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strongly. Nevertheless, those interested in a more constructive paradigm from which to discern the parameters of corporate and political accountability, particularly in these tumultuous economic and political times, will certainly benefit from Ahn's book. Its greatest virtue is its capacity to illuminate the kind of moral hazards that private and public sector leaders face beyond conventional accounts. Ahn's concept of the positional self calls attention to the structural, institutional, and sociological forces at play for managers and executives and the moral imperatives that are required to meet such forces in novel and non-simplistic (or non-euphemistic) ways.

Ki Joo Choi
Seton Hall University

Review of

The Person and the Polis

EDITED BY CRAIG STEVEN TITUS

Washington, D.C.: Catholic University of America Press, 2007. 187 pp. \$29.95.

On Wings of Faith and Reason

EDITED BY CRAIG STEVEN TITUS

Washington, D.C.: Catholic University of America Press, 2008. 155 pp. \$24.95.

Each of these two books is a collection of lectures given as part of the annual John Cardinal Henry Newman Lecture Series of the Institute for Psychological Sciences (in Arlington, Virginia). They include not only essays on moral philosophy but also popular pieces (with a neoconservative slant) and examples of moral theology. What unites these varied contributions? As Craig Steven Titus makes clear in his introductions to both volumes, these essays all aim to renew the academy and American culture with a Catholic vision of humanity.

What is especially interesting about these two books is the mode of argument they both employ, which moves from pure philosophy toward a distinctively Christian and Catholic ethic. The order of essays in *The Person and the Polis* is particularly instructive. Although the earlier essays occasionally refer to specifically Catholic or Christian sources, they do so in a way that gives the impression that the author does not have to rely on these sources to make his argument. The articles by Robert George, Daniel Robinson, and Hadley Arkes, for example, make barely a reference to theology or Catholicism. In addition, one hears in these essays a tone of impatience—if not resentment—toward contemporary institutions and people for their failure to see and respond to the principles set forth, which are presented as accessible to anyone with good sense.

The *Person and the Polis* argues for a holistic understanding of human nature, which both implies and requires polities or particular kinds of social order. The book seeks to recover a view of the person that includes morality in the broadest sense, uniting the bodily and spiritual in a larger whole. This vision of the person then leads to a renewed understanding of society since human beings are, after all, political animals. The philosopher Kenneth Schmitz begins the volume by presenting an account of human action drawn from the life and writings of Karol Wojtyła. What draws him to Wojtyła is his account of action that builds on both classical and contemporary sources to present a picture of human action with the right “accent” for our day—a picture Schmitz explores in a phenomenological analysis of freedom. Schmitz argues that Wojtyła’s moral anthropology reveals that human beings have a moral compass that guides us in times (like our own) when the social units that buttress morality are in a state of fragmentation. The next essay takes up another central theme of the book—that morality is objective and real. Robinson’s essay provides an expert overview of the responses moral realism has made to modern moral theories that, naively accepting the fact/value divide, grant to natural science exclusive rights to “facts.” In turn, George takes up the “polis” theme, delineating a public “moral atmosphere” that can be corrupted by private behavior and thus needs to be protected, in certain circumstances, by the state. Although he attempts to connect private action and public good through an understanding of “character,” his use of the concept of “character” is not sufficiently developed to make the connection he wishes to make between private action and public morality. His accounts of character and of moral atmosphere could be developed in a more rigorously Aristotelian fashion. Because his understanding of “moral atmosphere” does not specify any concrete community or set of practices—in a word, no “polis”—it tends to drift toward seeing the state as a moral authority, concluding with a somewhat paternalistic vision of positive law.

Paul C. Vitz's essay brings the person and the polis together in a way that provides a well-executed example of the book's method of moving from natural reason to Christian theology. In his discussion of the concept of "person," he makes some illuminating connections between psychology and Trinitarian theology. Yet Vitz really begins not with natural or scientific reason but with a particular cultural story of psychological work in Europe and America. He argues that the self of modern psychology—having met its own deconstruction in late or postmodern critiques—can (and ought) to now give way to a transmodern self with the aid of "Judeo-Christian" insights about selfhood. Still, there is a cost to Christian theology when it is used (as Vitz does) to buttress the self of psychology in the West. To provide an "absolute reference point" for the self, the biblical commandment to love is abstracted from its context in the story of Israel and Jesus Christ.

But no such problem befalls the book's last chapter by Romanus Cessario. If the other authors all presume that their knowledge is in principle accessible to anyone capable of an unclouded use of reason, then Cessario boldly states that God's revelation of the truth requires the witness of a unique social body—the church. Having put the church front and center, Cessario proceeds to describe how the church is God's instrument in the world for embodying (through the teaching and formation of its members) and witnessing (through its mission) theological and moral truth to the world (or, simply, salvation). His starting point is the claim: "God loves us because he is good, not because we are." As the church has received the truth from her Lord, so flowing from her is the "theological" life of its members. Drawing on *Lumen gentium*, Cessario describes this life in terms of the three vocations of church members: priesthood, consecrated life, and laypersons. Along the way, Cessario offers some worthwhile insights regarding (mis)interpretations of these vocations since Vatican II. Each of these vocations is understood rightly only when one has the Church front and center. Clearly Cessario operates on different methodological presuppositions from his fellow contributors.

On Wings of Faith and Reason sets out to explore—and advocate for—the "difference that Christianity assures to the questions about the interrelationship of culture and science," which is "that of a coherent vision of truth." It argues that Catholic Christianity holds fast to the complementarity of faith and reason and thus is able to present knowledge of reality holistically. If the current fragmentation of knowledge leads to social and cultural fragmentation, then the Catholic vision of reality promises healing and renewal.

The essays in this volume contain much valuable perspective and synthesis, but they tend to suffer from overgeneralization. The judgment that American culture is badly off kilter gives these essays a prophetic tone, that of a voice crying out in the wilderness. It is in this vein that the book addresses its

central question about the relation of church and world: Are Christians to supply society with a Christian difference or are they to “Christianize” it?

Among the doctrinal pieces, an illuminating essay by Kevin Flannery treats the “two wings” of faith and reason by examining the relationship of philosophy and theology in Aristotle and Aquinas. He pictures an expansive Christian culture that comprehends and completes non-Christian wisdom by showing how Aquinas was able to use Aristotle’s authority to argue for Christian points because logic itself was able to lead Aristotle in the right direction.

Robert Sokolowski takes a similar tack in his masterful account of how Christian revelation—especially the doctrine of the Trinity—builds on the best natural wisdom regarding what it is to be a person. Particularly instructive is his treatment of how an Aristotelian conception of friendship complements Trinitarian doctrine: in Christ, God shares himself with us so we can become God’s true friends.

The late Richard John Neuhaus and John Haas both take a more combative approach to the Christian difference for society and culture. Both presuppose that the church needs cultural support in order to be effective. Neuhaus hopes for a “new springtime” for Catholicism, whose teachings on sex and marriage are badly needed in America today. Given the unpopularity of its teaching—coupled with its recent loss of credibility—Neuhaus calls on fellow Catholics to be faithful to Catholic teaching and to courageously stand up for it in public. Haas seeks to show how American Catholics are misguided by the deep “cultural coordinates” of American culture that have distorted many Catholics’ perception of Catholicism. The source of these misleading coordinates is Protestantism, which, Haas claims, has issued in a view of religion as irrational, subjectivist, and legalistic. Armed with the tradition’s vision of reason and faith as complementary, he calls on enlightened Catholics to evangelize the “culture” of America, leaving no important element of human social life un-transformed.

The reciprocal relationship between Christianity and culture assumed in both books raises the question of how church and world are to be related. Some of the essays in these books demonstrate how theology can work skillfully with the resources of worldly wisdom. Others embrace a “Constantinian” stance that presupposes that the church’s primary task is to sponsor morality in American society. The tension between these two perspectives in these volumes represents both the promise of Christian contributions to culture in our times and the ambiguities that remain as Christians struggle over how best to embody their witness.

Mark Ryan
Georgian Court University
