckaers, O.P., “Freedom and Happiness” (pp. 65-81 in Morality: The Catholic View)
   Yves Simon, “Man at Work” (pp. 65-83 in Work, Society, and Culture)

7. David Blankenhorn, “How to Think about the Family: Ten Sugges-
tions” (pp. 31-33 in First Things, August 1990)
Fr. Joseph de Torre, “The Family” (pp. 249-54, Christian Philosophy)
Patrick Fagan and Robert Rector, “The Effects of Divorce on America” (pp. 56-61 in The World and I, October 2000)
Mark Lowery, “Secular, Natural and Sacramental Marriage” (pp. 39-43 in Envoy, no. 1, 1997)
Bishop Javier Echevarría, Message to Pan-American Conference on The Family (Toronto, May 1996)

8. Pope John Paul II, Be Not Afraid (pp. 62-67, 100-101); Veritatis Splendor (#88-89); Vatican II, Gaudium et Spes (#22, 24)

For Further Reference, in Addition to the Course Reader

Thomas Molnar, “Religious versus Humanist Anthropology” (pp. 99-106 in Modern Age, Spring 1997)
Arnold Green, “The Nature of Man and Personal Responsibility” (pp. 183-194 in Modern Age, Spring 1973)
Freda Oben, “Edith Stein on Woman and Man” (pp. 201-217 in Providence, Winter 1993)
James Reichman, “Intellection;” “Willing and Choosing;” “Emotions and Feelings” (pp. 102-125, 149-169, 171-184 in The Philosophy of the Human Person)
Donald DeMarco, “Marriage, Our Normal Vocation,” (pp. 188-193 in Social Justice Review, November 1986)
Paul Vitz, “From Personhood to Fatherhood,” (pp. 203-208 in Ibid.)
Msgr. Cormac Burke, “Marriage: A Personalist or an Institutional Understanding?”
TEACHING OUTLINE, CHRISTIAN PHILOSOPHY OF MAN

CLASS 1: THE BEGINNING OF MAN

A. Péguy on Abandonment: a poetic preamble
God sees how his creature abuses the great gift of freedom by relying too much on his own powers and too little on God’s grace.

B. Knox on the Beginning and End of Man: an overview of how and why
In the context of common errors, it is necessary to overcome our “forgetfulness” of man’s place in creation, his free will, and his fall.
   1. The human body is part of the natural order (and might evolve), but the soul is a special creation (and accounts for the specific difference between humans and lower animals—reflective reason).
   2. Man’s free will makes him responsible for his choices—even if to some extent they are influenced by circumstances—which are subject to the judgment of conscience.
   3. Man is subject to the law of his own nature and the explicit commandments of God; an innate sense of the distinction between good and evil enables him to admit it when he fails.
   4. Behind this order of man’s creation there is a purpose and a directional movement which can only be known with certainty by consulting divine revelation: eternal happiness.

C. De Torre on The Metaphysics of Man: a condensed summary
   1. Philosophical mistakes about man result from faulty metaphysics (what constitutes a human being in reality).
   2. Man’s spiritual and material components make up one whole.
   3. Beginning with man’s specific activity (knowing and willing), we can go on to understand habit, the soul’s operations, the
person, our social and temporal dimensions, and work.
Consider the 5 essential human features (p. 157).

4. Man’s place in the hierarchy of being (relative to plants and
animals below, angels and God above). Consider the 4
indications of man’s special ordination to God (p. 159).

CLASS 2: THE END OF MAN

A. Bochenski on Man: a philosophical overview
   1. Man’s uniqueness in creation:
   Refer to pp. 75-77 where he summarizes the five chief
      characteristics of human intelligence.
   2. Man’s spiritual component:
   How it is connected to the material (Aristotle);
   The errors of materialists and idealists.
   3. Man’s finiteness and quest for completion:
   How this points beyond death (the opening to religion).

B. Leen on Man’s Creation in the Image and Likeness of God: the first
   premises of Christian philosophy
   1. Viewing man from the standpoint of his Creator;
   2. Man’s purpose: knowing, loving, and serving God;
   3. Man’s creation as divine gift;
   4. God could have limited man to natural fulfillment;
   5. But he was also made capable of supernatural happiness;
   6. Man can enter intimate union with God;
   7. Man’s soul can be completely satisfied only by God;
   8. The soul’s capacity for the infinite, and hence for God;
   9. Man’s assent is required in a conformity of his will with God’s.

C. Pope Paul VI on What Then Is Man?—confirmation by Magisterium
In this 1970 discourse, the Pope aims to help philosophers
rediscover the truth about the origin, nature, and destiny of man
by showing how the current views (determinism, radical
pessimism, naïve optimism) conflict with the moderate realism of
St. Thomas Aquinas, which synthesizes what we observe in the
natural order with Revelation and Tradition. The study of
philosophical and theological anthropology is an ongoing task.

CLASS 3: HUMAN NATURE  (what all men are)

A. Young on Images and Concepts; What Is Man?
   1. Sense knowledge (images): the external and internal senses.
   2. Intellectual knowledge (concepts): what goes on in the mind.
   3. The human body and soul as a single union (contrary errors).
   4. Man’s highest capacity: contemplation and love of beauty and truth.

B. Young on Free Will
   1. The role of the will and its limitations in making choices; determinism.
   2. The freedom of the will and resulting human responsibility; praise, blame.

C. De Torre on Freedom
   1. Definition: the capacity to pursue choiceworthy ends (self-determination)
   2. Interior and exterior freedom.
   3. Critique of determinism (strips the will of freedom and responsibility)
   4. The attraction of the good and its obligatoriness.
   5. The choice of objective evil (intentional, unintentional); lesser goods.

D. Kass on Man and Woman
Begin with the leading questions on p. 14. Is it possible to answer them in the charged atmosphere of the “gender wars”? To recover the important truths about man and woman, consider the “old story” in Genesís (an “anthropological reading”). Discuss the most significant lessons he draws from this retelling (section VII) and how they can bring clarity and good sense to the contemporary debates.
CLASS 4: HUMAN PERSON (who each man is)

A. Schmitz on Reconstructing the Person
   1. Definition: a human individual; historical evolution of the concept.
   2. Classical and modern concepts of person (interiority; introspection).
   3. Problems with the modern functionalist notion: subjectivist relativism.
   4. The need to rediscover communio, based on the opening to transcendence.

B. Burke on Individualism and Collectivism; Personalism and Community
   1. The reign of individualist philosophy of self; its abuses.
   2. The personalist philosophy (emphasis on dignity, rights, and duties).
   3. Critique of self-centered individualism (existentialism).
   4. Vindication of personalism: human fulfillment in openness to others.

C. Frankl on Person: Free and Self-determining
   1. Man is ultimately self-determining; he decides his own existence.
   2. Man’s purpose lies in searching for a reason to be happy in each situation.
   3. Man’s ultimate and highest goal is to love.

D. Passages drawn from well-known masterpieces
These “anthropological briefs” draw the permanent truths about man into one concentrated conversation that spans 5,000 years of human thought. (see appendix)
Concentrate on authors who have been especially influential in shaping our cultural tradition: The Bible, Plato, Aristotle, St. Augustine, St. Thomas Aquinas, Shakespeare, and Pascal.
Consider these 20th-century authors who provide unique insights: Chesterton, Stein, Lewis, Pieper, Mouroux, and Solzhenitsyn.
CLASS 5: KNOWING AND LOVING

A. Chervin and Kevane on Philosophical Anthropology
   1. Elements of human intellectual activity; the active intellect.
   2. The realist philosophy of knowledge; ontological and logical truth.
   3. Judgment; language; education.

B. Yanguas on Loving with the Whole Heart
   1. Human volitional activity; the affective life.
   2. Its two opposed deformations: sentimentalism and stoic indifference.
   3. Human loves and their supernatural perfection; purification of the heart.

CLASS 6: HUMAN ACTION AND MORALITY

A. Young on The Moral Life
   1. Three orders of goodness: the useful, the fitting, the final.
   2. Objective and subjective goods: universal values; personal tastes.
   3. The natural moral law: a firm foundation applied in varying circumstances.

B. Pinckaers on Freedom and Happiness
   1. The modern divorce between happiness and morality.
   2. Disparate moralities: of virtue and of obligation.
   3. Roots of the divorce: freedom of excellence versus freedom of indifference.
   4. Overcoming the divorce: true happiness lies in joyful living.

C. Simon on Man at Work
   1. Work, joy, and love: psychology of the lover vs. psychology of the worker.
   2. Family as a working unit: recovery from the separation of work and family.

CLASS 7: THE FAMILY (in theory and in reality)

A. Blankenthorn on How to Think about the Family
The author provides a list of 10 brief suggestions in approaching today’s topic.

B. May on The Christian Family in Today’s World
   1. Every human being is an irreplaceable and precious image of the Creator.
   2. God’s plan is for all humans to be brought into life within a family.
   2. He raised the natural union of a man and a woman to sacramental status.

C. De Torre on The Family
   1. The natural institution of marriage: the basic community in society.
   3. As the domestic society, the family is primarily ordained to the offspring.
   4. Why the fundamental properties of marriage are indissolubility and unity.
   5. The natural obligation to continue mankind permits celibacy for some.

D. Elshtain on The Family at Millennium’s Beginning
   1. Why the five basic elements of marriage have passed into eclipse.
   2. How to critique the functionalist argument: the family is outmoded.
   3. Concluding questions (p. 323) about how to improve the situation.

E. Fagan/Rector on The Effects of Divorce
   Primarily on children (the relation between broken homes and crime, reduced economic opportunities, and weakened parent-child relationships).

F. Smith on The Christian View of Sex
   How the breakdown of sexual morality vindicates 5 basic realities of sexuality.

G. Lowery on Secular, Natural, and Sacramental Marriage
   Presents five steps, based in reason, for countering the “gay rights” agenda.

H. O’Malley on Marriage: An American Crisis
   1. Leading dangers to family life, with emphasis on cohabitation.
   2. N.F.P. as a positive way to erode the selfish culture of death.
   3. Ten strategies for restoring God’s plan for the family.

I. The Father on The Family
1. A new culture must set the course for the new millennium.
2. A civilization of love requires recognition of every person’s higher destiny.
3. Special responsibility to promote education within and about the family.

CLASS 8 – THE MAGISTERIUM ON MAN

Primarily excerpts from the writings of Pope John Paul II on Christian anthropology, with corresponding references to Vatican II documents.

TEACHING NOTES FOR CHRISTIAN PHILOSOPHY OF MAN

CLASS 1: INTRODUCTION

A. Bochenski on Man:
Quote his first paragraph. Then summarize these points: The uniqueness of man in creation; what he has in common with animals (especially sense organs and strong drives); what is special to man (biological vulnerability and yet mastery of nature, thanks to a human intelligence which produces five chief characteristics: technology, language and social tradition, progress, abstract thought, and contemplation); refer students to pp. 75-77 where those five are considered. The students may want to discuss those, along with his conclusion: Man may be in the world, but he isn’t of the world (independent of it, or transcendent).

Now he goes on to the spiritual side of man (p. 78) and the “central question of the philosophical science of man” (anthropology): how the material and spiritual can be connected as they are in man. He reviews the way influential thinkers have answered this question—materialists (all is body), spiritualists (all is soul), and in-between views (consciousness is a function of the body; Aristotle’s view that man is a whole, a composite of body and soul, each with its specific functions).

The final section deals with the existential incompleteness (finiteness) of man which leads him on several quests—for happiness and other forms of satisfaction—and the main explanations philosophers have given for this:
human life fits into a larger quest within time; it has no meaning at all; it points to perfection beyond time (thus the immortality of the human soul, and the opening to religion, to reason enlightened by revelation).

In presenting a strictly philosophical overview, this opening reading points to topics which are going to be treated in more detail in subsequent classes, and prepares for the next reading, which develops the last point, “the opening to religion."

B. Leen on Man’s Creation in the Image and Likeness of God:
This reading is mainly a review of what we learn about man in the study of Christian doctrine, from which the Christian philosopher draws his first premises:

First section: To understand the meaning and purpose of man, we must look at him from the point of view of his Creator (p. 96).
Second: Man was created to know, love, and serve God in this world (p. 97).

Third section: God created man in a supreme act of His infinite bounty, simply to give of Himself (p. 100).
Fourth section: Initially God could have given man only the gifts and powers he needed in order to be a complete human being (p. 102).
Fifth section: But God also wanted to endow the human creature with a capacity to experience supernatural happiness (p. 103).
Sixth section: Man can experience that divine happiness by entering into intimate union with God, who dwells within his soul (p. 105).
Seventh section: Man’s soul can be completely satisfied only by God; without Him it languishes and dies (p. 106).
Eighth section: Man’s soul has a natural capacity for the infinite, and hence for God (p. 108).
Ninth section: This union with God requires man’s willing assent; fulfillment of God’s purpose in creating man lies in conformity of his will with God’s (p. 109).

C. Pope Paul VI on What Then Is Man?
This discourse takes up seven topics:
1) the question of man’s existence (the prevalence of philosophical determinism, which in recent centuries has proclaimed “the death of man” and stifled the noble human quest for transcendence).
2) the question of how to study man in order to escape that dead end (focusing on his origin, nature, and destiny by exploring the contributions of many fields of knowledge).

3) two extreme views of man (today’s literature and arts emphasize man’s deficiencies—radical pessimism—and overlook his many intellectual and spiritual achievements, which some authors have exaggerated—naïve optimism).

4) the need for a synthesis (a complete and objective study of man must reflect what we actually observe through many fields of investigation, and confront the human sciences with the theological conclusion that ‘the only word which explains Man is God himself made Man, the Word made flesh’; our age needs to rediscover the basic truths about man which too many philosophers either fail to confront or misunderstand by not taking into account the wisdom of Biblical revelation and the tradition of the Church).

5) philosophical and theological anthropology (the integral study of man can understand the confused aspirations and longings of youth and correct them by means of a true understanding of human nature as called to salvation; we must begin with man as he is if we are to communicate to him the greatness of his destiny).

6) the origin, nature, and destiny of man (these truths need to be emphasized today as we seek to explain the mysterious union of body and soul in man: in spite of his formidable achievements, man is not his own maker; those very achievements point to and participate in a principle of creation higher than himself; man is not mere matter; he is joined to matter by his senses, but he transcends it by thought; man is not a product of history, nor of biological accidents, nor of economic and political circumstances, but of God’s providential love).

7) the study of man is an ongoing task (it is especially necessary to emphasize today the Judeo-Christian affirmation of man’s singular dignity as a creature freely and lovingly wrought in God’s image; no scientific progress can diminish this fundamental affirmation, which is continually enriched by the accumulation of new knowledge; in this effort, philosophers and theologians have no better guide than St. Thomas Aquinas).

These insights of Pope Paul will be further developed in the last class by looking at the thought of Pope John Paul II in light of Vatican II.
CLASS 2: SCOPE

A. Peguy on Abandonment

In this poetic preamble to the second session God is speaking about man, whom He knows "well," for: "It is I who made him." It only takes a few minutes to read through these wise verses. The stress is on man's freedom, which he can use well with the help of God's grace. There are many good things about man, but he is sorely lacking in hope, in the ability to abandon himself into the hands of his Maker. Why is this? Because man is restless in his efforts to run everything himself. (That theme is developed at length in Péguy's splendid prose poem, "The Portal of the Mystery of Hope," which is highly recommended.) His point is that docility to God's direction and plans is the secret of human success and happiness.

B. Knox on the Beginning and End of Man

In this 1921 pamphlet, the famous English apologist presents an overview of the most basic facts about human origins and ends, about how and why we came to be. He is responding to three common errors in modern opinion which result from our "forgetfulness" of man's place in creation; of man's free will; and of man's fall. His purpose is to recall to our minds what realist philosophers and the Church magisterium have taught all along about:

1) The beginning of man.

   a) Man's place in creation: While our bodies are part of the natural order and therefore subject to whatever principles of evolution there may be, each soul is a special creation. As to evolutionary theories, they do not subtract anything from the grandeur of God's creative work. When applied to man, no biological explanation can account for the specific difference between man and lower animals (i.e., the immaterial soul and reflective reason) and man's resulting dominion over nature. Man's body, it is true, was formed from the slime of the earth like the beasts that perish, but then God breathed into him a living soul and not into them. Thus man's intelligence is not "an incident in the course of natural evolution, but is a sudden intrusion upon the natural order of things" (p. 23).

   b) Man's free will: Every individual is a free agent and responsible for what he purposely does and omits. While to some extent human actions are subject to determination by heredity and environment, by education and habit, the whole of our moral experience demonstrates the fact of free will and conscience. Thus man is found to possess "a will that is free to choose and
responsible for its choice” and so “the history of the human conscience will be altogether outside the course of ordinary biological happenings” (p. 23).

c) Man’s fall: unlike brute animals obeying instincts, we are obliged to obey two kinds of law: the law of human nature and God’s explicit commandments. Our innate sense of the distinction between good and evil enables us all to realize that we are sinning when we sin, that we are contradicting one or both of those laws. This explains why “the unfittest to survive in this world is the fittest to survive through all eternity” and how “what we once were...God made right” again (p. 23).

2) The end of man.

Knox moves from how humanity came to be to the question Why? Why are we here? Why did we develop as we have? Behind the order of creation there is a purpose and directional movement toward its fulfillment. Neither philosophy nor history can give the final answer. For that we have to consult divine revelation: The human race exists to populate heaven—one by one. “The end of man is realized whenever the gates of heaven open once more, and one more pardoned soul struggles to the feet of its Creator” (final sentence).

C. De Torre on The Metaphysics of Man

This selection gives a condensed summary of the philosophical fundamentals.

1) Object of the metaphysics of man: What constitutes a human being. One cannot go on to the next (ethical) question, What is the purpose or goal of human life, without having a sound understanding of man’s unique place within the whole of reality. Nor can we go on to consider man’s gratuitous elevation to the supernatural order without a correct understanding of where he belongs in the natural order. Faulty metaphysics is at the root of a whole array of philosophical mistakes about human life (primarily that of Descartes).

2) Man’s spiritual and material components: They differ not in kind but in the degree of perfection in being, which means that man is essentially a unified whole.

3) Order and method in the metaphysics of man: It begins with man’s specific activity as distinct from other beings, his intelligence and will. Then, in order, habitual activity, the soul and its operations, the person, the social dimension of human activity, its temporal dimension, the activity of work. The
method of investigating these aspects of man’s distinctive activity, which provide access to his nature (the definite, stable, and permanent reality in all its richness of being and potentiality). Five essentially human features (abstracting from man’s varied circumstances) are treated: 1) rational conception and execution of ends (arts and crafts); 2) articulate communication (in speech); 3) (and writing); 4) permanent institutions (family, civil society, laws); 5) acknowledgement and worship of God (religion).

4) Man’s place in the hierarchy of being, as a compound of spirit and matter in a unity of composition and with a hierarchy of perfections: The material component of man (his body) relates him to the lower creatures (plants and animals), whose existence at the service of man permits their just use and possession. Unlike them, man can freely choose and will what he does within the limits of his natural powers. The spiritual component of man (the soul) likens us to the higher creatures (angels) and God, Creator of all, whom man exists to serve and glorify in his own distinctive way. This reading ends with four indications of man’s special ordination to God (He directly creates each soul; He is man’s final end; He moves every human act; only He can penetrate into man’s conscience). From here we can see man’s capacity to be elevated to the supernatural order.

For Evening Discussion conference:
(These readings can be assigned to individuals in advance to help them lead the discussion.)

1. Kass on Man and Woman

Leading questions: How are men and women alike and how different? How much of the difference comes from nature, how much from culture? How do they complement each other? In what ways do they need each other? And is it possible to find answers to these questions in the charged atmosphere of the “gender wars”?

The author maintains that there are “a few important truths about man and woman,” beginning with: Each of us was born of a woman through the agency of a man. To help recover these truths, the article leads us through an anthropological reading of “the old story...of the Garden of Eden” as told in the first book of the Bible. What are the most significant lessons he finds in this retelling? (They are summarized at the end, in section VII.) How can these lessons bring clarity and good sense to the contemporary debates?
This author’s recent work (together with his wife) has received fine reviews: Wing to Wing, Oar to Oar: Readings on Courting and Marrying (Notre Dame Press, 2000). More recently he has presented persuasive arguments against human cloning. A devout Jew, he is a scientist-philosopher-medical doctor who teaches at the Univ. of Chicago; in 2001 he was appointed to the President’s Council on Bioethics.

2. Passages drawn from well-known works

These brief excerpts, many of them famous and frequently quoted, draw the permanent truths about man into one concentrated conversation that spans 5,000 years of human thought. Concentrate especially on authors who have been especially influential in shaping our cultural tradition: The Bible, Plato, Aristotle, St. Augustine, St. Thomas Aquinas, Shakespeare, and Pascal. Others provide profound insights which can provoke excellent discussions, especially these 20th-century authors: Chesterton, Stein, Lewis, Pieper, Mouroux, and Solzhenitsyn.

CLASS 3 – HUMAN NATURE

These readings concentrate on knowing and willing as the main distinctive attributes of human nature—what it is that makes us the kind of being we are; what all human beings possess in common.

A. Young on Images and Concepts; What Is Man?

1. The five external senses furnish us with all the information we can get about the world. Then our internal senses of imagination and memory go to work on that raw data to form images (appearances) in the mind—reproductions, rearrangements and syntheses of the original sensations. These are limited to individual or single experiences (particular things). This is the sensitive level of knowledge, the indispensable starting point of all experiences of the outside world. To some extent, humans share it with the lower animals.

2. Our power of understanding also makes use of non-sensible intellectual concepts beyond what we can imagine; we call these ideas. The most important of them are metaphysical and moral qualities such as a Supreme Being, spiritual realities, good and evil. These are called universals (general or abstract experiences). This is the intellectual level of knowledge, which is unique to human beings.
3. What, then, is distinctive about man? What anything is depends on what it does, how it operates (action follows being). Human actions are complex; they range from the vegetative functions we share with plants through the sensitive functions we share with animals to the intellectual functions we share with spiritual beings.

4. The spiritual (immaterial) soul interprets and directs man’s bodily actions (vegetative and animal) and moves on to understanding and love by means of the faculties of intellect and will.

5. The history of philosophical anthropology has witnessed numerous theories about the way the physical body and the immaterial soul operate in man. The theory adopted by St. Thomas Aquinas was perfected by Aristotle, who showed on the basis of observation how to understand man as a single union of body and soul.

6. The highest operations of man are intellection and contemplation by which we arrive at intellectual and contemplative knowledge. By integrating images and concepts, it is possible for human beings to achieve real knowledge of the world within the limits of their finite nature, to reflect on that knowledge, to achieve an appreciation of beauty and truth, and to love (possess) it all as his own.

B. Young on Free Will

1. The human power that acts in the light of intellectual knowledge is called will. It reaches out to or withdraws from objects as we experience desire or aversion. Contrary to the theory of determinism, human acts are not entirely determined by genetic or experiential factors beyond our control; that is, the will is free to make choices among many alternatives and so to decide its own course of action or inaction within a broad area that lies beyond such limiting factors. Chief among those factors are passion, fear, ignorance, and coercion.

2. The freedom of the will is evident from universal experience, from the fact of our sense of responsibility to pursue the good and avoid evil and our perception that choosing good is praiseworthy, while choosing evil is blameworthy and produces a sense of remorse.

C. De Torre on Freedom

1. Freedom is the personal capacity to pursue choiceworthy ends and so to determine one’s own course of action (self-determination). One is free to act or not (freedom of exercise) and to choose this or that course of action (freedom
of specification). In practice, it is limited internally by knowledge of those ends; for freedom to achieve its full satisfaction, it must be correctly educated about the choiceworthiness of ends.

2. Besides this interior freedom, there is also exterior freedom (the ability to carry out free decisions), which is subject to external limitations (chiefly coercion).

3. Various forms of determinism assert that freedom is illusory, that the will is completely controlled by biochemical conditions in the body or primordial drives (physiological, psychoanalytical determinism), by environmental conditions (sociological, economic determinism), by antecedent divine fiat (Calvinistic determinism), or simply by “fate” (fatalistic determinism). Such theories strip the will of moral responsibility along with freedom. That human freedom of choice is real can be seen in the experience of self-consciousness and in universal adherence to moral and legal codes to which one is accountable.

4. Human freedom is rooted in the capacity of goodness to exert a strong attraction, and ultimately in the Good itself (God, the ultimate end of man).

5. Freedom increases as the will possesses more of the good and produces in the will a necessity to act. This is a form of obligation which a man imposes upon himself because of his experience of the compelling desireability of a good object.

6. In choosing something good, a person is also subjecting himself to the necessity of not choosing competing objects, which may also be good.

7. When a man chooses what is objectively evil (either intentionally or not), he is preferring, or mistaking for the good, something that is not good or a lesser good. Like all the other human faculties, the will suffers from disorderly inclinations. When these are allowed to influence action, sin results and tends to accumulate. Failure to choose, or to love what is truly good, causes a man to fall away from his final end (God).

CLASS 4 – PERSON

This class takes up the individuating aspect of human beings, what makes us distinct and responsible subjects among all other humans (and never to be treated as objects).

A. Schmitz on Reconstructing the Person
In common usage, the terms “person,” “personal,” and “personality” are ambiguous and convey a range of meanings.

In philosophical anthropology, a person is a human individual. In ancient languages, the Latin term “persona” (Greek “prosopon”) meant a mask of the kind actors wore in the theatre to indicate and manifest their dramatic identity while concealing their actual identity. A survival of this usage is the term “dramatis personae” to indicate the characters in a play. In ancient jurisprudence the term was applied to all who were equal before the law, at first only male citizens. Finally, in ancient philosophy person came to denote what is distinctive about every individual as distinguished from the human nature shared in common.

The early Church Fathers made use of this terminology in developing Trinitarian and Christological doctrine, with its crucial distinction between three divine Persons and their common divine nature, and the presence of two natures (divine and human) in the one Person of Christ. This theological usage and a corresponding emphasis on the transcendence (eternal destiny) of human persons was dominant in western culture down to the early modern period, when a passion for science and the freedom associated with secular humanism began its course, laying the groundwork for positivism in the behavioral sciences, and more recently the individualist emphasis on subjective private opinion.

In short (p.28), “modernity changed the notion of person: All of the elements remain—the manifest and hidden, the communicability, the distinctiveness, the special dignity, and the intimacy—but they take on a new configuration” which highlights autonomy and control while downplaying the opening to transcendence. This has produced a psychological emphasis on introspection as against the traditional emphasis on interiority wherein the personal surpasses subjective individualism in reaching toward a higher and fuller life in union with God. Instead, the new personalism seeks control over nature and other persons, for the autonomous individual has become the first principle of his own existence and final court of appeal.

The author concludes with a series of questions about the significance of modern subjectivist relativism. Especially worth considering (p. 29) is the loss of effective communication, and the dignity of the person when everything is reduced to functionalism. These considerations confirm the need for a rediscovery of “communio” modeled after divine Transcendence.
B. Burke on Individualism and Collectivism; Personalism and Community

1. The reign of the individualistic philosophy of self; the abuses to which it leads (socio-economic injustices—in a ratrace of rival egos).
2. The antidote: a philosophy centered on the person, which is rooted in transcendent and lasting values. It emphasizes the dignity, rights, and duties of every man as rooted in transcendent and lasting values.
3. A personalist critique of self-centered individualism, especially in its systematic treatment by modern existentialists; ultimately, individualism becomes a solipsistic self-definition which denies all objectivity.
4. A philosophical vindication of personalism, wherein each one “actively creates the self through relationship with other persons in social and communal bonds”: “It is not good for man to be alone,” to act in isolation as if he were self-sufficient. Human beings can fulfill themselves only through relationships of openness, mutual respect, and communication.

C. Frankl on The Person, Free and Self-determining

1. The only thing that cannot be taken away from man is freedom to choose.
2. Man is ultimately self-determining; he always decides what his existence will be moment by moment.
3. Man’s purpose lies not in pursuing happiness, but in searching for a reason to become happy by actualizing his potential in the given situation.
4. Love is the ultimate and highest goal to which man can aspire.
5. The more a man forgets himself the more human he is.

CLASS 5 – THE FAMILY

A. Blankenthorn on How to Think about the Family

1. Critique today’s cultural ethos of “adult individualism.”
2. Analyze the family through the eyes of children.
3. Formulate family policy from the inside out.
4. Recognize that the American family dilemma is both a “man’s problem” and a “woman’s problem.”
5. Rehabilitate the old notion of “the good family man.”
6. Stop pitting the “working” family against the “traditional” family.
7. Accept a role for government in solving the American family dilemma.
8. Encourage/require employers to recognize that their employees also have families.
9. Recognize that the family debate is largely a debate about culture.
10. Strive for a new consensus on “family values,” which include the values of families, marriage, children, parents, elders, community, and moral principles.

B. May on The Christian Family in Today’s World

The purpose of this scholarly article is to re-state, in the context of our hostile age, the indispensable role of marriage and family in God’s plan for mankind, both for the individual and for society. Reference is made to the philosophical tradition as interpreted and explained by the Papal Magisterium.

Section 1: Conceived in Dignity, Called to Dignity: It is an unassailable truth that every human being, with all his individuating characteristics as a unique person, is irreplaceable and precious because an image and living representative of God. Hence every human life, from its inception, is to be wanted and loved.

Section 2: Marriage: Life-Giving, Person-Affirming, Love-Enabling: The plan of the Creator is that everyone is to be brought into life within a family, where he can be properly cared for and brought to fulfillment. Hence the institution of marriage is the necessary condition for giving and protecting life. Husbands and wives exercise the honorable mission of participating directly in God’s plan within a permanent union of souls and bodies.

Section 3: Marriage: Grace and Sanctifying Love: God elevated the natural union of a man and a woman in marriage to the status of a sacrament (source of the divine life of grace) so that the entire range of marital and parental actions might participate in the salvific efficacy of Christ’s redemptive love.

C. De Torre on the Family

1. The Nature of Marriage: Marriage is the origin of the family, a natural institution common to all humans, which forms the basic community of civil society. The family is constituted by a man and a woman brought into a unity by mutual love. Its primary end is the procreation and education of offspring. Its properties are unity and indissolubility.

2. The Common Good of the Family: The secondary ends of marriage include the mutual help and companionship of the spouses. But as a domestic society, it is chiefly ordained to the well-being of the offspring. This proper good of the family is further ordained to the common good of the larger community.

3. Fundamental Properties of Marriage: These flow from the common good of the family. The rights and duties of the spouses and the offspring require indissolubility (a permanent relation of filiation and parenthood) and unity. It is a matter of natural justice that the friendship constituted by married love be exclusive and forever. This inseparable union
promotes conscious and willing fidelity. Wherever these properties are not observed (divorce, polygamy) the family is undermined, and with it the larger society.

4. Marriage and Celibacy: When the continuity of mankind is assured, the natural obligation of marriage does not extend to every person. Abstention from marriage in a single life of celibacy can be the source of other and higher (spiritual) goods for society and for individuals. Hence physical parenthood is not the greatest perfection of man nor is marriage the absolutely best way to attain man’s ultimate end.

**For Evening Discussion Conference**

(Divide the readings among students who can lead the discussion.)

**A. Elshtain on The Family at Millennium’s Beginning**

The spreading collapse of marriage is the underlying cause of child poverty, youth violence, unwed pregnancies, and many other social disorders. Contrary to the age-old wisdom that a committed and coherent family is the best environment in which to raise children, the cultural message many young people are sending these days is: yes to romance and sex; no to the responsibilities of matrimony.

The five basic elements of marriage have passed into eclipse. These are: its foundation in human nature; its sacramental character, surrounded by sacred norms; its economic implications for work, production, and consumption; its social dimension and associated behavior patterns; its legal status, protected and regulated by secular norms.

One can find a number of sources for this situation, primary among them a functionalist sociology which maintains that the traditional family no longer has a vital role to play in a post-industrial age. The author goes on to offer an effective critique of this argument by pointing out how social experimentation which loosens the marriage bond has deprived both children and adults of their capacity to attain moral excellence. It is largely responsible for a wider unraveling of the institutions of civil society accompanied by a dramatic upsurge in all forms of social mistrust. For the family is not and never was an isolated social unity; as a family goes, so goes the nation.

She concludes (p. 323) with these “inexorable” questions for further consideration: 1) What are the root causes of family disintegration? 2) Why is concern for the family a moral and socio-political issue? 3) What do the natural family relationships do that no other human institution can provide? 4) What roles belong to individuals, communities, and governments in dealing with family concerns? 5) How can the social disorders resulting from the breakdown of the family be corrected without conferring too much power on the state?

**B. Fagan/Rector on The Effects of Divorce**

There is abundant evidence that children of divorce suffer abuse and neglect; diminished learning capacity; are raised in conditions of low income; and have fewer opportunities for
religious education. This study pays special attention to the relationship between family situation and crime rates; the impact of economic opportunities on personality development; and the weakening of parent-child relationships. It concludes by proposing possible remedies at the national and local levels of government and law, along with ways to rebuild a culture of family based on intact marriages.

C. Smith on The Christian View of Sex

In the context of an explosion of sexual immorality and its resulting ills, the author reasserts three basic truths of human sexuality: 1) Marriage is the only proper arena for sexual activity; 2) marital love can thrive only on the basis of mutual fidelity; 3) children are a great gift to parents. This article furnishes persuasive support for those assertions, once universally held but now widely disputed, and for the improvement of marriage preparation aimed at dislodging the “contraceptive mentality.” Chief among her suggestions is wider acceptance of natural family planning.

D. Lowery on Secular, Natural, and Sacramental Marriage

Five steps are presented as effective ways of countering the growing support for a “gay rights” agenda which portrays homosexual unions as equally deserving of legitimacy along with marriage: 1) From the personalist principle that every person has an inviolable dignity, it follows that 2) the conjugal act, the source of every human life, participates in that same dignity; 3) it follows further that the conjugal act and the dignity of offspring require the permanent commitment of a man and a woman to each other. 4) In that commitment, each spouse is irreplaceable and non-substitutable. 5) Therefore, the use of human sexuality in any other way is contrary to reason, in view of the biological and ontological reality of human nature, as well as the universal experience of mankind. Put briefly, there is an unbreakable connection between the unitive and procreative meanings inherent in the conjugal act.

E. O’Malley on Marriage: An American Crisis

This 3-part discourse by the Bishop of Fall River was given on Feb. 13, 2000, World Marriage Day.

1. Introduction—the prevalence of cohabitation. Familiar dangers to family life today which encourage selfish pleasure-seeking and give rise to divorce and the anti-life mentality of contraception and abortion: rampant individualism opposed to personalism; a utilitarian ethic that treats persons as objects; a gnostic dualism that separates procreation from marital intimacy. These developments are confirmed in the sad statistics of the 1990s. In clear disobedience to the Commandments of God, the author of sexuality and marriage, many people practice concubinage (cohabitation) prior to and as a substitute for marriage. This is acting as a moral cancer eating away at the very substance of God’s plan for men and women.
2. Sanctuary of Life—natural family planning. Much of the violence in our society takes the form of an attack on life—often described as a culture of death. What God intended to be a haven of unconditional love is betrayed by crimes universally denounced as inhuman not long ago (abortion and euthanasia). This situation is slowly giving way before a natural method of family planning which has been developed in the past fifty years and is becoming ever better understood.

3. Hopes and Strategies for the New Millennium—conclusion. The rescue of the family calls forth ten alternatives to anti-family practices: 1) improved marriage preparation; 2) improved education prior to engagement; 3) use of professional resources during engagement; 4) a campaign pointing out the undesirable effects of cohabitation; 5) a greater spiritualization of marriage ceremonies and celebrations; 6) encouraging happily married couples to share their experiences more widely; 7) dissemination of natural methods of spacing children; 8) strengthen marriages by deeper spirituality and better communication; 9) public renewal of marriage vows; 10) emphasizing the centrality of Sunday Mass in family life. As more people begin to practice marriage according to God’s plan, the witness of small communities of love and fidelity will exert a positive impact on society.

F. The Father on The Family:

In his message to the Toronto conference in 1996, Bishop Echevarría made these main points: 1) There is growing recognition that a new culture must set the course for humanity in the third millennium. It is urgent that we contribute to its discernment and development, especially the recovery of the fundamental principle of subsidiarity (that each sector of society make its own proper contribution to the common good). 2) The new civilization of love depends upon wide recognition that the free human person is destined for a higher, divine life. 3) This requires a sound education in and for love within the context of human society, and in the first place, the domestic society of the family. We have a special responsibility, with the help of others, to spread this natural and Christian concept of marriage and the family.

CLASS 6: KNOWING AND LOVING

Earlier we looked at the composition of human nature and at the immaterial soul and its faculties. We turn now to the functions of intellect, will, and emotions (“heart”) in producing knowledge of truth and love of goodness.

A. Chervin and Kevane on Philosophical Anthropology

As we have seen, the material component of man, the body, is animated by a spiritual form, the soul. This brief selection reviews that and then summarizes the operations of soul’s intellectual faculty.
1. The active intellect: philosophy of human knowledge: As St. Augustine observed, “it is the very nature of our intellectual power to understand things in a certain incorporeal light,…as the eye of the flesh sees things about us in this bodily light.” Following Aristotle, St. Thomas Aquinas calls the incorporeal light “the active intellect.” This is what illuminates our sense knowledge (what is seen by “the eye of the flesh”) and converts it into intellectual knowledge.

2. Philosophy of truth: The premises of Christian philosophy flow from metaphysical first principles as they inform sense observations and produce a realist philosophy of knowledge. Ontological truth expresses the being of things outside the mind; logical truth relates that reality to the knowing mind as the object of judgments.

3. Human judgments and language; philosophy of education: Language expresses those judgments by means of conventional word symbols which serve as instruments of communication. In the educational process man’s intellectual faculties are engaged in the most exalted work of human self-betterment.

B. Yanguas on Loving with the Whole Heart

Turning from the intellectual to the volitional faculty (will), we see how knowing leads to loving, first in the human order, as the basis for the supernatural love of charity. If human perfection implies the harmonious development of all that is authentically human, it depends not only the good order of the mind but also the quality of the affective life.

Two common deformations of that life which impede a well-integrated emotional life are found in sentimentalism and stoic indifference. In the first of these, affectivity and the moral life which it impacts is reduced to a shifting world of feelings which is permitted to invade what is proper to the intellect and will. In the second, affectivity is stifled in the attempt to neutralize or suppress the emotions.

The unity of a person, body and spirit, is the premise of human loves and the supernatural charity which is their perfection. What is implied here is a constant need for purification of the heart because of the natural and supernatural imperfections in man which threaten affectivity above all.

This selection is informed and illustrated by the teachings and example of Josemaría Escrivá de Balaguer.

CLASS 7: HUMAN ACTION AND MORALITY

A. Young on “The Moral Life”

Moral philosophy deals with the way man is designed to conduct his life, given a wide range of possible circumstances. It asks whether his life has a purpose, and if so what that is and how it can be reached. The analysis follows three steps:
1. The three orders of goodness: the *bonum utile* (the useful good); the *bonum honestum* (the fitting good); and the *bonum finale* (the transcendent good). The first is good because of what it does for us (such as health); the second is good because of its intrinsic qualities (such as friendship); the third is what orders all these subordinate goods to God, man’s final end.

2. Objective and subjective goods: whatever has goodness in and of itself is absolutely and universally good for all in every circumstance; whatever is merely a matter of taste or preference is relatively good for an individual person or situation. The search for simplification has produced attempts to obscure this distinction by flying to the extremes of objectivism (a kind of rigid application to rules without regard for circumstances) and the more common extreme of subjectivism (which argues that there are no objective norms at all). This latter extreme has become prevalent in our times under the rubric of “situation ethics.” An honest analysis of its arguments, on the basis of our experiences, shows that if “everything is relative” and there are no objective norms at all, then man’s Creator has left him bereft of a moral compass; everything is “up for grabs.” Fortunately this is not the case.

3. The natural moral law: our secure guide in applying the firm foundation of objective principles to the myriad of circumstances we confront. We know from experience that some acts are always fitting or always unfitting, while most of our acts depend on degrees of how much and how little of a good thing we seek, and in what ways. In realist ethics the natural law is simply the unwritten rules of life that are embedded in human nature. When we observe those rules in practice, life flourishes; when we disregard them, we suffer the consequences, physical and moral. It also serves as an unvarying and universal guide in deriving secondary rules and positive laws. The selection provides a number of illustrations.

B. Pinckaers on Freedom and Happiness

The natural law is one of the two poles of our moral life. The other is happiness. The relation between them is analyzed under three headings:

1. The divorce between happiness and morality. This divorce has produced disparate moralities of happiness and of obligation. But can we be moral if we renounce happiness? And can we be happy if we renounce morality?

2. The roots of this divorce: freedom of excellence versus freedom of indifference. The first inspires moralities of happiness and virtue; the second, moralities of obligation. The morality of happiness takes up questions of absolute good and harmonizes with Christian revelation. The morality of obligation produces a casuistic ethics governed by submission to law, seen as external to freedom. (See the diagram, p. 74.)

3. How to repair this divorce: by rediscovering man’s spiritual nature. The author proposes a principle of renewal which distinguishes between two conceptions of happiness: pleasure and joy. Pleasure is opposed to pain, is brief and superficial, and tends to be individualistic. Joy is born of trials accepted with courage and love, is lasting, and is
communicable to others. It is through joyful living that happiness can once again be reconciled with morality, and the emphasis on virtues restored.

C. Simon on Man at Work

Work is an essential element of man’s moral life, a major means of the fulfillment of his human potential, practice of the virtues, and contributions to society. This selection emphasizes the connection between work and concepts we have just considered: love and family.

1. Work, joy, and love. In the psychology of people who enjoy life we seldom find an obsession with work. It is the larger context which gives meaning to their work. Here we see the psychology of the lover rather than of the worker (especially the manual worker). Love centers on the other, not the self, and is consummated in various degrees of friendship. The ultimate motive for work is love.

2. Family as a working unit. It is not an accident of history that the word economy comes from the Greek word for household. Thus when Aristotle treats it at the beginning of The Politics, he takes it for granted that what is daily and essential in the life of work is performed within the extended family as a social unit. In it the precarious bonds of love and affection which are supposed to hold families together are constantly strengthened day after day. Working together, they all share in the sociability of the worker. Their unity and stability as a family is brought about by their common tasks. When we consider this in connection with the radically different conditions of work today, it becomes easy to see the consequences (for men, women, and children) of separating work from family life. The author, however, is optimistic that the changing circumstances of life and work are bringing about a new union of work and family life and the strengthening of family ties.

(In this regard, the attention of the students could be called to recent books by Brian Robertson on ways to overcome obsession with work by balancing work and family—published by Spence, 2000 and 2002—and more generally to the encyclical of John Paul II, Laborem Exercens, and related documents of Vatican II.)

ANTHROPOLOGY BRIEFS:
GREAT AUTHORS ON MAN’S NATURE
AND LIFE EXPERIENCE
Selected and Digested by
John A. Gueguen
From 24 Classics

EPIC OF GILGAMESH (mid third millennium B.C.)

“Enkidu: ‘What man would willingly walk into that country and explore its depths? I tell you, weakness overpowers whoever goes near it: it is not an
equal struggle when one fights with Humbaba;...Gilgamesh, the watchman of
the forest never sleeps.’

“Gilgamesh: ‘Where is the man who can clamber to heaven? Only the
gods live forever with glorious Shamash, but as for us men, our days are
numbered, our occupations are a breath of wind.’ ”

“Siduri: ‘If you are that Gilgamesh who seized and killed...the watchman of the
cedar forest, who overthrew Humbaba that lived in the forest,...why are your
cheeks so starved and why is your face so drawn? Why is despair in your heart
and your face like the face of one who has made a long journey?’

“Gilgamesh: ‘...Enkidu my brother, whom I loved, the end of mortality
has overtaken him....Because of my brother I am afraid of death, because of my
brother I stray through the wilderness and cannot rest. But now, young
woman, maker of wine, since I have seen your face do not let me see the face of
death which I dread so much.’

“Siduri: ‘Gilgamesh, where are you hurrying to? You will never find that
life for which you are looking. When the gods created man they allotted to him
death, but life they retained in their own keeping. As for you, Gilgamesh,...cherish the little child that holds your hand, and make your wife
happy in your embrace; for this too is the lot of man.’ ”

“Enlil: ‘O Gilgamesh,...you were given the kingship, such was your destiny;
everlasting life was not your destiny. Because of this do not be sad at heart, do
not be grieved or oppressed....Do not abuse this power; deal justly...before the
face of the Sun.’ ”

Trans., N. K. Sandars (New York: Viking Penguin, 1960); pp. 71, 101-
102, 118

THE BIBLE

Psalms – “What is man that thou art mindful of him? Or the son of man
that thou visitest him? Thou hast made him a little less than the angels: thou
has crowned him with glory and honor, and hast set him over the works of thy
hands. Thou hast subjected all things under his feet:...O Lord our Lord: how
admirable is thy name in all the earth!” VIII:5-8,10.
Job – “The life of man upon earth is a warfare, and his days are like the days of a hireling.” “What is a man that thou shouldst magnify him? Or why dost thou set thy heart upon him?” “Man, born of a woman, living for a short time, is filled with many miseries. Who cometh forth like a flower, and is destroyed and fleeth as a shadow, and never continueth in the same state.” “The days of man are short, and the number of his months is with thee: thou hast appointed his bounds which cannot be passed.” VII:1, 17; XIV: 1-2, 5.

Proverbs – “By the fruit of his own mouth shall a man be filled with good things: and according to the works of his hands it shall be be repaid him.” XII:14

Wisdom – “All men are vain in whom there is not the knowledge of God: and who by these good things that are seen could not understand him that is.” XIII:1

John – “But Jesus did not trust himself to them: for he knew all men, and because he needed not that any should give testimony of him, for he knew what was in man.” II: 24-25.

HOMER (770-700 B.C.)

“Odysseus answered, and his mind ranged far:...’I have a word to say to you, so listen. Of mortal creatures, all that breathe and move, earth bears none frailest than mankind. What man believes in woe to come, so long as valor and tough knees are supplied him by the gods? But when the gods in bliss bring miseries on, then willy-nilly, blindly, he endures. Our minds are as the days are, dark or bright, blown over by the Father of gods and men. So I, too, in my time thought to be happy; but far and rash I ventured, counting on my own right arm, my father, and my kin; behold me now. No man should flout the law, but keep in peace what gifts the gods may give.’ ”

The Odyssey (700 B.C.), XVIII, 130-145; Robert Fitzgerald, tr., The Odyssey of Homer (Garden City, N.Y.: Doubleday, 1961), pp. 339-340.

PLATO (427-347 B.C.)

Athenian Stranger: “Let us look at the matter thus: May we not conceive each of us living beings to be a puppet of the gods, either their plaything only,
or created with a purpose—which of the two, we cannot certainly know. But we do know that these affections in us are like cords and strings which pull us different and opposite ways, and to opposite actions; and herein lies the difference between virtue and vice. According to the argument there is one among these cords which every man ought to grasp and never let go, but to pull with it against all the rest; and this is the sacred and golden cord of reason, which we call the common law of the city; there are others which are hard and of iron, but this one is soft because golden; and there are several other kinds. Now we ought always to cooperate with the lead of the best, which is law. For inasmuch as reason is beautiful and gentle, and not violent, her rule must needs have ministers in order to help the golden principle in vanquishing the other principles. And thus the moral of the tale about our being puppets will not have been lost..., and the individual, attaining to right reason in this matter of pulling the strings of the puppet, should live according to its rule; while the city, receiving the same from some god or from one who has knowledge of these things, should embody it in a law to be its guide in dealings with itself and with other cities. In this way virtue and vice will be more clearly distinguished by us. And when they have become clearer, education and other institutions will in like manner become clearer....


**ARISTOTLE (384-322 B.C.)**

“All men by nature desire to know. An indication of this is the delight we take in our senses; for even apart from their usefulness they are loved for themselves; and above all others the sense of sight....The reason is that this, most of all the senses, makes us know and brings to light many differences between things....

“The animals other than man live by appearances and memories, and have but little of connected experience; but the human race lives also by art and reasonings. Now from memory experience is produced in men; for the several memories of the same thing produce finally the capacity for a single experience.”

“Life seems to be common even to plants, but we are seeking what is peculiar to man. Let us exclude, therefore, the life of nutrition and growth. Next there
would be a life of perception, but it also seems to be common to...every animal. There remains, then, an active life of the element that has a rational principle....Now if the function of man is an activity of soul which follows or implies a rational principle,...and the function of a good man to be the good and noble performance of these... human good turns out to be activity of soul in accordance with virtue, and if there are more than one virtue, in accordance with the best and most complete.”

“He who is unable to live in society, or who has no need because he is sufficient for himself, must be either a beast or a god....A social instinct is implanted in all men by nature....For man, when perfected, is the best of animals, but, when separated from law and justice, he is the worst of all....Wherefore, if he have not virtue, he is the most unholy and the most savage of animals, and the most full of lust and gluttony.”

*Metaphysics*, A (I) 980a22-28, 980b25-981a3; *Nicomachean Ethics*, I 1097b33-1098a18; *Politics*, I 1253a28-37.

**ST. GREGORY OF NYSSA** (335-395)

“Whether what I am about to say on this question comes near to the truth or not, he knows best who is Truth itself....By man, then, is meant the universal nature of man, this God-like thing, made in the likeness of God. It was not a mere part of the whole that came into being through the all-powerful wisdom of God, but the whole extension of the created nature at once. He saw it all...before his mind, in one all-seeing glance the whole extent and number of the human race. And since He also saw the inclination which our nature would have toward evil, and how we should, of our own free choice, fall away from a dignity equal to that of the angels to consort with lower creatures, He mingled with that image of Himself an irrational element.”


**ST. AUGUSTINE** (354-430)

“And I directed my thoughts to myself, and said, ‘Who art thou?’ And I answered, ‘A man.’ And lo, in me there appear both body and soul, the one
without, the other within….The better part is that which is inner; for to it, as both president and judge, did all my bodily messengers render the answers of heaven and earth and all the things therein, who said, ‘We are not God, but He made us.’ These things my inner man knew by the ministry of the outer; I, the inner man, knew all this—I, the soul, through the senses of my body.”

“We cannot be certain that all men desire true happiness, because there are some who do not look for joy in You; and since to rejoice in You is the only true happiness, we must conclude that they do not desire true happiness. It may be that all men do desire to be happy, but…fall back upon what they are able to do and find contentment in this way. For their will to do what they cannot do is not strong enough to enable them to do it. If I ask them whether they prefer truth or falsehood as the foundation of their joy, they all reply that they would choose truth….True happiness is to rejoice in the truth, for to rejoice in the truth is to rejoice in You, O God….This is the happiness that all desire. All desire this, the only true state of happiness. All desire to rejoice in truth….Why, then, do they not take joy in it? Why are they not happy? It is because they attend far more closely to other things whose power to make them unhappy is greater than the power of their dim memory of truth to make them happy. There is still a faint glow of light in man. Let him walk on, for fear that darkness may engulf him.”


ST. THOMAS AQUINAS (1225-1274)

“Man, like any other being, has naturally an appetite for the good; and so if his appetite incline away to evil, this is due to corruption or disorder in some one of the principles of man….Now the principles of human acts are the intellect and the appetite, both the rational (i.e. the will) and the sensitive. Therefore…sin occurs in human acts, sometimes through a defect of the intellect, as when anyone sins through ignorance,…sometimes through a defect in the sensitive appetite, as when anyone sins through passion,…[and sometimes] through a defect consisting of a disorder of the will. Now the will is out of order when it loves more the lesser good…[as] when an inordinate will loves some temporal good…more than the order of reason or divine law….”
“Man’s nature may be looked at in two ways: first, in its integrity, as it was in our first parent before sin; second, as it is corrupted in us after the sin of our first parent. Now in both states human nature needs the help of God as First Mover, to do or will any good whatsoever....But in the state of integrity of nature, as regards the sufficiency of operative power, man by his natural endowments could will and do the good proportioned to his nature, which is the good of acquired virtue; but he could not do the good that exceeded his nature, which is the good of infused virtue. But in the state of corrupted nature, man falls short even of what he can do by his nature, so that he is unable to fulfill all of it by his own natural powers. Yet because human nature is not altogether corrupted by sin, namely, so as to be shorn of every good of nature, even in the state of corrupted nature it can, by virtue of its natural endowments, perform some particular good....; yet it cannot do all the good natural to it, so as to fall short in nothing....In both states man needs the divine help that he may be moved to act well.”


**DANTE ALIGHIERI** (1265-1321)

“Midway in the journey of our life I found myself in a dark wood, for the straight way was lost. Ah, how hard it is to tell what that wood was, wild, rugged, harsh; the very thought of it renews the fear! It is so bitter that death is hardly more so. But, to treat of the good that I found in it, I will tell of the other things I saw there.

“I cannot rightly say how I entered it, I was so full of sleep at the moment I left the true way; but when I had reached the foot of a hill, there at the end of the valley that had pierced my heart with fear, I looked up and saw its shoulders already clad in the rays of the planet that leads men aright by every path. Then the fear was somewhat quieted that had continued in the lake of my heart through the night I had passed so piteously. And as he who with laboring breath has escaped from the deep to the shore turns to look back on the dangerous waters, so my mind which was still fleeing turned back to gaze upon the pass that never left anyone alive.”

ST. THOMAS MORE (1478-1535)

“The Utopians define virtue as living according to nature since to this end we were created by God. That individual, they say, is following the guidance of nature who, in desiring one thing and avoiding another, obeys the dictates of reason. Now reason first of all inflames men to a love and veneration of the divine majesty, to whom we owe both our existence and our capacity for happiness. Secondly, it admonishes and urges us to lead a life as free from care and as full of joy as possible and, because of our natural fellowship, to help all other men, too, to attain that end....To pursue this line: Nature calls all men to help one another to a merrier life. (This she certainly does with good reason, for no one is raised so far above the common lot of mankind as to have his sole person the object of nature’s care, seeing that she equally favors all whom she endows with the same form.) Consequently nature surely bids you take constant care not so to further your own advantages as to cause disadvantages to your fellows....

“By pleasure they understand every movement and state of body or mind in which, under the guidance of nature, man delights to dwell....The pleasures which they admit as genuine they divide into various classes, some pleasures being attributed to the soul and others to the body....To sum up, they cling above all to mental pleasures, which they value as the first and foremost of all pleasures. Of these the principal part they hold to arise from the practice of the virtues and the consciousness of a good life. Of those pleasures which the body supplies, they give the palm to health....Beauty, strength, and nimbleness—these are special and pleasant gifts of nature they gladly cherish....

“This is their view of virtue and pleasure. They believe that human reason can attain to no truer view, unless a heaven-sent religion inspire man with something more holy. Whether in this stand they are right or wrong, time does not permit us to examine—nor is it necessary.”

MIGUEL DE CERVANTES (1547-1616)

“As all human things, especially the lives of men, are transitory, their very beginnings being but steps to their dissolution, so Don Quixote, who was no way exempted from the common fate, was snatch’d away by death when he least expected it....”

“Don Quixote’s Epitaph:
The body of a knight lies here,
So brave, that to his latest breath,
Immortal glory was his care,
And makes him triumph over death.

His looks spread terror every hour;
He strove oppression to control;
Nor cou’d all hell’s united pow’r
Subdue or daunt his mighty soul,

Nor has his death the world deceiv’d
Less than his wondrous life surpriz’d;
For if he like a madman liv’d,
At least he like a wise one dy’d.”


WILLIAM SHAKESPEARE (1564-1616)

Jacques: “All the world’s a stage, / And all the men and women merely players: / They have their exits and their entrances; / And one man in his time plays many parts. / His acts being seven ages....”

Hamlet: “What a piece of work is man! How noble in reason! How infinite in faculty! In form and moving how express and admirable! In action how like an angel! In apprehension how like a god! The beauty of the world! The paragon of animals! And yet, to me, what is this quintessence of dust? Man delights not me; no, nor woman neither....”

...Hamlet: “To be, or not to be,—that is the question:— / Whether 'tis nobler in the mind to suffer / The slings and arrows of outrageous fortune, Or
to take arms against a sea of troubles, / And by opposing end them?—to die,—
to sleep,— / No more; and by a sleep to say we end / The heart-ache, and the
thousand natural shocks / That flesh is heir to, ‘tis a consummation / Devoutly to be wisht. To die,—to sleep:—...."

...Hamlet: “What is a man, / If his chief good and market of his time / Be but to sleep and feed? a beast, no more. / Sure he that made us with such
large discourse, / Looking before and after, gave us not / That capability and
god-like reason / To fust in us unus’d.”

Edmund: “This is the excellent foppery of the world, that, when we are sick in
fortune,—often the surfeit of our own behavior,—we make guilty of our
disasters the sun, the moon, and the stars; as if we were villains by necessity,
fools by heavenly compulsion, knaves, thieves, and treachers by spherical
predominance, drunkards, liars, and adulterers by an enforced obedience of
planetary influence; and all that we are evil in, by a divine thrusting on: an
admirable evasion of whoremaster man, to lay his goatish disposition to the
charge of a star!”

As You Like It (1599), ii, 7, 141-145; Hamlet (1602), ii, 2, 109-116;
iii, 1, 56-63; iv, 4, 33; King Lear (1605), i, 2, 132.

BLAISE PASCAL (1623-1662)

“Returning to himself, let man consider what he is in comparison with all
existence; let him regard himself as lost in this remote corner of Nature; and
from the little cell in which he finds himself lodged, I mean the universe, let
him estimate at their true value the earth, kingdoms, cities, and himself. What
is a man in the Infinite?....For in fact what is man in Nature? A Nothing in
comparison with the Infinite, an All in comparison with the Nothing, a mean
between nothing and everything. Since he is infinitely removed from
comprehending the extremes, the end of things and their beginning are
hopelessly hidden from him in an impenetrable secret; he is equally incapable
of seeing the Nothing from which he was made and the Infinite in which he is
swallowed up.”

“Man is but a reed, the most feeble thing in Nature, but he is a thinking reed.
The entire universe need not arm itself to rush him. A vapor, a drop of water
suffices to kill him. But if the universe were to crush him, man would still be
more noble than that which killed him, because he knows that he dies and the advantage which the universe has over him.... All our dignity consists then in thought. By it we must elevate ourselves, and not by space and time which we cannot fill. Let us endeavor then to think well; this is the principle of morality."

“It is natural for the mind to believe, and for the will to love; so that, for want of true objects, they must attach themselves to false.”

“The heart has its reasons, which reason does not know....We know truth not only by the reason, but also by the heart, and it is in this last way that we know first principles....Our knowledge of first principles...is as sure as any of those which we get from reasoning. And reason must trust these intuitions of the heart, and must base on them every argument.”

_Pensées_, (1670), 72, 347, 194, 278

**FYODOR DOSTOEVSKY** (1821-1881)

“Gentlemen,...there is one case, one only, when man may purposely, consciously, desire...what is stupid, very stupid—simply in order to have the right to desire for himself even what is very stupid and not to be bound by an obligation to desire only what is reasonable....This caprice of ours...preserves for us what is most precious and most important—that is, our personality, our individuality. Some, you see, maintain that this really is the most precious thing for man....

“Gentlemen, let us suppose that man is not stupid....but monstrously ungrateful! Phenomenally ungrateful. I even believe that the best definition of man is—a creature that walks on two legs and is ungrateful....Shower upon him every earthly blessing....even then man, out of sheer ingratitude would play you some loathsome trick...simply to introduce into all this positive rationality his fatal fantastic element...simply in order to prove to himself that men still are men and not piano keys....He will launch a curse upon the world, and, as only man can curse (it is his privilege, the primary distinction between him and other animals),...The whole work of man seems really to consist in nothing but proving to himself continually that he is a man and not an organ stop.....He may become a caveman, but he will have proved it.

“Gentlemen, I am joking, of course, but...joking with a heavy heart....I agree that man is pre-eminently a creative animal, predestined to strive
consciously toward a goal....But why does he also have such a passionate love for destruction and chaos? Now tell me that!....May it not be...because he is instinctively afraid of attaining his goal and completing the edifice he is constructing?....Man is a frivolous and incongruous creature, and perhaps, like a chess player, loves only the process of the game, not the end of it....He likes the process of attaining, but does not quite like to have attained, and that, of course, is terribly funny. In short, man is a comical creature....”


**MARK TWAIN [SAMUEL L. CLEMENS] (1835-1910)**

“...in a word, the whole human race content, always content, persistently content, indestructibly content, happy, thankful, proud, no matter what its religion is, nor whether its master be tiger or house-cat. Am I stating facts? You know I am. Is the human race cheerful? You know it is. Considering what it can stand, and be happy, you do me too much honor when you think that I can place before it a system of plain cold facts that can take the cheerfulness out of it. Nothing can do that. Everything has been tried. Without success. I beg you not to be troubled.”


**G. K. CHESTERTON** (1874-1936)

“If Man is not a divinity, then Man is a disease. Either he is the image of God, or else he is the one animal which has gone mad.”

“The mark of the truly great man: that he sees the common man afar off, and worships him. The great man tries to be ordinary, and becomes extraordinary in the process. But the small man tries to be mysterious, and becomes lucid in an awful sense—for we can all see through him.”

“The wisdom of man alters with every age; his prudence has to fit perpetually shifting shapes of inconvenience or dilemma. But his folly is immortal: a fire stolen from heaven.”
“Let us clear ourselves of this suffocating modern superstition about eminent individuals. Great names do not necessarily mean great intellects; and certainly great intellects do not mean great souls.”

“I am so far merely on the side of the men, of the great mass of reverent and reasonable human beings, who would much rather admit that they are blind in the dark, than be...told by a quack that they can see.”

“Man, to whom alone is revealed the divine humility, has everywhere founded his superiorities on his inferiorities.”

“Everyone knows that men have been divided into Platonists and Aristotelians...; that every child is born a liberal or a conservative....I say that all men are either fond of sweets or fond of savouries, and that this is a far more profound moral distinction than all the rest.”


**ST. TERESA BENEDICTA OF THE CROSS [EDITH STEIN] (1891-1942)**

“The human soul as spirit elevates itself in its spiritual and intellectual life above itself. But the human spirit is conditioned from above and from below. It is embedded in the material thing which it animates and forms into its bodily shape. The human person bears and embraces his body and his soul, but he is at the same time borne and embraced by them....The whole conscious life is not equivalent to ‘my being,’ it resembles the light surface above a dark depth which is revealed in this surface. If we would understand the fact that man is a person, we must try to penetrate into this dark depth.”

“The vocation of man and woman is not quite the same in the original order, the order of fallen nature, and the order of redemption. Originally they were both required to preserve their own similarity to God, their dominion over the earth, and the preservation of the race....After the fall their relationship is changed from a pure communion of love to one of governing and subordination
tainted by lust. The hard struggle for existence has been assigned primarily to the man, the labor of birth to the woman. But there is a promise of redemption because the woman is to fight evil and the man will be exalted in the Son of Man….Owing to the fall the destiny of woman changed. First, her powers were largely restricted by the difficulties of providing for even the most primitive needs of life….Secondly, she was subjected to man, the scope and kind of her activities were made dependent on his will; but this was not necessarily in accordance with reason because his intelligence and will are not infallible. Moreover, the harmony between the sexes being disturbed by the fall and both male and female natures corrupted, the subjection necessarily became the occasion for a struggle….


**NICHOLAI BERDIAEV** (1874-1948)

“Human nature may contract or expand. Or, rather, human nature is rooted in infinity and has access to boundless energy. But man’s consciousness may be narrowed down and repressed….Insofar as human nature is narrowed down by consciousness it becomes shallow and unreceptive. It feels cut off from the sources of creative energy. What makes man interesting and significant is that his mind has, so to speak, an opening into infinity. But average normal consciousness tries to close this opening, and then man finds it difficult to manifest all his gifts and resources of creative energy….Creativeness may give one bliss and happiness, but that is merely a consequence of it. Bliss and happiness are never the aim of creativeness, which brings with it its own pain and suffering.

“The human spirit moves in two directions: toward struggle and toward contemplation. Creativeness takes place both in struggle and in contemplation. There is a restless element in it, but contemplation is the moment of rest. It is impossible to separate and to oppose the two elements. Man is called to struggle and to manifest his creative power, to win a regal place in nature and in the cosmos. And he is also called to the mystical contemplation of God and the spiritual worlds.”

_The Destiny of Man_ (1937); Fromm and Xirau, pp. 278-279.
C. S. LEWIS (1898-1963)

“We were made to be neither cerebral men nor visceral men, but Men. Not beasts nor angels but Men—things at once rational and animal.”

“The place for which He designs them in His scheme of things is the place they are made for. When they reach it their nature is fulfilled and their happiness attained....The proper good of a creature is to surrender itself to its Creator—to enact intellectually, volitionally, and emotionally, that relationship which is given in the mere fact of its being a creature. When it does so it is good and happy.”

“One of the things that distinguishes man from the other animals is that he wants to know things, wants to find out what reality is like, simply for the sake of knowing. When that desire is completely quenched in anyone, I think he has become something less than human.”

“We live for a day. What are we? What are we not? A man is a dream about a shadow. Only when a brightness falls from heaven can human splendour expand and glow and mortal days grow soft.”

“For the dream of finding our end, the thing we were made for, in a Heaven of purely human love could not be true unless our whole Faith were wrong. We were made for God....When we see the face of God we shall know that we have always known it....Man approaches God most nearly when he is in one sense least like God. For what can be more unlike than fullness and need, sovereignty and humility, righteousness and penitence, limitless power and cry for help?”

The Pilgrim’s Regress (1933); The Problem of Pain (1940); “Man or Rabbit?” (1946); “Pindar’s Song” (1949); The Four Loves (1960). The Quotable Lewis, ed. Wayne Martindale and Jerry Root (Wheaton, Il.: Tyndale, 1989), pp. 306-312.
JEAN MOUROUX (1901-1973)

“Man is a mystery first because he is a kind of limit or horizon between two worlds. He is immersed in the flesh, but constituted by the spirit; occupied with matter, but drawn towards God; growing in time, but already breathing the air of eternity; a being of nature and of the world, but also transcending the universe in virtue of his liberty and capacity for union with God....But if man is twofold he is also one; and this mystery, far from destroying, is the very basis of his individual existence—that of a being who has to integrate (spiritually) what is already one (ontologically); who is susceptible of a full unity and, on the other hand, of a full disaggregation; who has to acquire a significance of his own, and is tossed about meanwhile in all the whirlpools of the flesh and the world. We live out this drama, we suffer from it and bleed, but remain for the most part inwardly withdrawn from it because without acute sense of it. On the day when, by some flash of intellectual enlightenment, or some effort at spiritual progress, we come to realize what we really are, we are seized with a kind of shiver....

“Man then is radically a ‘mystery’ that refuses to be ‘degraded into a problem’; and this profound resistance comes of his sacred character. For man is a spirit and, as such, a proper image of God. He is made for a mysterious life with God, to seek Him by thought and by love, to serve Him and to spend himself for His glory; and thus to achieve the perfection of that image of God in himself which is likewise the perfection of his own being.”


JOSEF PIEPER (1904-1997)

“Man craves by nature to enter the ‘other’ world, but he can attain it only if true festivity truly comes to pass. For it appears—but it is appearance only—that this other dimension of reality can be produced with ease and at will; it appears to stand at the disposal of the harried or bored man who needs ‘entertainment’ and a ‘change.’ And the Sophist, the producer of fictive reality, has his day. But the man who by such devices is the more imprisoned within a workaday world now made amusing no longer misses real festivity; he does not note the emptiness. And thus he even stops grieving over his loss—and the loss thereby is finally sealed.” (p. 44)

“There can be no festivity when man, imagining himself self-sufficient, refuses to recognize that Goodness of things which goes far beyond any
conceivable utility; it is the Goodness of reality taken as a whole which validates all other particular goods and which man himself can never produce nor simply translate into social or individual ‘welfare.’ He truly receives it only when he accepts it as pure gift. The only fitting way to respond to such gift is: by praise of God in ritual worship. In short, it is the withholding of public worship that makes festivity wither at the root.” (p. 53)


**VIKTOR FRANKL** (1905-1997)

“In spite of all the enforced physical and mental primitiveness of the life in a concentration camp, it was possible for spiritual life to deepen.... For the first time in my life I saw the truth as it is set into song by so many poets, proclaimed as the final wisdom by so many thinkers. That truth—that love is the ultimate and the highest goal to which man can aspire. Then I grasped the meaning of the greatest secret that human poetry and human thought and belief have to impart: *The salvation of man is through love and in love.* I understood how a man who has nothing left in this world still may know bliss.” (55, 57)

“...everything can be taken from a man but one thing: the last of the human freedoms—to choose one’s attitude in any given set of circumstances, to choose one’s own way.” (86)

“The more one forgets himself—by giving himself to a cause to serve or another person to love—the more human he is and the more he actualizes himself.” (p. 133)

“Man is not fully conditioned and determined but rather determines himself whether he gives in to conditions or stands up to them. In other words, man is ultimately self-determining. Man does not simply exist but always decides what his existence will be, what he will become in the next moment. By the same token, every human being has the freedom to change at any instant....” (154)

“A human being is not in pursuit of happiness but rather in search for a reason to become happy...through actualizing the potential meaning inherent and dormant in a given situation.” (162)

*Man’s Search for Meaning* (Boston: Beacon, 1959; 1984).
MOTHER TERESA OF CALCUTTA (1910-1997)

“To us what matters is the individual. To get to love the person we must come in close contact with him….I believe in person to person; every person is Christ for me, and since there is only one Jesus, that person is only one person in the world for me at that moment.”

“In these twenty years of work amongst the people, I have come more and more to realize that it is being unwanted that is the worst disease that any human being can ever experience. Nowadays we have found medicine for leprosy and lepers can be cured….For all kinds of diseases there are medicines and cures. But for being unwanted, except there are willing hands to serve and there’s a loving heart to love, I don’t think this terrible disease can ever be cured.”


ALEKSANDR SOLZHENITSYN (1918- )

“In those very months Innokenty suddenly began to become acutely dissatisfied with his and his wife’s way of life….He could not understand it. Everything seemed to be at his fingertips—except the one most important thing….The heart of the matter was a change...in Innokenty himself: the lack of something, he didn’t know what....

“Then one day, at home in Moscow...he began looking through his dead mother’s bookcases...and a breeze of renewal seemed to breathe on him....He had never understood her, and had been close to her only in his childhood....There were bundles of letters [and] her diaries...kept in old notebooks....He came to some pages headed ‘Notes on Ethics.’...

“‘Never consider yourself more in the right than others. Respect other opinions, even those opposed to yours.’ That was rather old-fashioned. If my view of the world is the right one, how can I respect those who disagree with me? “‘What is the most precious thing in the world? Not to participate in injustices. They are stronger than you. They have existed in the past and they will exist in the future. But let them not come about through you.’... [And] with capital letters: ‘Truth, Beauty, Good, Evil: ethical imperatives.’ In the language Innokenty and his friends used, words were more concrete, and therefore more
comprehensible: moral intelligence, humaneness, loyalty, purposefulness. But even though Innokenty was beyond doubt morally intelligent, humane, loyal, and purposeful—it was being purposeful that everyone of his generation valued most of all in themselves and worked at hardest—still,...he felt he had found something of what he lacked....

“It was through all this that Innokenty came to understand her....Up to then the truth for Innokenty had been: you have only one life. Now he came to sense a new law, in himself and in the world: you also have only one conscience. And just as you cannot recover a lost life, you cannot recover a wrecked conscience.”