

excerpts

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THE THOMASIAN PHILOSOPHER
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DERIVATIVES philosophic adj. philoso

philosophize (also **-ise**) ● v. theoriz
tal or serious issues, especially ted
argue in terms of one's philosophical

— DERIVATIVES **philosophizer** n.

philosophy n. (pl. **-ies**) **1** the study
nature of knowledge, reality, and exi
ories of a particular philosopher. **2** t
etical basis of a branch of knowled
theory or attitude that guides one's
ORIGIN ME: from OFr. *philosop*
philosophia 'love of wisdom'.

excerpts

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THE NECESSITY OF PLEASURE IN THE ATTAINMENT OF PERFECT BEATITUDES IN THE THOUGHT OF ST. THOMAS AQUINAS

REV. FR. RICHIE ARMAS, SMAHE

ABSTRACT

This thesis proposes the necessity of pleasure in the attainment of perfect beatitude in the philosophy of Aquinas. For its attainment, the following will be explored: First, the influence of the Philosophers of pleasure on Aquinas. Second, the difference between Aquinas and Aristotle as regards the concept of pleasure. Lastly, is the connection of pleasure with happiness in the light of the state of innocence (pre-fall), beatific vision, and the resurrection of the body.

It will be asserted that man, being neither a beast nor an angel, needs both bodily and spiritual pleasure to become truly happy. When man forgets the necessity of bodily pleasure, he will long for it so much that he will eventually be out of control. The pleasureless man will ultimately become a beast.

Key Concepts: Happiness, pleasure, concomitant, proper accident, perfect repose, necessity

“For I know that my redeemer
lives, and on the last day I will
rise from the earth. And I will be surrounded
with my own hide again and
in my flesh I will see God,
Whom I myself am going to see
and my eyes are going to
behold, and no one else.” (Job 19: 23 - 27)

A. Introduction

Happiness is the aim of every human being. The attempt of pursuing happiness gives rise to various opinions which dominate even before Aquinas. There are many causes of happiness which include “the goods of the mind, of the body and of man’s fortune.”¹ Yet, with these opinions, pleasure has been involved. The pursuit of happiness affects the way of life and above all in dealing with pleasures. Throughout the centuries, pleasure has undergone a series of serious disputations and underestimations as to its relevance in man’s life from among many philosophers, fathers and doctors of the church.

The existence of pleasure in every human striving or action cannot be denied; it is obviously felt and recognizable. Throughout human history, pleasure plays an important role in man’s daily activities which can be found in different kinds of life whether it is sensual life, active life or the contemplative life. Yet, these kinds of life has only two corresponding pleasures either it is the sensual pleasure which corresponds to the sensual life or the intellectual pleasure which correspond to both active and contemplative life.

Yet, these kinds of life has only two corresponding pleasures either it is the sensual pleasure which corresponds to the sensual life or the intellectual pleasure which correspond to both active and contemplative life. Though sensual pleasure is confined to the sensual life, it is still important not only for the preservation of human existence but also to the active life as in the formation of virtue and that the perfection of this virtue aids man to the attainment of a contemplative way of life. Moreover, St. Thomas Aquinas says that man in order to attain happiness must need the goods of the body so that the activity of perfection must not be impeded. Besides, the good and proper disposition of the body is a condition in the attainment of happiness. Thus, the pleasures of the body are necessary for this attainment. Pleasures of these kinds are not to be considered evil in itself for “God has placed pleasure in the exercise of certain natural operations, and especially those which pertain to the conservation of the individual and of the species.”²

Today, when people hear the word pleasure, they will tend to associate it to happiness and to sensual pleasures. Particularly, when they talk of sensual pleasures they always dwell to the discussion on sexual pleasures as if that sex is the only pleasure that is considered sensual. Aquinas would probably remind us that it is not the only pleasure found in man. There are pleasures more than that, that is, the pleasures that flow forth from the intellective or spiritual activity. These are the pleasures that man can attain which are in proportion with his natural powers. However, Aquinas offers something that is the greatest among them all; the greatest of all pleasures, that is, the possession and vision of God. It is in God that one finds his complete and perfect happiness. When man attains this perfect happiness by seeing God in his essence, he attains the greatest of all pleasures. Furthermore, when man as a composite (that is the soul united to the glorified body), beholds God as its source and the essence of happiness, he will experience the highest and more perfect beatitude than the soul experience it when it is separated from the body.

So it is true to Job's words that on the last day we will rise from our deathbeds and see God not only with the soul but also with our own flesh and bones. The body that has pleasures will be resurrected and "will be the same in substance, of course, but will have incorruptibility by divine gift."³ Thus, man will behold in eternity the greatest of all pleasures – God.

Pleasure as Connected with Happiness

Pleasure as a Concomitant to Happiness

Three objections that have been raised by Aquinas in the *Summa Theologiae* on the first part of the second part, question 4, article 1, denying that happiness does not require pleasure. It is said, as Augustine remarks that the vision of God is the perfect reward of our faith and which, this reward is happiness which is said to be self – sufficient and does not require anything besides vision. Furthermore, "pleasure or delight hinders the operation of the intellect: since it destroys the estimate of prudence."⁴ Hence, the objections concludes that pleasure is not required for happiness. However, Aquinas refutes these objections. Instead, St. Thomas Aquinas explains that pleasure is required for happiness. In proving that pleasure is a requirement or necessary for happiness, he gives four ways that will consider a thing to be of necessity to another.

He declares,

One thing may be necessary for another in four ways. First, as a preamble and preparation to it: thus instruction is necessary for science. Secondly, as perfecting it: thus the soul is necessary for the life of the body. Thirdly, as helping it from without: thus friends are necessary for some undertaking. Fourthly, as something attendant on it: thus we might say that heat is necessary for fire. And in this way delight is necessary for happiness. For it is caused by the appetite being at rest in the good attained. Wherefore, since happiness is nothing else but the attainment of the Sovereign Good, it cannot be without concomitant delight.⁵

Aquinas emphasizes that the attainment of the perfect and supreme good will always have pleasure and the one who attains it experiences pleasure. Since “happiness is the attainment of the Perfect Good”⁶ and since this Perfect Good is God who is Happiness Himself, this attainment gives pleasure.

One cannot experience pleasure if he is not happy or he does not attain happiness for pleasure is a concomitant to happiness. “Happiness is not without pleasure”⁷ because when man attains happiness he experiences a certain perfect and complete repose. Since every repose of the will is pleasure, it follows that man in his attainment of happiness experiences pleasure.

Delight or pleasure is necessary for happiness. From the very fact that a reward is given to anyone, the will of him who deserves is at rest, and in this consists delight [or pleasure]⁸. It is just like a person who receives a great prize who is happy and greatly delighted in receiving it. Consequently, delight [or pleasure] is included in the very notion of reward.⁹ The vision of God’s essence is the greatest reward that man could attain. Moreover, the vision of God is the source of our perfect beatitude which in our seeing him causes delight. In seeing him, we do not need any more delight from anything, as Aquinas says, for God Himself is the cause of our delight. If our vision of God is the greatest reward, then pleasure which is included in the reward is also necessary for happiness as its concomitant.

A. Pleasure as *Accidens Proprium* of Happiness

A thing that cannot stand of its own is said to be dependent of another as a heat is dependent to a fire or water that freezes on zero degree Celsius and boils on one hundred degree Celsius. The dependency of a thing to another thing is considered an accident. An accident, insofar as it complements substance, is a thing to which belongs be-ing in another as in a subject.¹⁰ Furthermore, an accident which is proper to the essence of a substance is called a proper accident. Hence, “a proper accident is derived from the essence of the substance.”¹¹ Yet, there are accidents that happen only by chance as water becomes sweet because of the presence of sugar or artificially made as water is made to an ice candy or juice drink. Likewise, pleasure is an accident not by chance nor by an artifice but by being a proper accident to happiness.

When discussing happiness, St. Thomas Aquinas argues that, obviously the pleasures that arise from the body “cannot be the result from the perfect good”¹² that is happiness for “happiness does not consist in the pleasures of the flesh.”¹³ However, the pleasure that is a proper accident to happiness must be understood in terms of its being appropriate attendant to happiness. The pleasure that is considered as proper accident to happiness is the pleasure that arises from happiness. Since Aquinas considers two kinds of pleasures that man experiences, that is, bodily and intellectual pleasure, we can conclude that intellectual pleasure is the proper accident to happiness. Since the enjoyment of God is through the intellectual activity, that is, the vision of His essence, then it is proper for the intellectual pleasure to be the proper accident of happiness.

He says then,

Every delight [pleasure] is a proper accident resulting from happiness or from some part of happiness; since the reason that a man is delighted is that he is some fitting good, either in reality, in hope, or at least in memory. Since happiness does not belong to irrational beings especially those sentient beings, to which their pleasures are common to man, Aquinas disregard bodily pleasures to be the proper accident to happiness because “the essence of happiness consists in an act of the intellect.”

*Thus, the pleasure that arises from it which is its proper accompaniment is an intellectual pleasure. Happiness, for Aquinas, requires two things which are the essence of happiness and the proper accident of happiness. Since pleasure or delight is a proper accident of happiness, then pleasure is necessary for happiness. This can be made manifest in man's vision of God. Principally, beatitude is the proper operation of and essential to the intellect yet its vision of God's essence is not without the presence of delight. Hence, in the attainment of the beatific vision pleasure is necessary. Now a fitting good, if indeed it be perfect, is precisely man's happiness: and if it is imperfect, it is a share of happiness, either proximate, or remote, or at least apparent. Therefore, it is evident that neither is delight, which results from the perfect good, the very essence of happiness, but something resulting there from as its proper accident.*¹⁴

Since happiness does not belong to irrational beings especially those sentient beings, to which their pleasures are common to man, Aquinas disregard bodily pleasures to be the proper accident to happiness because “the essence of happiness consists in an act of the intellect.”¹⁵ Thus, the pleasure that arises from it which is its proper accompaniment is an intellectual pleasure. Happiness, for Aquinas, requires two things which are the essence of happiness and the proper accident of happiness. Since pleasure or delight is a proper accident of happiness, then pleasure is necessary for happiness. This can be made manifest in man's vision of God. Principally, beatitude is the proper operation of and essential to the intellect yet its vision of God's essence is not without the presence of delight. Hence, in the attainment of the beatific vision pleasure is necessary.

B. Pleasure as a Consequence of Doing Good

Aquinas considers pleasure as a consequent to human action. It arises from the activity and upon the union of the good. There will be no pleasure without human operation. Consequently the activity itself that gives pleasure as a pleasing object seems to be desirable prior to pleasure.¹⁶ Aquinas says that the end of every human action is not without pleasure to which action is determined as good and evil, which depend upon the repose of the will. Thus, when the activity is good, there is good pleasure as its consequence and when the activity is evil, there arises evil pleasure also.

The reason for every activity is the good. It is “the end of activity as the ultimate object of appetitive inclinations.”¹⁷ The good, therefore, is the reason for the activity to tend towards its end.

St. Thomas Aquinas explains that in every end of the activity there is the result of complacency, composure and rest of every tendency and this is what he calls pleasure. Pleasure is nothing, a kind of potentiality that does not exist apart from the activity and the good. St. Thomas Aquinas clarifies that pleasure is just the result or consequence of every human activity. Thus, pleasure is not the main objective of human striving but the good which pleasure is connected to it. Furthermore, he proves them by stressing out the two requisites for pleasure to exist which are both human activity: “knowledge of the attainment and the attainment of the good.”¹⁸

St. Thomas Aquinas declares that,

The objects of operation are not pleasurable save inasmuch as they are united to us, either by knowledge alone, as when we take pleasure in thinking of looking at certain things or in some other way in addition to knowledge, as when a man is taking pleasure in knowing that he has something good, which would not be pleasurable unless they were apprehended as possessed.¹⁹

Pleasure does not exist prior to activity of man nor prior and apart from the good. Likewise, it is a subsequent upon the apprehension and the union with the loved object. Aquinas emphasizes that pleasure is a consequence to every act of the will that rest upon the attainment of the good. In this case, pleasure is a result of a good action. In other case, pleasure can also be the result of evil action. Aquinas holds that actions have their proper pleasure because “each activity is accompanied by a proper pleasure.”²⁰

For Aquinas, it is only the good pleasures that are necessary for the attainment of virtue and happiness in this life. Furthermore, they are necessary insofar as they dispose the person towards the attainment of perfect happiness since it requires the rectitude of the will and the perfection of the body for its attainment.

Aquinas, in his treatment of the perfection of the body as a requirement for happiness, affirms that “happiness is the reward of virtue.”²¹ Furthermore, the practice of virtue is only attainable with the proper disposition of the body.

Aquinas declares,

*If we speak of the happiness which man can acquire in this life, it is evident that a well – disposed body is of necessity required for it. For this happiness consists, according to the Philosopher (Ethic, i. 13) in an operation according to perfect virtue; and it is clear that man can be hindered by indisposition of the body, from every operation of virtue.*²²

Aquinas emphasizes that one can acquire happiness in this life by constantly doing good. The constant practice of doing good leads us to virtue which helps us to properly dispose ourselves for the attainment of happiness.

Since the practice of virtue is necessary for the perfection of the body which is required for the attainment of happiness then it is necessary that from the very start, one must constantly do, the good. Since the act of doing good leads to the formation of virtue, it is not without pleasure for pleasure arises from every human activity. Furthermore, when the activity is the most perfect the pleasure that is concomitant to it is also the most perfect. Happiness is the most perfect of all human operations. Thus, the pleasure that results from it is also the most perfect.

Yet, the attainment of perfect happiness must require the constant practice of the virtues that man may properly dispose himself to the act of doing good. However, the act of doing good must not be done once in a lifetime but throughout his whole life. It is then that happiness “arises from the continued performance of good deeds throughout his life.”²³

C. Perfect Repose of the Will

Pleasure is the very repose of human activity to which every desire and willing finds their rest in the good from which it arises. Moreover, “the repose of the will and of every appetite in the good is pleasure”²⁴ and every attainment of the good is a kind of reposition by which one experiences pleasure. If pleasure is imperfect, then the movement of the will and longing do not find complete rest, rather it will continue to seek the object that will give him perfect and complete rest.

On the other hand, when pleasure is perfect the movement ends for it finds the repose that is complete. More so, pleasure is the ultimate termination of all human activities and repose of the will when it is connected to happiness.

St. Thomas Aquinas, then, says,

*Man's last end may be said to be either God who is the Supreme Good simply; or the enjoyment of God, which implies a certain pleasure in the last end. And in this sense a certain pleasure of man may be said to be the greatest among human goods.*²⁵

“Pleasure is the greatest good is due not to the mere fact that it is pleasure, but to the fact that it is perfect repose in the perfect good.” Further, pleasure will only be a perfect repose if it is a concomitant and a consequence of perfect happiness.

D. The Goodness of Pleasure

St. Thomas Aquinas, in his defence that pleasure is good, argues that pleasure is good when it is in accord with reason – that is in accordance to the nature of rationality of man, that pleasure is good in itself [not according to the idea of Epicurus who generalizes all pleasures as good in themselves], that this pleasure is the greatest of all good, that perfects activity as well and leads to virtuous activity.

These are the requisites how to determine that the pleasures we enjoy or experience are good pleasures.

a. Pleasure in Accord With Reason

Pleasure is good. Yet, this assertion requires that the experience of pleasure must be in accord with reason for St. Thomas Aquinas has already warned us that there are pleasures that are evil [though they seem to appear as good] for as he observes that “a good man is said to be one who is pleased with good things and a bad man, one delighted by evil things.”²⁷

Now, there is pleasure that is good for the nature of human existence, its nourishment, generative and sustenance of life. Yet, many philosophers like Plato, the Stics and some Medieval Fathers of the Church like Dionysius, Clemens of Alexandria, Origen, John Casian, and a monk named Paphnutius consider these pleasures as evil because one is being deprived from his being rational and that they fetters him from acting accordingly. Above mentioned, all pleasures will impede the person in his attainment of Christian perfection and his future union with God. In consonance with Aquinas was Adolf Tanqueray, who argued that pleasure is not evil. He declares, “God allows it when directed toward a higher end that is toward moral good. If he has attached pleasure to certain good acts, it is in order to facilitate their accomplishment and to draw us into the fulfilment of duty.”²⁸

He points out the God himself does not eradicate pleasure from man for it is in this passion that God directs man to seek his ultimate end. Hence, these bodily pleasures are very important to human existence and they must not to be disregarded and to be considered evil for any deprivation of these pleasures one is about to abort life [which is against nature], eventually annihilate human existence and lose his chance of attaining the perfect beatitude. If one does not eat or drink, surely, sooner or later he will end his life. If one does not engage in sexual activity [or procreation] because he believes that this kind of activity is evil, then human generation and productivity will be lost.

Aquinas, in refuting those who consider bodily pleasures as evil, says,

Since none can live without some sensible and bodily pleasure, if they who teach that all pleasures are evil, are found in the act of taking pleasure; men will be more inclined to pleasure by following the example of their works instead of listening to the doctrine of their words: since in human actions and passions, wherein experience is of great weight, example moves more than words.”²⁹

Aquinas teaches that these pleasures have their purpose and therefore, they are good. Yet, the goodness of these pleasures requires that they are under the guidance of reason so that pleasures will obey reason. Otherwise these “sensual delight [pleasure] that is contrary to reason, hinders the estimate of prudence more than it hinders the speculative intellect”³⁰ Besides, pleasures of these kinds are necessary for the attainment of happiness, for man’s spiritual faculty cannot function properly without the good disposition of the body through its natural tendencies. Thus, pleasures are good if and only if they attune and conform to reason.

The bodily or sensitive pleasures that follows the rule of reason does not endanger man in his pursuit of the good and happiness for reason guides the lower appetite to tend to their proper pleasure. Bodily pleasures are good because they are necessary for man’s existence and preservation of life and the production of their offspring. The bodily or sensual pleasures are necessary for life. However, these pleasures will endanger man’s life and hinders him from his attainment of happiness when pleasures are sought as the end of every action and when they are enjoyed obstinately and inordinately. However, to denounce sensual pleasure is a kind of apathy and violence to the life itself. St. Thomas Aquinas perceives sensual pleasure as important to us in nurturing and sustaining our life and the tool for generative productivity. Sensual pleasure is not bad as long it is properly directed to their objects with moderation.

Thus, St. Thomas Aquinas emphasizes the practice of the virtue of temperance as a virtue that controls sensual pleasures from becoming inordinate. Moreover, they are morally good when these bodily pleasures are in accord with reason in the practice of moderation which leads to the perfection of the virtue of temperance and which leads to the perfection of the body that is necessary for the attainment of happiness.

The intellectual pleasures that arise from the intellectual activity are always in accord with reason unless the intellectual activity is hindered by some distortions and corruptions of the body or by habituation or by intellectual incapacity like that of psychological defects. Furthermore, St. Thomas Aquinas says that “appropriate pleasures increase activity whereas pleasures arising from other sources are impediments to activity.”³¹ Aquinas points out that the pleasure in reasoning, contemplating or reflecting are pleasures that do not distort nor impede the act of reason but increase and perfects the activity of virtue and excellence. The projection of attaining happiness requires that the body must be properly disposed so that every pleasure that arises from the body is in accord with reason. Furthermore, when the body retains its good disposition, the intellectual activity could easily operate in contemplating and seeing the intelligible truth and essence so as to reach the contemplation of the Divine Essence of God. The more perfect is the body, the more it is conducive to spiritual operations. Thus, happiness requires that sensitive pleasures and intellectual pleasures must be in harmony with the activity of reason so as to attain the ultimate end – God.

b. Pleasure that is Good in Itself

Pleasure, for the Epicureans, is good in itself and thus, they conclude that the result of pleasure is always good. For Aquinas, the assertion of the Epicureans has failed to recognize that man tends to good [either in itself or according to his own desire]. Not all pleasures are good in itself because, if these were so, then all men who enjoy pleasures will always live a good and virtuous life. Yet, it is very obvious that not all men are virtuous and not all men enjoy good pleasure. Hence, not all pleasures are to be considered good in itself because not all pleasures that result from human activity are good to each person. However, there are pleasures, as St. Thomas Aquinas asserts, that are considerably good. The pleasures that can be considered good are those pleasures that arise from the good itself. There are two kinds of good, which Aquinas distinguishes. Good can be either good in itself or good in respect.

St. Thomas says,

*Since the pleasure is the repose of the appetite in some good, if the appetite reposes in that which is good simply, the pleasure will be pleasure simply and good simply. But if a man's [or woman's] appetite reposes in that which is good, not simply, but in respect of that particular man, then his pleasure will not be pleasure simply, but a pleasure to him; neither will it be good simply, but in a certain respect, or an apparent good.*³²

Aquinas shows that pleasure is an accompaniment to good and at the same time pleasure is a kind of repose upon the attainment of the good. The human activity which is directed to good will end and take its repose on pleasure. Furthermore, the kind of good which man attains will bring forth the pleasure that is proper to it. Hence, when the good is in itself good, then the pleasure is considered good. On the other hand, when the good is the good of the wicked man, the pleasure is considered evil. Thus, for Aquinas, only the good pleasures which are good in themselves are the requirement for the attainment of happiness.

c. Leads to Virtuous and Noble Act

“Virtue is concerned with pleasure [and pain]”³³ for it is in pleasure that we can determine a person who is of fine virtue, excellent and noble and who is not. Moreover, since pleasure plays a great role in human activity and habituation, it is therefore right to claim that pleasure leads to virtuous and noble act. St. Thomas Aquinas asserts “that the life of those who act virtuously is itself pleasurable”³⁴ for every virtuous person loves the way he acts according to his own virtue whether he is just, temperate, kind, generous, compassionate and etc.

Aquinas then affirms that “it is universally true that virtuous operations are pleasurable to virtuous persons who love virtue.” Yet, this must be understood that every pleasure is good not according to the desire of the particular individual but pleasure that is good in itself – that is pleasure that is proper to virtue and to happiness. Moreover, the act of virtue does not lack of any good pleasure or whatsoever for “the form of pleasure is already complete.”³⁶

“Virtue is a consequence of a good activity that in a long process of experience, of time and of constant practice of doing good it achieves its perfection, in excellence and in virtue. If pleasure accompanies human activity, then pleasure must be needed in virtue formation because virtue is an activity that is in accordance to perfection. The experience of good pleasure is very essential in every human activity so that the increase of good pleasure in man will lead to an encouragement to improve more and which consequently achieves the perfection of the activity. Moreover, virtue reaches its perfection through habituation, that is, constancy of practice.

Pleasure is a kind of reward to every activity he or she accomplishes. Moreover, the activity that is the most complete, finest and sufficient is the pleasantest activity of all and this activity is not the pleasantest without the reward of the greatest pleasure for both Aristotle and Aquinas emphasizes that the activity whether least or greatest has its proper pleasure that is also least or greatest. “Pleasure is proper to the activity that it completes it.”³⁷ As in virtue and excellence, pleasure that is proper to them completes them for what is proper, increases and intensifies the activity. Hence, pleasure is necessary for the formation of virtue for as the activity is intensified the more it leads to its completeness and happiness.

E. Good as a Means to Happiness

In the moral philosophy of Aquinas, the goodness of an act involves pleasure and pain, which are the determinants of good and evil action. In the pursuit of human happiness, goodness of an act is necessary for this attainment. Thus, he requires good habituation.

The good as the means to happiness is impossible without pleasure, since pleasure which is proper to human activity strengthens and perfects it. The attainment of happiness is likewise impossible in three things. First, imperfect happiness can be attainable through acts of virtue. Since virtue deals with pleasure, then happiness is impossible to attain.

Second, God is the source of the greatest pleasure. Since the possession of God is not without pleasure, then happiness without pleasure is impossible. Third, is by pleasure's role as a concomitant and proper accident to happiness for Aquinas says that "happiness is not without pleasure"³⁸ either in imperfect or perfect happiness. Here, it is evident that pleasure is very necessary for the attainment of happiness.

"The person does not strive for pleasure, but for the good that fulfils him or her and is appropriate to the person as a final end."³⁹ Thus, every striving is directed towards the good. For Aquinas declares that "whatever is sought is sought under the aspect of good."⁴⁰ Various persons choose various goods where they can find happiness. Thus, others choose money, jewellery, power, honour food, drinks, sex, fame and many others. It is clear, then, that these goods that men desire and choose are pleasurable according to their own standards. They are pleasurable not in itself but to every individual according to the agreement of his or her appetite. However, Aquinas in considering the good does not only speak of the good for the individual but also to the simple good or the good in itself. St. Thomas Aquinas classifies the good in which man's appetite seeks for it.

Aquinas points out that “a man is most strongly drawn to the last end”⁴¹ which is the good. He mentions the three kinds of good that man’s tendency desires for it. These goods are the bonum honestum, pleasurable good, and the useful good. They are the goods which determine the kind of life a man lived. Yet these goods are so ordered for the attainment of the ultimate end of man. They are the means for the attainment of happiness.

The enjoyment of pleasure is honourable and virtuous “if the appetite reposes in that which is good simply”⁴² which is reasonable in itself. Thus, happiness, virtue of justice, prudence, fortitude and temperance are examples of bonum honestum. Aquinas connects these goods in reference to reason either in public good or in the contemplation of truths. “The active or public life aims at the honourable good”⁴³ which the activity pertaining to this good is honourable and virtuous.

Furthermore, the desirability of the noblest and most perfect good is better than the goods that are desirable because of other goods. Happiness, therefore, that is so desired for its own sake is the good that which is the most perfect and pleasurable. On the other hand, pleasurable goods are more connected with the senses and this is called sensual pleasures. Yet, Aquinas teaches that in man there is another kind of pleasure aside from the pleasures of the senses. There are pleasures that are found in the intellectual activity that is why when a person enjoys virtuous goods, that is, bonum honestum he also experience pleasure in it. The enjoyment of bonum honestum is considered pleasurable good. One who just, honest, magnanimous for instance finds pleasure in their being just, honest and magnanimous. Since he is pleased in what he is doing, then bonum honestum can be pleasurable to him. “If we desire the good for the sake of the very act of desiring, that is, if the function itself of loving or desiring some good is what is ultimately intended by us, then we are dealing with a pleasurable good.”⁴⁴

Thus, when we love or desire the activity of eating or drinking for the sustenance of our existence is pleasurable and at the same time when we desire for acting virtuously by being moderate and temperate to eating or drinking is also pleasurable. While the useful good, is ordered for other goods to an end. They are instruments for attaining the ultimate end. However, a thing can be only considered useful if it serves its purpose. A bolo for example is used for chopping or cutting not for killing other people. Eating or drinking is useful for man's life. Sex is useful for productivity of offspring. Thus, when a thing is used according to design or purpose of the thing, then it is called useful good. These goods that Aquinas has classified are means to happiness. They are useful and they are required for the attainment of happiness. These goods are inclusively connected. Pleasurable good can be found in bonum honestum as for example a person who love honour, justice and truth are both good and pleasurable and pleasurable good can also be found in the useful good. However, one should be aware that though some useful goods are pleasurable and honourable, there are useful goods that cannot be in these categories.

F. Man's perfect beatitude requires both bodily and spiritual pleasure⁴⁵

It is said that in the light of glory, that is, in the final resurrection of the body the soul of man is reunited to the body, not anymore the body that we have when we live an earthly life but a body that is glorified by divine gift. However, to attain perfect beatitude, one should properly dispose his body that his soul will not be hindered in its operation. Thus, Aquinas requires the perfection of the body for the attainment of happiness.

The proper disposition of the body includes the proper disposition of bodily pleasures so that these pleasures would not impede the use of reason and destroys its prudence. Besides, the proper disposition of the body which include bodily pleasure helps man to exercise the act of virtue and the rectification of his will which are necessary for happiness.

When the body with its pleasures submits to the higher power, that is, the intellect, the intellectual operation will not be impeded. The integrity of man's composite is the reason why Aquinas argues that the soul in order to attain happiness must not be completely severed from his body. The attempt of cutting off the soul completely from the body is, for Aquinas, unreasonable for the soul without the body is not a man, he is a ghost and man without the soul is not also a man, rather he is a beast. Man is not composed of the soul alone nor the body but both body and soul. If the soul is severed from the body, man is either dead or rapt by God. Aquinas points out that happiness is not found in the body neither from the goods of the body nor from the external goods of the body. However, Aquinas argues that the body is necessary for happiness both antecedently and consequently.

He says,

Nevertheless the operations of the sense can belong to happiness, both antecedently and consequently: antecedently, in respect of imperfect happiness, such as can be had in this life, since the operation of the intellect demands a previous operation of the sense; consequently, in that perfect happiness which we await in heaven; because at the resurrection, from the very happiness of the soul, as Aquinas says (Ep. ad Dioscor.) the body and the bodily sense will receive a certain overflow, so as to be perfected in their operations.⁴⁶

Though the body is not necessary for the attainment of happiness that man is so destined, it is necessary for man's well – being and its attainment of imperfect happiness while he still lives on earth. When man dies, his body disintegrates and the soul, if worthy of paradise will enjoy the intellectual vision of God's essence.

However, the soul still needs the body that the enjoyment of seeing God will be made more perfect and intense where the soul's enjoyment also may overflow to the body.

Hence, the body which experiences bodily pleasures is necessary for the attainment of perfect happiness. Strictly speaking, bodily pleasure itself is not a necessity for happiness in so far as the body (which experiences the bodily pleasure) is not necessary for happiness.⁴⁷ But this is only as regards constituting the essence of perfection. But the body is necessary in regard to the well-being of the person.

Nonetheless, the body which experience the bodily pleasures, though it is not essential for the attainment of perfect happiness, is still necessary not only for the well-being of the person and for his attainment of imperfect happiness but also necessary for the attainment of a more perfect and intense happiness to a greater extent. So while a human Saint can be happy in heaven without its body, it is not yet perfectly happy.

Perfect happiness can only be attained when man is having his perfect nature. Aquinas had already mentioned the perfection of man's nature in the *De potentia* q. 5, a. 10 as a requisite for the attainment of perfect happiness, for if the perfection of man's nature is lacking, the enjoyment of perfect beatitude is impossible.

Aquinas remarks,

*And thus it is that separation from the body is said to hold the soul back from tending with all its might to the vision of the Divine Essence. For the soul desires to enjoy God in such a way that the enjoyment also may overflow into the body, as far as possible. And therefore, as long as it enjoys God, without the fellowship of the body, its appetite is at rest in that which it has, in such a way, that it would still wish the body to attain to its share.*⁴⁸

Aquinas clearly shows that the soul of the human saints in heaven, though they are happy, they are not yet perfectly happy without their body. Hence, the body is necessary for the fulfillment and completeness of the enjoyment of perfect beatitude.

The experience of perfect beatitude, though it consists principally to the intellect, will also be experienced by the body not that it will behold God's essence as the intellect does but it will behold God in the creatures that are also glorified as in the body of Christ. In order for man to experience more intense perfect beatitude to the greatest extent the soul must be reunited with its body during the final resurrection. However, the body that we have on earth will be the same body that we will be having in heaven.

The body of man during the final resurrection will participate in the soul's enjoyment of God. When the soul is united to the body, the nature of man is said to be more perfect and that the experience of enjoyment is made more perfect and increased. Hence, the human saints in heaven, when they already achieve their fullness of nature, that is, when their souls are united to their bodies, their happiness is intensified to the greatest extent.

Though the soul worthy of paradise can enjoy without its body, it cannot achieve the enjoyment of perfect beatitude since this attainment requires the perfection of man's nature. But when the soul is united to the body, the more it becomes perfect in its being than when it is severed from the body or without its body.

Hence, in the light of glory the soul that is united to the body is more perfect in its nature than in the light of nature and of grace. So if the human Saint cannot be perfectly happy in heaven without his body, it follows that bodily pleasure (which goes with the welfare of body) and not just spiritual pleasure is also a necessity for perfect happiness.⁵⁰ After all, perfection of the body is necessary for perfect happiness. And this is not just a mere consequence or accompaniment of happiness.

It is a necessity in so far as it is antecedent to happiness.

*Antecedently, because, as Augustine says (Gen. ad lit. xii, 35), “if body be such, that the governance thereof is difficult and burdensome, like unto flesh which is corruptible and weighs upon the soul, the mind is turned away from that vision of the highest heaven.” Whence he concludes that, “when this body will no longer be ‘natural,’ but ‘spiritual,’ then will it be equaled to the angels, and that will be its glory, which erstwhile was its burden.”*⁵¹

G. Conclusion

In man’s existence, the pursuit of the good, the goal of living a happy and a good life, pleasure is indispensable. Aquinas in his treatment of pleasure would always connect to the sustenance of life, the practice of moderation, the acquisition of virtue and the attainment of happiness. Man in order to exist needs the goods of the body wherein pleasure arise. Furthermore, virtue according to Aristotle and Aquinas, deals with pleasure. Moreover, the practice of virtue requires the moderation of pleasures. Furthermore, pleasure intensifies and perfects the activity of doing good into virtue and excellence. Hence, pleasure is necessary for virtue formation and excellence.

Aquinas considers pleasure to be necessary for happiness because it is its concomitant and proper accident. Besides, Aquinas asserts that happiness is nothing without pleasure for whenever a man experiences happiness, pleasure will always arise in it for it causes the appetite to be at rest upon its attainment of the ultimate good which is happiness. With this, Aquinas considers pleasure to be necessary for happiness.

In the attainment of happiness, the perfection of the body is required both as a prelude to happiness and as a consequence of happiness.

As a prelude to happiness, the perfection of the body is necessary in order that the operation of the soul within the body will not be impeded as it ascends to the Divine Vision. As a consequence, the attainment of perfect happiness requires the perfection of the body and its bodily organs. Furthermore, perfection of the body requires that the pleasure of the body must also be in consonance to body's perfection. Otherwise, it will pull back the soul from its higher operation tending to that Divine Vision. Moreover, the spiritual pleasures are not impeded by the bodily pleasures when the body is perfectly sound. For it is through the corruption of the body that the soul will also be corrupted. Thus, the perfection of the body is also the perfection of its pleasures which are required in the attainment of happiness. Therefore, the necessity of pleasure in the attainment of perfect beatitude is not just as a concomitant, proper accident and consequence to happiness but most especially because pleasure which goes with the welfare of the body is necessary for the perfection of the body without which happiness cannot be achieved.

Thus, the perfection of the body is also the perfection of its pleasures which are required in the attainment of happiness. Therefore, the necessity of pleasure in the attainment of perfect beatitude is not just as a concomitant, proper accident and consequence to happiness but most especially because pleasure which goes with the welfare of the body is necessary for the perfection of the body without which happiness cannot be achieved.

END NOTES

¹ Pierre Gassendi, *Concerning Happiness*, trans., Erick Anderson, (Epicurean Philosophy Online, 2004), accessed January 24, 2013, file:///F:/gassendi_concerning_happiness EPICURUS INFO. There are many philosophers who advocated the chief goods of the mind. “Anaxagoras proposes happiness in the contemplation of things with the kind of freedom which is borne of delightful knowledge. Posidonius, contemplation with self mastery over irrational impulses. Herillus, generally and simply wisdom, Apollodorus Lycus, generally pleasures of the mind; Leucinus, the pleasures recurring from honest things, The Stoics like Zeno, Cleanthes, Aristus and others is virtue.” Others oppose the idea. They propose that the cause of happiness is the goods of the body. The proponents were Epicurus and Cyrenaics. Those who chose the last cause of happiness are considered as “very truly crude sort of the people who with extraordinary avarice, look upon riches, others upon honors still others upon other things.

² Antonio Royo, O.P. and Jordan Aumann, O.P., *The Theology of Christian Perfection*, (Iowa, The Priory Press, 1962), 264.

³ Thomas Aquinas, *The Literal Exposition on Job*, trans. Anthony Damico, ed. Carl A. Raschke, (Georgia, Scholar Press, 1989), 270.

⁴ S. Th. Ia – IIae, q. 4, a. 1, arg. 3; S.Th. Ia – IIae, q. 34, a.1, arg. 1.

⁵ S. Th. Ia – IIae, q. 4, a. 1.

⁶ S. Th. Ia – IIae, q. 5, a. 1.

⁷ S.Th. Ia – IIae, q. 34, a. 3.

⁸ S.Th. Ia – IIae, q. 4, a. 1, ad. 1.

⁹ S.Th. Ia – IIae, q. 4, a. 1, ad. 1.

¹⁰ Mieczyslaw Albert Krapiec, O. P., *Metaphysics: An Outline of the History of Being*, Translated by Theresa Sandok, (New York, Peter Lang, 1991),

¹¹ Benedict M. Ashley, O.P., *The Way Toward Wisdom: An Interdisciplinary and Intercultural Introduction to Metaphysics*, (Notre Dame, University Press of Notre Dame, 2006), 76.

¹² Bradley, Aquinas, 371.

¹³ SCG, III, chap. 27.

¹⁴ S. Th. Ia – IIae, q. 2, a. 6.

¹⁵ S.Th. Ia – IIae, q. 3, a. 4.

¹⁶ Aquinas, Commentary, 609.

¹⁷ Krapiec, O. P., *Metaphysics* , 153.

¹⁸ S. Th. Ia – IIae, q. 32, a. 1.

¹⁹ S. Th. Ia – IIae, q. 32, a. 1.

²⁰ Aquinas, Commentary on Aristotle, 615.

²¹ S.Th. Ia – IIae, Q. 4, a. 6.

²² S.Th. Ia – IIae, q. 4, a. 6.

²³ Aquinas, Commentary on Aristotle, 43.

²⁴ S. Th. Ia – IIae, q. 34, a. 4.

²⁵ S. Th. Ia – IIae, q. 34, a. 4.

- ²⁶ S. Th. I – IIae, q. 34, a. 3.
- ²⁷ Aquinas, Commentary on Aristotle, 458.
- ²⁸ Most Rev. Adolph Tanquerey, S.S, D.D., *The Spiritual Life: A Treatise on the Ascetical and Mystical Theology*, (Maryland, The Newman Press), 102.
- ²⁹ S. Th. Ia – IIae, q. 34, a. 1.
- ³⁰ S. Th. Ia – IIae, q. 4, a. 1.
- ³¹ S.Th. Ia – IIae, q. 33, a. 3.
- ³² S. Th., Ia – IIae, q. 34, a. 3.
- ³³ Aristotle, *Nicomachean*, 37.
- ³⁴ St. Thomas Aquinas, *Commentary on Aristotle’s Nichomachean Ethics*, trans., C. I. Litzinger, O.P., (Notre Dame, Dumb Ox Books, 1964 – 1993), 52.
- ³⁵ Aquinas, *Commentary on Aristotle*.
- ³⁶ Aquinas, *Commentary on Aristotle*, 275.
- ³⁷ Aristotle, *Nicomachean*, 279.
- ³⁸ S. Th. Ia – IIae, q. 34, a. 3.
- ³⁹ Georg Wieland, “Happiness (Ia – IIae, qq. 1 – 5), In *The Ethics of Aquinas*, (Washington D. C., Georgetown University Press, 2002), 61.

⁴⁰ Janice Schultz, “Apetite, Goodness, and Choice, In *The New Scholasticism*, Vol. 63, (Nov. 3, 1989): 286 – 287.

⁴¹ Aquinas, *Commentary on Aristotle*, 20.

⁴² S. Th. Ia – IIae, q. 34, a. 2.

⁴³ S. Th. Ia – IIae, q.34, a. 2.

⁴⁴ Krapiec, O.P., *Metaphysics*, 165.

⁴⁵ This insight is inferred from the subtitle *Man’s Perfect Beatitude Requires his integrity as a composite of body and soul* in Gilles Emery, OP, *Trinity, Church, and the Human Person: Thomistic Essays* (Naples: Sapientia Press of Ave Maria University, 2007), 233.

⁴⁶ S.Th. Ia – IIae, q. 3, a. 3.

⁴⁷ S. Th. Ia – IIae, q 4, a. 5.

⁴⁸ S. Th. Ia – IIae, q 4, a. 5, ad 4. *Emphasis mine.*

⁴⁹ S. Th. III, q. 93, a. 1.

⁵⁰ S. Th. Ia – IIae, q. 4, a 6, c.

⁵¹ S. Th. Ia – IIae, q. 4, a. 6, c.

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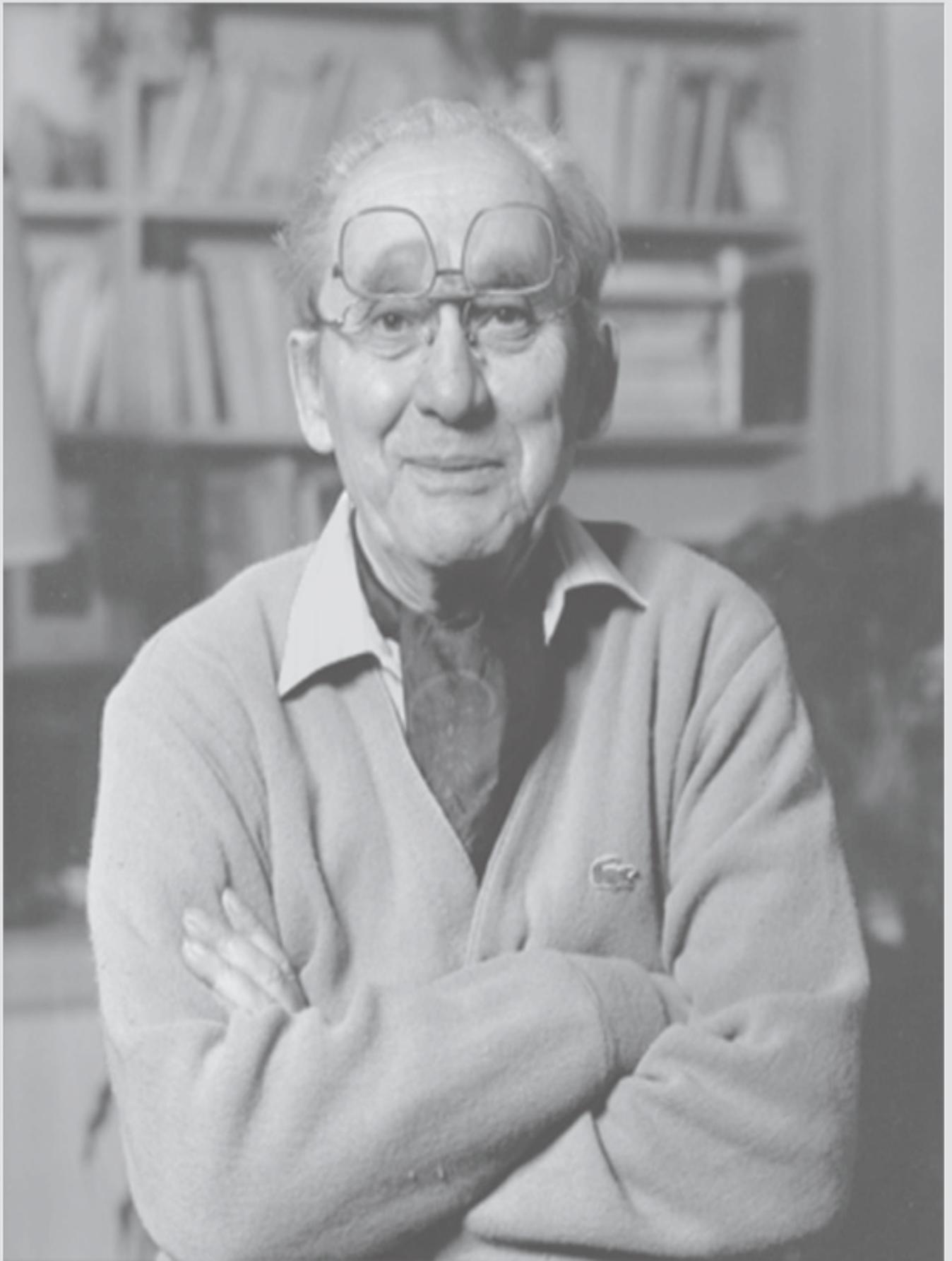
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PAUL RICOEUR'S PHENOMENOLOGY OF MEMORY AS A PARADIGM FOR THE RECOGNITION OF ONESELF

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This paper attempts to show the relevance of memory in the process of recognition, especially with regard to oneself. The paper trudges the path of Paul Ricoeur's phenomenology of memory, firstly through the presentation of his philosophy of man. Man is a fallible man that ultimately arrives to an original affirmation. Ricoeur argued that man is between finitude and infinitude. With the constant misery in the life of man, Ricoeur famously said: "Man is the Joy of yes in the sadness of the finite." (Fallible Man) Despite the seeming fallibility, the human being is someone capable of certain accomplishments. Thus, Ricoeur introduced the phenomenology of the capable human being. This capacity is manifested in three things: the power to say, the power to act, and the power to recount. This paper emphasizes on the third capacity, that is, to recount. Man is in search for memory. Being able to remember, the human being has the capacity to narrate history which becomes his/her narrative identity. But there are abuses to memory which longs for healing through forgiving and forgetting. In the end, what we choose to remember are those what we call, loving memories, which in the words of Ricoeur: Happy Memory.

Keywords: Phenomenology of Memory, Recognition, Fallible Man, Phenomenology of the Capable Human Being, Narrative Identity, Forgiving, Forgetting

INTRODUCTION

Recognition: A Lasting Impression of Persons in Memory

Philosophy has always asked what it means to be human. This research retains the fundamental question: Who am I? But this question is asked in a different manner. What does it mean to recognize oneself? What is the role of memory in the recognition of oneself? The focus will be in the areas of recognition and memory.

Ricoeur asks, “Could there then be a measure in the use of human memory, a ‘never in excess’ in accordance with the dictum of ancient wisdom? Could memory have to negotiate with forgetting, groping to find the right measure in its balance with forgetting?”¹ To forget occupies a special role in the study of memory hence Ricoeur asked further, “What is it that we remember?”²

The trajectory that this research aims to achieve is there-turn path³ from The Course of Recognition to Memory, History, Forgetting. This journey is one that leads to the other, like a station that necessarily brings you to the next stop, until the last stop which is home. This home is the self. Using Ricoeur’s vision, it is a return to oneself. The interconnection is what indicates memory as a paradigm for the recognition of oneself. This research aims to discover a “small miracle”⁴ in the life of man.

PHILOSOPHICAL EXPLORATION OF PAUL RICOEUR

To better understand the development of a philosophy necessitates the understanding of the philosopher himself. This section then will present Ricoeur's basic insights and original contribution, which distinguished him from other philosophers, in the fields of phenomenology and hermeneutics. One should attune himself to the spirit of the philosopher and his philosophy.

From here on, understanding a philosophy becomes a "sort of 'loving struggle' quite akin to the efforts we make in order to communicate with our friends."⁵ Those who have influenced him had affected both his life and his philosophy. They are relevant because Ricoeur owed his being raised to the heights of philosophy from these giants. It is only when the philosopher and those that have affected him had been known that his philosophy will be understood. Hence, the research will proceed by a philosophical exploration of Paul Ricoeur. Such exploration includes foremost the philosophers whom Ricoeur attributed the development of his philosophy.

RICOEUR'S PHILOSOPHY OF MAN: THE FINITE-INFINITE PHILOSOPHY

Before proceeding with the philosophy of man of Paul Ricoeur, it will be best for the readers to recall three things. One of the best ways to finally come to the understanding of Ricoeur's philosophy of man is by way of contrast. Hence to introduce this philosophy of man, these three things are worth noting and remembering: the basic concept of Christianity's concept of the fall or the doctrine of original sin, a rereading of Sigmund Freud's psychoanalysis and a critique of Jean Paul Sartre's *Being and Nothingness*⁶, not to mention some philosophers whom we will encounter along the way.

THE FALLIBLE MAN

Ricoeur's philosophy of man is what he would consider as the fallible man.⁷ His work dealt on the concept of fallibility. This concept finds roots in Rene Descartes' fourth meditation "I find myself subject to an infinity of imperfections, so that I should not be surprised if I err." Ricoeur reflected the problem of human finitude as mediated and paired with the conception of infinitude.

He says,

Our working hypothesis concerning the paradox of the finite-infinite implies that we must speak of infinitude as much as of human finitude. The full recognition of this polarity is essential to the elaboration of the concepts of intermediacy, disproportion and fallibility...⁸

He began the explanation with pathétique (pathos) of "misery" which showed the disproportion and intermediacy as ontological character of man. For Plato, man's finitude lies on the soul being imprisoned on the earthly body, whose soul does not perish. For Descartes, man lacks the perfection of the Divine. For Kierkegaard, man is a relation of self to God.⁹

Ricoeur, on the other hand, worked with this hypothesis that is "a recognition to the finite-infinite polarity and to locate it within man."¹⁰ Let us just put emphasis on how Ricoeur made elaboration on the soul in the Platonic myth of misery. He said the soul is dimmed by its forgetfulness of truth.¹¹

This line already alludes to memory as he mentioned forgetfulness. Memory then suffered the same fate due to this pathétique of misery. Plato calls this nebula "disgrace," "forgetfulness," and "perversion."¹²

The approach to this situation is a triad of finitude-infinite-mediation. Man is the mean of such dialectical process. In other words, he is a synthesis between the two poles. This initially reveals that the side Ricoeur posits is neither, but both finitude and infinitude, as compared with other philosophers. While the philosophers mentioned above have placed man at the extremes of the polarity, Ricoeur considered man actively manifesting himself at the middle. Man is at the middle of the exchange; he is at the constant activity of communications between the finite and the infinite.'

He chose neither of the two poles in his definition. He redeemed man by placing him in the middle of a conflict, rather than subject him to pessimism. A disproportion exists in the human being, but Ricoeur will argue that this is how to strike the balance, which is reality. Between these two poles, the research will present Ricoeur's three ways of mediation. This in turn will explain how Ricoeur became a philosopher of hope. He remains on the affirmative side despite the prevalence of problems philosophers confront, among which is the problem of recognition. In other words, he is not man if he is not in the middle of the polarity. How does man perform such mediation? In *Freedom and Nature*¹³, Ricoeur explained the cycles of choice, action and consent. His thesis is summarized with the point that there is a basic human nature, which may experience both transcendence and fault that is an essential structure of man but is also neither transcendent nor fallen.¹⁴ Ricoeur said the integral experience of the fault is closely linked with an affirmation of Transcendence – in one aspect, the integral experience of the fault is the fault experienced before God, that is, as sin. This goes to say that we cannot suspend the fault without suspending Transcendence.¹⁵

Man then is not situated where he is at the ends of the polarity, so much so, that he will be rendered incomplete as a man if he would only be purely spiritually or purely physically explained. In other words, Ricoeur was avoiding the one sided approach to man.

Thus Garcia, comments, “For me, Paul Ricoeur will always remain as the French philosopher who posed the question ‘What is the meaning of being human?’ in all its scope.”¹⁶

What is this about finitude and infinitude then? “To begin with the finite alone is already to prejudge the source of human fallibility and to miss the fundamental.”¹⁷ There is conciliation between these two, a unity achieved at the abstract level of understanding. However, a conflict will surface at the level of the practical existence of man. The finite and infinite are within us, yet we are neither one nor the other.

Human beings possess both infinitude and finitude, in that we have “infinite possibilities, infinite combinations and permutations of relationships...however, we have finite resources, finite time...finite capacity for understanding.”¹⁸

Thus Johann Michel’s reading on Ricoeur about the care of the self shows that the knowledge of the human being about himself is a task. The knowledge about the self is not very obvious. “The Ricoeurian subject is not a given but an achievement.”¹⁹ So it is posited that the human being for Ricoeur is wounded cogito but one which is redeemed through a task of transformation.

This transformation happens after the knowledge of the self is attained. Thus he says further, “if the self is lost...it can be recovered through ‘effort.’”²⁰ Such a conflict, will lead us to the reflection of the analysis between mediations of the infinite and finite.

Ricoeur here is trying to rearrange a misinterpretation or confused understanding of fallibility. These confusing things are expressed in the myths about human evil, failure and misery.²¹

IN SEARCH OF RECOGNITION

INTO THE COURSE OF RECOGNITION

Ricoeur prefaced his book *The Course of Recognition* with definitions from the French dictionary. The starting point was not an easy task, as “the French language gathers under the single verb ‘reconnaitre’ no less than twenty different definitions.”²² His style was to be instructed first by the definitions, then he worked within the gaps of meaning, “across the conceptual fractures between one definition and another.”²³ Each definition he cites compounds the depth of the word until Ricoeur argued on the ground of what he considered the most philosophical. The definitions may be summarized into three major groups, each providing a different sense.

The first meaning is to grasp the object through perception as that of an image. This is what may be called the perceptual level: grasping through perception. This identifies the thing for what it is. The second meaning is to acknowledge a person or to take something as true. This is what is involved in an event of acceptance, as that of taking someone as spouse. The third meaning is to bear witness through gratitude that one is indebted to someone for something.²⁴

Going through the study of recognition, Ricoeur made a lengthy detour. It is important to note that this attempt on the part of Ricoeur was called by himself a course and not a theory. The basic difference therefore between these two words is that as a course, it was a product of his lecture series.²⁵ It can also be understood in the sense that this is just a passageway for the appreciation of each other as humans. It may mean likewise as an event that is going on, or in the process of being made. He was attempting to discover what there is with recognition. In other words, he too was scratching the surface of this great reality. He particularly acknowledged three major philosophers who dwelt on recognition. He particularly acknowledged three major philosophers who dwelt on recognition.

Nothing so far has been written so unified and grand about the philosophy of recognition. What exist however are sporadic, separate bodies of philosophical enterprise into the concept. However, there were three major intellectuals who trudged such difficult path whom Ricoeur echoes. First, Immanuel Kant discussed Recognition in the first edition of Critique of Pure Reason. Second, Henry Bergson wrote about “recognition of memories” in Matter and Memory. In his Phenomenology of Spirit, Georg Wilhelm Friedrich Hegel too had dwelt on Anerkennung, which is closely translated as recognition.²⁶ They created a direction that all pointed to the same end. This study of recognition will argue that the human being can achieve a humanity that is worth living: a life lived in happiness.

RECOGNITION BETWEEN OTHERS

Thomas Hobbes appears in the discussion of recognition, not in the positive sense but as a contrasting figure. For him, the state of nature is “the one that is against all.” Ricoeur used this presentation to point out which one is more human. He reacts to Hobbes’ state of nature, for in such state, “the denial of recognition is inscribed within the institution.”²⁷

In the Hobbesian position, the reality of recognition is not a concern of the individual for it does not benefit his self-interest. Ricoeur’s recognition does not end with the self but with others through mutual recognition. Ricoeur at this point “enters the ethico-political domain.

The desire to be recognized in the struggle for recognition would be the positive counterpart of the fear of violent death in the Hobbesian conception of the state of nature.”²⁸ The long prevalent negativity of Hobbes on the state of nature is here remedied with the positive movement of recognition produced in the philosophy of Ricoeur on different levels.

*It begins on the level of affective relations tied to the transmission of life, to sexuality, and to descendants...This struggle for recognition is pursued on the juridical plane of the rights of civil society, centered on the ideas of liberty, justice, and solidarity.*²⁹

Lorenzo Altieri sees different forms of recognition. It may be on the individual level where love, friendship and paternity are involved. It may be on juridical plane like the questions on civil rights. Or it may also be on the social plane as in the case of life lived in community.³⁰ That is the reason why problems on recognition stem from all “forms of discrimination inherited from the past that still afflict various minorities” and even as near as work and even at home.³¹

Furthermore, before he published *The Course of Recognition*, he defined recognition earlier in *Oneself as Another*:

Recognition is a structure of the self reflecting on the movement that carries self-esteem toward solicitude and solicitude toward justice. Recognition introduces the dyad and plurality in the very constitution of the self. Reciprocity in friendship and proportional equality in justice, when they are reflected in the self-consciousness, make self-esteem a figure of recognition.³²

There is then the obvious face of recognition as a social concern, one that necessarily involved others. Is the social struggle, as Hobbes denied, a struggle for recognition? What is clear however is “the demand for recognition expressed in this struggle is insatiable.”³³

In everyday language, recognition has to do with seeing and appearance through a cognitive process. Particularly, one performs judgment “to distinguish something, whether idea or person, is to identify it.”³⁴

In this study of Ricoeur, he chose to direct it not just on something but more importantly on the recognition of a person. Thus, there are two limits: the limit on how true our recognition of things is, especially when the element of time and change is introduced. Another is the limit imposed by the human being’s fallibility, also aggravated by time and change. This is “the risk of the unrecognizable,

ON SELF RECOGNITION AND GRATITUDE

Recognition of the self is between two main senses or foci. These major senses come in the form of a gradual development of the concept. The recognition aimed at by this research is on the matter on recognition of oneself. It is important then to note the divisions Ricoeur considered as his three main conceptual foci: recognition as identification; recognition of oneself; and, mutual recognition.

Lorenzo Altieri summarizes this trajectory:

The itinerary deploys itself in the three principle stages: a first moment, active, of recognition as identification (of something and of someone); a second moment, at once active and passive, of recognition of oneself (self-recognition); and finally, a third and final stage, more passive, which is that of mutual recognition (of which that paradigm will be exchange of gifts for Ricoeur).³⁶

Along this line, Ricoeur appeared as Hegelian. These three operates in dialectic. As the “triadic movement of the thesis (the self), the antithesis (the not-self, the other) and the synthesis (mutual recognition).” From these three, the research highlighted the self without isolating or excluding the other. This is mainly a pause to reflect on the second point. All of them are equally essential for they build upon one another - one necessarily develops the other. Recognition by itself is a main concern as the “idea of a struggle for recognition is at the heart of modern social relations.”³⁸

The problem on recognition is within the ambit of memory. One asks, “What is usually said to people who have lost their memory?” The common response is, “They could not recognize us.”

The problem on recognition is within the ambit of memory. One asks, “What is usually said to people who have lost their memory?” The common response is, “They could not recognize us.” Further, some asks, “What do people say when someone has lost his mind?” The response is, “He is not recognizable.” Or one could simply say, “I could not remember you because I could not recognize you.” Such are questions about human being at the brink memory lost and the need for recognition. What happens to the human being when he failed to recognize himself/ourselves? In what condition does this usually happen? To the extreme cases, mostly, they happen to the old and the dying. How could someone recognize events, people, places, when things are no longer how they were. How could recognition be possible when time has taken away all things one could possibly remember? These questions link recognition and memory together. The phenomenology of memory is one among the many solutions to the problem of recognition. In this case: on the problem of the recognition of oneself.

What solution could we give to this situation? The unwanted situation is due to the conflict of recognitions. There is one aspect of recognition that is not yet stated: it is given freely. That which “is without price, then, is not the gift in itself, the object exchanged, but it is the giving as such, this quasi-magical gesture of mutual recognition, and gratitude is the last important accepted meaning.”³⁹

Hence, the whole act of recognition is also an act of gratitude, a gesture that connects humans to one another.⁴⁰ Ricoeur, rightly says, “There is the gift as there is joy, as there is wisdom, madness, love. Love, precisely. The gift is of the same family. The only appropriate words would be thank you.”⁴¹ Recognition becomes a gift when it is given freely.

FROM THE FALLIBLE MAN TO A CAPABLE MAN

The wounded cogito is the center of the Ricoeurian hermeneutic.⁴² In the second chapter of this research, the human being is argued as a fallible man. But he does not end in such a state. The human being is capable of something. Ricoeur had utilized the phenomenology of the capable human being. It presented the human being in a state of ability and power to be. Ricoeur presented this through “an itinerary guided by a wager to render human existence, in all its frailty and finitude, capable of meaningful being in spite of everything.”⁴³

He calls these as capacities. Ricoeur bridging recognition with capacities, said, “The road to recognition is long, for the ‘acting and suffering’ human being, that leads to the recognition that he or she is in truth a person ‘capable’ of different accomplishments.”⁴⁴

Remembering the mediation between the finite-infinite pole, man again is in between capability and suffering. Thus, one identifies his own self by what he can do despite the many things that he cannot do.

“The individual designates himself as capable human being – and we must add, as a suffering human being – to underscore the vulnerability of the human condition.”⁴⁵ One wonders where these capacities are manifested.

“Capacities can be observed from the outside, but they are fundamentally felt, lived in the mode of certainty. These capacities constitute the primary foundation of humanity, in the sense of the human as opposed to non human.”⁴⁶ He cites three: the power to say, the power to act, and the power to recount. The first one is more specific capacity than the general gift of language. The power to say is the ability to spontaneously produce a reasoned discourse.⁴⁷

Ricoeur simply puts it this way:

*Discourse is addressed to someone capable of responding, questioning, entering into conversation and dialogue. Action occurs in conjunction with other agents, who can help or hinder. The narrative assembles multiple protagonists within a single plot. A life story is made up of a multitude of other life stories. As for imputability, frequently raised by accusation, I am responsible before others... Promising calls for a witness who receives it and records it.*⁴⁸

Recognition of the self by the self is accomplished and deployed across the ability to say, the ability to do, the ability to recount, and imputation.⁴⁹ The ability to communicate forcefully is a power by itself. The second one is the capacity to produce events in society and in nature. It introduces human contingency, uncertainty, and unpredictability into the course of affairs.⁵⁰

We appreciate people who have the special ability to gather and organize people for social cause. The third one is to recount occupies a special position among the capacities. Things become “discernable and intelligible only when recounted in stories; the age-old art of recounting stories, when applied to oneself, produces life narratives articulated in the works of historians.”⁵¹

In other words, this is like a story. In the case of Time and Narrative –life is a “story in search of a narrator,” it is clear that each only succeeds in giving coherence to his/her own existence only in making him/herself narrator of him/herself.⁵³

Going back to the Greeks, Ricoeur borrowed Aristotle’s analysis of action in order to extend his philosophy. Ricoeur highlighted “recognition by the acting and suffering human being that he or she is someone capable of certain accomplishments... (to which he refers) ‘recognizing responsibility’.”⁵³

From this Greek background, the direction that shall be obtained is from reflection to the action in which case the person himself is the actor or the agent. For the Greeks, “the character holds himself responsible for an action that he does not dissociate from himself.”⁵⁴

In other words, what Ricoeur was borrowing from the Greek is how one person becomes deliberate, responsible for his own deeds. Recognition is preceded by deliberateness and responsibility.

IN SEARCH FOR MEMORY

A PLACE FOR REMEMBERING AND RECOGNIZING THE SELF

The human being has the wonderful capacity to remember. The act of remembering directly reveals that one has memory. Memories range from the personal to the collective. Thus, one attempts to take a photo of himself and keep it for remembrance. A fellow graduates from school and saves his diploma. A poet writes his diaries. The chronicler keeps all his files updated, keeping everything under record. All attempts to remember have “become a topic of lively debate in a large number of theoretical areas, ranging from cognitive science to sociology, political theory, history, and other disciplines.”⁵⁵ The self that stays in time is changed by his experiences. All things that come to him are filed and gathered in his memory, similar to what will be said about St. Augustine. But there is a lingering “difficulty of preserving identity through time” and Ricoeur tries to resolve this through a “certain education of memory.”⁵⁶ This education according to Ricoeur is narrativity.

Memory serves the self by being “taken as a direct prolongation of the power of narrating or telling a story”⁵⁷ which we have used for the recognition of oneself in the preceding chapter.

The answer to such a problem shown how the transition from “what?” to “who?” makes memory very relevant. The latter will refer us back to recognition of oneself as the French dictum puts it: “to remember (se souvenir de) something is at the time to remember oneself (se souvenir de soi)?”⁵⁸

To do this transition, Ricoeur introduced his middle ground: the question “how?” He used the Greek terms, *mneme* and *anamnesis* which designate “appearance” and “recollection” respectively. More precisely, the former poses the “what?” while the latter the “how?”. In the former, there is the possibility of abuses of memory, while in the latter, shows the capacity of self-recollection because the end shifts to the “who?”

A PHENOMENOLOGICAL SKETCH OF MEMORY

Consistent with his phenomenology of the capable human being, Ricoeur started this sketch from the standpoint of capacities. Memory can be expounded on its limitations as that of forgetting, but Ricoeur argued on the contrary. He said that “deficiencies stemming from forgetting... should not be treated straight away as pathological forms, as dysfunctions, but as the shadowy underside of the bright region of memory.”⁵⁹ More than the dark side of memory, there is truth in memory. Nothing will ever be able to substitute human memory. Ricoeur traced his sketch of the phenomenology of memory not solely from his point of view but also from the “history of philosophy and social scientific study of memory.”⁶⁰

There are two senses of the word memory, especially when it involves its number: memory and memories. The first one is about capacity, which refers us back to the capable human being. The second one is more about the object of memory, as others can recall more or less memories. Between memory and memories, Ricoeur introduced “state of affairs” where there are instances of discrete appearance of things and events as that of the early morning coffee on a rainy morning, and the birthday celebration that surprises someone. These are instances of memories that are simply remembered.

As Ricoeur describes them:

Things and people do not simply appear, they reappear as being the same, and it is in accordance with this sameness of reappearing that we remember them....[with] an emblematic character...”⁶¹

MEMORY AND IMAGINATION

There are two general views of memory. Firstly, it may appear in the form of an image that could be either visual or auditory. Or secondly, it may appear as imagination. Ricoeur mentioned that the latter has a devaluing aspect to memory. Therefore, he tries to separate imagination from memory.

The objects distinguish the two words. Memory has for its object the reality, or at least a reality that happened while imagination has for its object the unreal and fictional. Memory is not imagination, although clearly, these two, memory and imagination, operate in the mind. However, Ricoeur did not want them to be the same; hence he points their difference.⁶² Imagination then becomes a secondary study, or what may be categorized as a lower faculty than memory. Their object states their difference. Memory is given prominence over imagination.

This act of separation finds an initial beginning in Plato and Aristotle. Plato’s theory of the eikon “places the main emphasis on the phenomenon of the presence of an absent thing, the reference to past time remaining implicit.”⁶³ Aristotle put emphasis on the “thing formerly perceived, acquired, or learned.”⁶⁴ And he highlighted the action of remembering.

Aristotle’s position is that “All memory is of the past.” With the confusion brought about by their distinction, it is then important to note on their truth claim.

THE PROBLEM OF FORGETTING

Forgetting is a problematic of memory.⁶⁶ In the formulation of Ricoeur, one has to arrive at a particular happy forgetting also. How then happy forgetting is achieved? Seeing a probable solution, which in ordinarily life may be considered a matter of escapism, (for wanting to forget the past, or for any opinion.) Ricoeur was on the defense of forgetting. He calls this the receding of horizons, incompleteness.⁶⁷ It is this same word “incompleteness” which ends and completes his book, *Memory, History, Forgetting*. He defined forgetting as an experience of an attack on the reliability of memory, an attack, a weakness, a lacuna. In this regard memory defines itself, at least in the first instance, as a struggle against forgetting.⁶⁸ Hence, how does forgetting occur and what extent does forgetting take effect into the reality of memory? A positive mark of forgetting, Ricoeur puts it, as the “erasing of traces and a backup forgetting, a sort of forgetting kept in reserve (oubli de reserve).”⁶⁹ That is why, Ricoeur adds, forgetting is the challenge par excellence out to memory’s aim of reliability.⁷⁰ Ricoeur has two readings of forgetting. On the one hand is “the idea of a definitive forgetting: this is forgetting through the erasure of traces.”

On the other hand is “the idea of a reversible forgetting even toward the idea of the unforgettable: this is the reserve of forgetting.”⁷¹ The former is rather forced, and the latter is rather a movement with ease and facility. Hence Ricoeur says and asks, “Forgetting makes us afraid. Are we not condemned to forget everything? On the other, we welcome as a small happiness the return of a sliver of the past, wrestled away, as we say, from oblivion.”⁷²

An important realization is the experience of Nuala Johnson in his study on post-conflict societies. Following Ricoeur, he differentiated amnesia with amnesty.

In his paper regarding memory in post-conflicts societies⁷³ such as his own Northern Ireland, there are public remembrances held. They have the Garden of Light, which for them is a monument that urges a communal reflection on the pain of their bombing trauma. However, it likewise directed them to move forward for a peaceful future, which meant they are relearning the lesson every time they look back. There are also ways that help to forget. Such is amnesty. For him, amnesty ends punishments not by forgetting as in amnesia but by forgiveness. It is pardoning the wrong that is done that ultimately helps to forget. There is art in forgetting; one does not only do away bad memories. Forgetting falls also on the capacities of man, as mentioned above, working through consists on the reality of preference of mourning over melancholia. Mourning teaches the gradual separation from the lost objects of love, but recounting narratives in another way. Further, he inquires, “What echo, what response, the difficulties and equivocations raised by the presumed duty of memory can expect to encounter on the side of forgetting – and why one absolutely cannot speak of a duty of forgetting.”⁷⁴ Indeed, there are many problems to resolve.

The duty to remember is different from the duty to forget. Ricoeur says, “there is no symmetry between the duty to remember, and the duty to forget, because the duty to remember is a duty to teach, whereas the duty to forget is a duty to go beyond anger and hatred”⁷⁵ Ricoeur responds to this problem of memory and forgetting by ushering a realization about a minor miracle of happy memory that is constituted by the actual recognition of past memories. In other words, to be happy for Ricoeur is the availability of just enough memory and just enough forgetting. This transition is a move backwards into where one is lead into the recognition of oneself. One becomes happy at the moment one realized recognition is possible. He too finds hope that his guilt will be healed by being unbound by forgiveness.

CONCLUSION: HAPPY MEMORY

The entire point of the phenomenology of memory as a response to the problem of recognition is aimed at the realization of happy memory. From the beginning of the discussion, it was highly emphasized how man is mediating between the finite and infinite poles. The human being is situated at the middle of this polarity. However, he too is fallible and prone to limitations. Ricoeur countered this with the phenomenology of the capable human being. Belonging to these capacities is memory, the capacity to recount. If then it is a capacity, it can be learned how to use it properly both for the good of the individual and the community. However, it can also be abused. Happy memory is achieved only in the area of the proper use of memory. This happy memory is what we wish to refer as well as happy recognition. The endpoint of memory is recognition that leads to gratitude. Through this, the human being can reclaim the memory that is abused. Memory can be safeguarded from the unreal and the constant impulse for imagination. Memory must constantly be directed to the truth because what is recognized is something true: the truth about the self. That is why, as a conclusion, what can be affix to the recognition of oneself?

Another aspect of happy memory is how it becomes a peaceful memory, reconciled memory. In memory there is always the need for forgiveness and reconciliation. But self-recognition would teach, that before it is achieved one remembers what ought to be forgiven. Again, this is grounded on the truth because one cannot be reconciled with someone if there is no need for reconciliation. Only after reconciliation has taken place that forgetting slowly takes effect. Self-recognition means that one is able to forgive his own self as well. In other words, in self-recognition, one remembers himself as being someone free. Why is freedom suddenly part of the equation? Recognition is a demand by justice and right (as defined by Ricoeur in the *Oneself as Another*).

If this is so, truthful recognition of oneself makes the person liberated. The human being recognizes who he/ she really is. This leads back to the experience of the researcher at the National Kidney and Transplant Institute. The main tenet in Clinical Pastoral Education is the discovery and the affirmation of oneself. Thus, the question that reverberates during the sessions is “Who do you believe you are?” after some heartwarming and life changing visits to the patients. With all the bad experiences and criticisms, the question in CPE remains about self-knowledge. The path of recognition is the path of memory. The path of oneself to oneself is only through memory.

There is no authentic mutual recognition if there is no true recognition of oneself. This is best referred to in the Gospel account of the parable of the unforgiving servant in Matthew 18: 21-35. This is about a debtor who owes his king a huge amount of money. Not having the resources to pay for his debt, the king wanted him to be sold including his family and property.

But the debtor asked for mercy and the king was moved with compassion. He was then released and his loan was forgiven. Later he saw his fellow servant who owed him money. This time it was merely a small amount, but he held him and choked his fellow servant in demand for the payment. The second servant was put into prison. When the king learned about this, he called for the man and handed him to torturers. This story is a story about recognition and remembering.

On the level of recognition-identification, everybody knew that they had debts to pay to the king. They recognized that they owe the king money. On the level of recognition of oneself, the graver problem reveals itself. The debtor forgot who he was. He failed to remember that he was the servant who was forgiven by the king for his huge amount of debt. What he only knows is on the level of recognition identification.

He can identify that his neighbor had to pay him. But what this man could not recognize is his own self as being forgiven already from the same thing he demanded from his fellow servant. He could not recognize others because he did not recognize himself as the one who was forgiven first. Thus, there was no mutual recognition between them, for he could not settle to remember who he is.

Lastly Ricoeur emphasized on Plato and Aristotle. It is of my opinion, that there is a wonderful combination between the two. If Plato refers to the absent made present, and Aristotle highlighted affectivity, such harmony I would call as “in loving memory” as when one cites in the epitaph of someone who has gone away. It is here that both are present: the affection and the presence of a memory. The dead person becomes present in memory, and such memory is accompanied by love. To include Ricoeur in the equation, this “in loving memory” is not only an event but a question of who. Hence it is here that the memory and the person becomes one, fresh and new (as the miracle of recognition). Thus memory is not only recalled, it is savored.

END NOTES

¹ Paul Ricoeur, *Memory, History, Forgetting*, (Chicago: The University of Chicago Press, 2004), 413. Further citations shall be abbreviated as MHF.

² *Ibid.*, 16-17.

³ This is a return path because *The Course of Recognition* has been written much later than *Memory, History, Forgetting*.

⁴ MHF., 39.

⁵ Leovino Garcia, "Paul Ricoeur: Philosopher of Responsibility and Hope: (Introduction and Part One)," in *Budhi* 1, no. 2 (Ateneo De Manila University: Office for Research and Publications, 1997): 141-2; the expression "loving struggle" is taken from Karl Jasper's expression.

⁶ Cf. Verner Smitheram, "Man, Mediation and Conflict in Ricoeur's *Fallible Man*" in *Philosophy Today*, Vol. XXV, number 4/4, (Chicago: DePaul University, Winter, 1981), 367.

⁷ *Fallible Man* is also the title of second book. This is where Ricoeur had the opportunity of explaining his philosophy of Man portraying man in a deep disproportion, which would eventually be regarded as a paradox. But what should be insisted in this presentation that such paradox does not result from finitude alone.

⁸ Paul Ricoeur, *The Fallible Man*, Revised Translation by Charles A. Kelbley (New York: Fordham University Press, 1986), 4. Further citations from this book shall be abbreviated into FM.

⁹ Smitheram, *Man, Mediation and Conflict*, 358. In the terms of Kierkegaard, the complete text is "a relation which relates itself to itself by relating itself to another".

¹⁰ *Ibid.*, 358.

¹¹ FM, 11.

¹² FM, 11 taken from *Phaedrus* 246b.

¹³ *Freedom and Nature* is the first book of Paul Ricoeur carrying with it Ricoeur's doctoral dissertation and his first banner of major enterprise in the field of philosophy. This book discussed the voluntary and involuntary, an inquiry in man's choice, action and consent. He states from the introduction of the book: "The study of relations between the Voluntary and Involuntary forms the first part of a more extensive whole bearing the general title *Philosophy of the Will*."

¹⁴ Smitheram, *Man, Mediation and Conflict*, 359.

¹⁵See, Paul Ricoeur, *Freedom and Nature: The Voluntary and the Involuntary*. Translated from the French and with an introduction by Erazim V. Kohak

(Evanston, Illinois: Northwestern University Press, 1966), 29.

¹⁶Garcia, Paul Ricoeur in *Happy Memory*.

¹⁷Smitheram, *Man, Mediation and Conflict*, 360.

¹⁸Rebecca K. Huskey, *Paul Ricoeur on Hope: Expecting the Good* (New York: Peter Lang, 2009), 45.

¹⁹Johann Michel, *Ricoeur and the Post-Structuralists Bourdieu, Derrida, Deleuze, Foucault, Castoriadis*. Translated by Scott Davidson (London: Rowman & Littlefield International, 2015), 106.

²⁰Ibid.

²¹Huskey, *Paul Ricoeur on Hope*, 45.

²²Jean Greisch, "Towards Which Recognition" in *A Passion for the Possible: Thinking with Paul Ricoeur*. Edited by Brian Treanor and Henry Isaac Venema (New York: Fordham University Press, 2010), 91.

²³Lorenzo Altieri, "Oneself With Another: Following the Thread of Paul Ricoeur's *The Course of Recognition*" in *Paul Ricoeur: Honoring and Continuing the Work*. Edited by Farhang Erfani (Lanham, UK: Lexington Books, 2011), 136.

²⁴See, Paul Ricoeur, *The Course of Recognition*. Edited by David Pellauer (Cambridge: Harvard University Press, 2005), 12. Further citations shall be abbreviated as TCR.

²⁵Ricoeur particularly gave this as a lecture at the Institut für die Wissenschaften vom Menschen in Vienna. Furthermore, the main reason why he chose to retain "course", he says in his preface in the book:

By taking, as my title the "course" of recognition, and not the "theory" of this discourse, I mean to acknowledge the persistence of the initial perplexity that motivated this inquiry, something that the conviction of having constructed a rule-governed polysemy halfway homonymy and univocality does not fully remove.

²⁶Greisch, *Towards Which Recognition*, 95. Regarding the *anererkennung*, there is a link between the self and others in living-together by the desire to be recognized. With this, Hegel develops his theory of *Anerkennung*.

²⁷ Paul Ricoeur, “Asserting Personal Capacities and Pleading for Mutual Recognition” in *A Passion for the Possible: Thinking with Paul Ricoeur*. Edited by Brian Treanor and Henry Isaac Venema (New York: Fordham University Press, 2010), 24. Further citations in this article shall be abbreviated as APC.

²⁸ Altieri, *Oneself With Another*, 142.

²⁹ APC, 24.

³⁰ Altieri, *Oneself With Another*, 143.

³¹ APC, 25

³² Paul Ricoeur, *Oneself as Another*. Translated by Kathleen Blamey (Chicago: The University of Chicago Press, 1992), 296. Further citations from this book shall be abbreviated as OAA.

³³ APC, 25.

³⁴ Altieri, *Oneself With Another*, 139.

³⁵ Ibid.

³⁶ Ibid., 135. Altieri further comments, the meeting between a phenomenology of the capable man and an ethics and an anthropology of the gift has driven us to the threshold of the happy paradox of mutual recognition, symbolized by the feast of the exchange of gifts.

³⁷ Ibid., 136.

³⁸ APC, 24.

³⁹ Altieri, *Oneself With Another*, 144.

⁴⁰ Ibid.

⁴¹ Ibid., 145, quoting from *Memory, History, Forgetting*.

⁴² Ibid., 142.

⁴³ Richard Kearney, “Capable Man, Capable God” in *A Passion for the Possible: Thinking with Paul Ricoeur*. Edited by Brian Treanor and Henry Isaac Venema (New York: Fordham University Press, 2010), 50.

⁴⁴ TCR, 69.

⁴⁵ APC, 22.

⁴⁶ Ibid.

⁴⁷ Ibid., 23.

⁴⁸ Ibid., 24

⁴⁹ Altieri, *Oneself With Another*, 141.

⁵⁰ APC, 23.

⁵¹ Ibid.

⁵² Altieri, *Oneself With Another*, 139.

⁵³ TCR, 70. “Recognizing responsibility” is a concept he shares with Bernard Williams. (emphasis added)

⁵⁴ Ibid. 71

⁵⁵ Jeffrey Andrew Barash, “The Place of Remembrance: Reflections on Paul Ricoeur’s Theory of Collective Memory” in *A Passion for the Possible: Thinking with Paul Ricoeur*. Edited by Brian Treanor and Henry Isaac Venema (New York: Fordham University Press, 2010), 147.

⁵⁶Ricoeur, *Memory and Forgetting*, 8.

⁵⁷ Garcia, “Paul Ricoeur’s Happy Memory: Remembering, Forgetting, Forgiving” in *Thought the Harder, Heart the Keener: A Festschrift for Soledad S. Reyes*. Edited by Eduardo Jose Calasanz, Jonathan Chua, Rofel G. Brion (Loyola Schools, Ateneo de Manila University: Office of Research and Publications, 2008), 9.

⁵⁸ MHF, 4.

⁵⁹Ibid., 21.

⁶⁰Gregory Hoskins, “Remembering the Battle of Gettysburg: Paul Ricoeur and the Politics of Memory” in *Paul Ricoeur: Honoring and Continuing the Work*. Edited by Farhang Erfani (Lanham, UK: Lexington Books, 2011), 86.

⁶¹MHF, 23. Emphasis added.

⁶² Ibid., 6.

⁶³ Ibid.

⁶⁴ Ibid., 7.

⁶⁵ Hoskins, *Remembering the Battle of Gettysburg*, 86.

⁶⁶ Ibid., 412. These two realities give the other its reality. If there is memory, there is forgetting. There is forgetting because there is memory. The resolution is how does one take effect towards the other? This research will inquire into this matter.

⁶⁷Ibid., 413. See also, last part of the epilogue. Ricoeur poetically writes:

Under history, memory and forgetting.
Under memory and forgetting, life.
But writing a life is another story.
Incompletion.

⁶⁸ Ibid.

⁶⁹ Ibid.

⁷⁰ Ibid., 414.

⁷¹ Ibid., 417.

⁷² Ibid.

⁷³ Nuala Johnson, "The Contours of Memory in Post-conflict Societies: Enacting Public Remembrance of the Bomb in Omagh, Northern Ireland," *Cultural Geographies*, Vol. 19, Issue 2, April 2012, 237-258, EBSCOhost.

⁷⁴ MHF, 418.

⁷⁵ Ricoeur, *Memory and Forgetting*, 11.

⁷⁶ MHF, 414.

⁷⁷ *Ibid.*, 496.

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PAUL RICOEUR'S
HERMENEUTICS OF THE
CAPABLE HUMAN BEING:
ETHICO-RELIGIOUS
IMPLICATIONS OF THE
MARY HELP OF
CHRISTIANS HEALING
AND DELIVERANCE
MINISTRY
NARRATIVES

Br. Angelo Lorenzo A. Salvacion, OATH

ABSTRACT

This thesis explores how the Mary Help of Christians Healing and Deliverance (MHCHDM) narratives – published in the collection entitled *God’s Love, God’s Grace, God’s Healing: Healing Stories of Body, Mind and Spirit* – disclose ethico-religious implications, as they open up “possible worlds” where its readers can refigure themselves as capable human beings enabled by the capable God, through Paul Ricoeur’s Hermeneutics and insights in the Philosophy of Religion.

The MHCHDM is a Roman Catholic ministry founded in 2003 by Bro. Rommel Salvacion – a lay person gifted with discernment, counselling, healing and deliverance. As their name and motto - “save a life, save a soul” suggest, they aim to win souls for Jesus Christ and the Blessed Virgin Mary through their charism of healing and deliverance. Many of the testimonies and narratives in the mission work of the MHCHDM have been documented and were intended to be collected in a book. Before Bro. Rommel died on September 9, 2007, he requested that the narratives be printed as a book commissioned for the salvation of souls – proclaiming to the world how God touches people’s lives every day.

He believed that each testimony will speak for itself, continuously witnessing about God and God’s work, helping people have meaning in their lives, hope in their trials and joy in their sufferings. The published narratives constitute a text which has a life of its own and is a whole world in itself – a world of wonderful possibilities where readers are invited to transform their own lives and others for the better, like those who have already experienced God’s grace and have been called to witness; a world lighted with hope in spite of all the darkness man has to struggle with.

Keywords: Paul Ricoeur, Mary Help of Christians Healing and Deliverance Ministry, capable human being, hermeneutics, narratives, religion, three-fold mimesis, world of the text

THE WORLD OF THE MARY HELP OF CHRISTIANS HEALING AND DELIVERANCE MINISTRY (MHCHDM) NARRATIVES¹

This idea of the text having a “life of its own” and opening a “world” is what one encounters in the Hermeneutics of the philosopher Paul Ricoeur. Ricoeur argues that texts propose to its readers, possible worlds and possible modes of being-in-the-world, calling them to a transformation. In Ricoeur’s narrative theory, known as the Threefold Mimesis, a configured narrative gets completed in the refiguration of a reader’s life.

The task of this thesis is not only to introduce the MHCHDM and apply Ricoeur’s philosophy, but by way of philosophical hermeneutics, open an interpretive horizon, a genuine dialogue, a “fusion of horizons” between the MHCHDM and Ricoeur, the “philosopher of all dialogues” – thus generating a “meaning-in-being;” where the MHCHDM narratives are precisely texts which can be interpreted and enriched by Paul Ricoeur’s Hermeneutics and Philosophy of Religion, and in turn, are contexts enriching what this philosopher talks about in both.

Indeed, while the MHCHDM narratives propose worlds where wholeness, creativity and meaningful lives are possible, Ricoeur’s narrative theory also stresses that it is up to the openness of the reader that can bring about a refiguration of a reader’s world of action. Nevertheless, making the MHCHDM narratives dialogue with the Ricoeurian worldview continuously broadens horizons – a dynamic unfolding of meanings in superabundance for the capable man.

A. THE MHCHDM'S CONSENT

Suffering has been a part of man's life, that in part or in whole, it happens to him in – different moments in his life, it takes place in different ways, it assumes different dimensions; nevertheless, in whatever form, suffering seems to be, and is, almost “inseparable from man's earthly existence.”² However, it seems that man is not just left alone to suffer without finding meaning in it or in being liberated from it.

From one locale to another, at different points in history, certain personae arise from the ranks of the suffering, with power or grace to alleviate the pain of others in whatever way. And in almost all cultures, there are those who seem to have been especially “touched by God” – leading them to a radical change in their lives – making them healers, prophets, miracle workers, reformers etc.³ Whatever their state of life may be, whether hidden in a convent or active outside the world, “they all have one thing in common: they possess a deep love for humankind.”⁴

The Mary Help of Christians Healing and Deliverance Ministry is no different. After being “touched by God” through his wonders and seeing the earthly life with fresh eyes of faith, they were transformed and flourished in their lives and felt a great desire to share their experience with others and minister to them who are also in need of healing and deliverance. For them, God called and they consented.

1. THE MINISTRY

a. Ministry as Community of Persons

The MHCHDM

The Mary Help of Christians Healing and Deliverance Ministry (MHCHDM) is a Roman Catholic group of lay persons whose mission is to save lives and save souls for Jesus Christ the Lord through the help of the Blessed Mother. Formally established in 2003 in the Philippines by Bro. Rommel O. Salvacion together with his wife Sis. Christine, they aim to serve the Church by their main ministry of healing and deliverance, which the husband-and-wife team have been practicing since early 1994 with DEO. They carry with them the teachings of St. John Bosco and try to practice the Rule of St. Benedict as much as they can.⁵

Why Mary Help of Christians Healing and Deliverance Ministry?

St. John Bosco always imparted: “Have a devotion to Mary Help of Christians, and you will see what miracles are.” This is why the community’s name is placed under the patronage of Mary, Help of Christians, also due to their founder and servant-leader Bro. Rommel’s Salesian upbringing; being a parishioner of the National Shrine of Mary Help of Christians. The healing and deliverance ministry⁶ is Bro. Rommel’s gift and through this charism, many souls are brought back to God. Thus, the name of the ministry.

The MHCHDM arose partly from a felt need of filling a gap in the early 2000’s when, many people were afflicted by evil spirits or even possessed and ministries for healing and deliverance and offices of exorcism were still rare in the parishes and the people have nowhere to ask help from other than the ‘manggagamot’s’ or ‘albularyo’s’.⁷

The MHCHDM⁸ had for its regular healing venue, St. John Bosco Parish, Makati, where they delivered talks and did healing sessions. A resident of Better Living Subdivision, Brgy. Don Bosco, Parañaque City, Bro. Rommel opened his home to anyone who needs help, being referred by the parish office of the National Shrine of Mary Help of Christians.

Requested by the parish priest, the group was given a quarterly First Saturday schedule in Naic, Cavite, at the Immaculate Conception Shrine. The MHCHDM had a weekly program in Radyo Veritas - "S.O.S Healing and Deliverance on the Air." The MHCHDM had apostolate in many places in the Philippines and abroad as the husband-and-wife team grew to chapters in the US, Canada and other provinces in the country.⁹

Often seen in their red polo shirt uniform,¹⁰ the MHCHDM members joyfully advocate love for the Sacraments, especially the Holy Mass and Confession, love for the Blessed Mother through the Rosary and Brown Scapular, love for the Church by following Her teachings and obeying the Pope, love for prayer especially for the unborn and poor souls in Purgatory, awareness of spiritual warfare and healing and deliverance.

The members of the ministry came from many walks of life but with a common denominator as "wounded souls who were touched and called by the Lord to serve," who gather whenever there is mission work. An attendee to their talks in Don Bosco wrote a testimony about them as "true workers of the Lord."

One thing evident, Bro. Rommel and his community are true workers of the Lord because they answered call of help without qualms to distance nor time of their summons. They do intervention work as swiftly and effectively as they are allowed. No funfare nor gimmicks nor long speeches of their importance, just pure apostolate work. I thank God for sending such cheerful and dedicated workers to administer to us.¹¹

MHCHDM and Victor Turner's Structure and Communitas

To understand further the MHCHDM as a group, a community or a society especially with relation to the religious experience, the researcher deemed it helpful to turn to Victor Turner's concepts of structure and communitas which are two important facets which make up a community like the MHCHDM as such. Structure refers to those aspects of society which are differentiated into various functions, systems, roles and statuses. "They are necessary for the orderly functioning of society."¹²

The other aspect which is communitas happen on certain occasions such as a social crisis or during ritual process, especially during rites of passage. "On these occasions, a sense of communion is felt among the members as structures, roles, and statuses are blurred. Egalitarianism, feeling of goodwill and kindness dominate the atmosphere."¹³

Structure in the MHCHDM is concretely found in the way they follow the rules and regulations, in particular, the practices and teachings learned from DEO and St. John Bosco, the Rule of St. Benedict found in their own Guide Post, and how they conduct themselves as an organization and as individual members.

The MHCHDM Guide Post of 2006 is divided into two main parts.

The First Part is the ministry's own guidelines composed of 11 articles: (1) Prayer and Requirements, (2) General Guidelines, (3) Healing and Deliverance Uniform, (4) Mission Trips, (5) During Talks, (6) Responsibility for Tasks, (7) Confiscated Amulets, Chants, Incantations, etc., (8) Cleansing, (9) Mission Attendance, (10) Resting in the Spirit and (11) Prayers.¹⁴

The Second Part are extracts and appropriations from the Rule of St. Benedict with ten chapters: (1) What Kind of Man Should (6) Humility, (7) Of Excommunication for Faults, (8) What the Manner of Excommunication Should Be, (9) Of Those Who Having Often Been Corrected Do Not Amend and (10) When a Member Who Leaves the Ministry Ought to Be Received Again.¹⁵

St. Benedict's summation of the rule in "Ora et Labora" is one of the main teachings that they try to follow and preach to others. This phrase strikes the balance of prayer and work, of contemplation and action, of passivity and activity, avoiding the extremes of a lifeless "faith alone" belief and the "heresy of activism," of which the latter, the contemporary world is more inclined to fall prey; a self-righteous and self-reliant attitude which excludes Divine assistance and whose credo is in the Ego in achieving perfection.

The MHCHDM's adherence to ora et labora somehow denotes their awareness that they are citizens of both the earthly city and the city of God. They are conscious that the pursuit of wholeness and holiness can only be attained by both. This was appropriated by Bro. Rommel and the MHCHDM into the "kayod-dasal principle," whose analogy is the man who must row toward his destination with two paddles on both sides, lest he just goes around.

As part of the structure of the MHCHDM, they have a servant-leader¹⁶ and a working group (WG)¹⁷ whose roles are specified in the MHCHDM Guide Post. Within the WG, they have specific assignments; some of which are scribe, finance, speakers for talks, prayer warriors. A team leader – someone who is tasked to head a group whenever they have a mission, e.g. house cleansing – is also mentioned in the Guide Post.¹⁸ The last page is where the servant-leader and the member would sign

Communitas in the MHCHDM happens every time they gather and do mission work together (particularly in the healing session which follows the talk), often connected to the rite of the Holy Sacrifice of the Mass. For the MHCHDM members and whoever their audience is – from regular talk attendees, to walk-ins, to young and old, to students, to prisoners and their wardens – every mission becomes an occasion of religious experience; of communitas.

Both structure and *communitas* are needed by the society. “What is certain is that no society can function without this dialectic.”¹⁹ The former provides the framework for a well-organized society, while the latter give life and meaning to everyday living. Without *communitas*, life becomes cold, rigid and mechanical. “*Communitas* are temporary, short-term experiences where a community feels a deep understanding about their core values.”²⁰

Quoting Arbuckle, Obusan writes that they are moments when a community feels a common bond and comes “face to face with the deepest meaning of life, a period of heightened experience of the absolute worthwhileness of life and of the equal value of every human person.”²¹ In other words, “the ideal society for a brief shining moment becomes real.” Turner calls this period “liminal.”

Liminality, which by its very nature transitional or temporary, is nonetheless important, for it is on these occasions – the MHCHDM healing session, for example – that one gets a glimpse of life’s meanings; which can be the receiving of love, grace, and healing from God, the enjoyment of the friendship and communion with fellowmen or simply, the value of life and a chance to be better for others.

According to Turner,

Communitas breaks in through the interstices of structure, in liminality; at the edges of structure, in marginality; and from beneath structure, in inferiority. it is almost everywhere held to be sacred or “holy,” possibly because it transgresses or dissolves the norms They say, “the more you HATE the more you LOVE.” Honestly I’m not really fond of red color... But why am I wearing this red shirt now?

At first, I was a mere observer, but now I'm already catching people who rest in the Spirit. I may not know the person in front of me, but I know GOD placed me there to do my share. Truly, I find joy in doing this. You may think what sense of fulfillment do I get with this simple task. I guess that's the miracle of it. I believe that beautiful things in this world can not be seen nor touched...It must be felt with the heart. The answer to my question is plain and simple...I LOVE what these people in red shirt are doing because I witnessed from this little group a true service of prayer and healing dedicated for the conversion and deliverance of confused and lost souls.²⁴

Simply put, the red shirt can stand as a symbol for structure and the experience of the people in red shirts – the members of the MHCHDM - and the ones they cater to, for *communitas*. The researcher would like to appropriate Turner's final comment in *The Ritual Process* as a note for this section on the MHCHDM as a community.

“Society (*societas*) seems to be a process rather than a thing—a dialectical process with successive phases of structure and *communitas*. There would seem to be—if one can use such a controversial term—a human “need” to participate in both modalities.²⁵

MHCHDM: Community of Care and Compassion

Man is not only a rational animal; he is a social being. An awareness of this greatly affects the thoughts and values of every individual. Man is a being with others and a being for others, the fact that he is in a society. The MHCHDM is composed of individuals – “independent practical reasoners”²⁶ (as in Alasdair MacIntyre’s parlance) – who have realized that they are social beings who cannot deny their web of human relations and that there is a need for them to share what they have received, i.e., God’s love and mercy through healing and deliverance, to their fellowmen in a society seen as a “network of giving and receiving.” Through the lenses of Catholic thought, there is much to gain from this worldview of the society.

Saint Francis de Sales said that “the measure of love is to love without measure.” Localizing this saying, we find it paraphrased in the motto and life of our recently canonized Filipino Saint Pedro Calungsod, “way sukod ang paghigugma.” This measureless love was exemplified and concretized by Its Head, Jesus Christ from the moment of His Incarnation when “He emptied Himself and took the form of a slave being born in the likeness of men” to His ultimate sacrifice on the cross when “one of the soldiers opened His side with a spear and there came forth blood and water,” until his continuous self-gifting in the Most Holy Eucharist. This unconditional self-giving, this measureless self-gifting, this giving ‘without counting the cost’ is a call, a vocation not only for the Christian but for all men, both saints and sinners alike.

The MHCHDM responds to this vocation every time they share their time, talent and treasure. Most of the time the members freely spend “from their own pockets” to support their mission work, without expecting anything in return other than the return to God of the estranged souls placed under their care. They contribute whatever they can, from skills to resources in their particular roles and assignments.

Through their ministry, many people are moved and feel belongingness, friendship and support; that they belong to one community where all people – regardless of race, color, class, religion or state of life – matter and are cared for. This experience with the ministry and their work cannot but provide a catalyst to the self-perpetuating cycle of giving and receiving.

This is the MHCHDM member's source of fulfillment: that they were able to touch or help transform a person for the better and see how God can be at work in their lives and consequently, see that person help others in turn. Being with the ministry has also been an opportunity for many members to experience love and to love by serving others. The ministry becomes somewhat like a support system, like a family.

In the following witnessing, joining the ministry has brought the person wholeness.

Little did I know that my joining the ministry has been a way for my personal and emotional healing. Since I joined the ministry, I have been a happier person, no longer fearful and afraid of what tomorrow brings. I was crushed and abandoned but with the ministry, I was made whole again. Thank you Bro. Rommel and the Mary Help of Christian Healing and Deliverance Ministry. I am home.²⁷

Moving and inspiring others to do the same, the MHCHDM is a community that practices care and compassion toward humankind, fulfilling their mission work with MacIntyre's "just generosity," or what is commonly called "unconditional love." However, it is not as easy as it seems. This unconditional love is a continuous call for the members and is a challenge indeed which requires commitment.

According to Sis. Tin:

It is not simple and easy to be committed to this kind of ministry. Members have come and go choosing their way of strengthening their own faith, but a few others have seen the passion and glory of staying committed to the missions. It is not easy as everyone who believes are continuously put through the test of fire hoping for the merits of eternal life.²⁸

b. Ministry as the MHCHDM's Mission Work

After expounding on the nature of the MHCHDM, one easily gets a picture of their ministry and how they engage in it.²⁹ The Latin philosophical phrase *agere sequitur esse*, roughly translated “action follows essence,” illustrates this. The actions of a doctor flow from a person being a doctor. “By the fruits you will know.” A behavior would have first been informed by some episteme or belief before patterns of it can arise and become a culture. The MHCHDM's action cannot but stem from their worldview. Adhering to the belief that the most important law is the salvation of souls, as always inculcated by Bro. Rommel, and hearing the cries of those in need of healing and deliverance, beginning with themselves in their own experiences, the MHCHDM have for their mission statement: “Save a Life, Save a Soul.”

The discussion on the MHCHDM's mission will likewise flow from this mission statement. Since they care for souls, the researcher has configured two main categories depending on the particular apostolate's highlight or inclination, basing it from two common usages of the term ‘soul’; (1) man's immortal soul and (2) soul as man composite of both matter and form. However, it does not necessarily mean that they only fall on either category. They cannot but intertwine since the object of the mission work is man himself who is not only his body nor only his soul, but both.

Care for the Immortal Soul

The ministry's mission statement "SAVE A LIFE, SAVE A SOUL" aims to bring back souls to and strengthen faith in each of our lost or doubting brothers and sisters with a renewed spirit in Christ to share and spread the Word to others.³⁰

Healing and Deliverance: The Mary Help of Christians Healing and Deliverance Ministry helps others who are afflicted by physical, mental, emotional illnesses and demonic oppression by encouraging them to live a life of grace through prayer and the Sacraments and through spiritual warfare deliverance prayers.

On a regular basis, they used to give basic healing and deliverance seminars in Don Bosco which begins with a talk on topics related to healing and deliverance (for example, "Intergenerational Healing"³¹ or "Role of the Blessed Mother in Spiritual Warfare") followed by a healing session where Bro. Rommel or whoever is assigned prays over those who attend as they fall in line. They then "rest in the Spirit" where many find their healing or get a religious experience. When given a lot of time, the MHCHDM prefer to tie the talks and healing session with the celebration of the Holy Mass. They always try to get a priest to hear confession while the seminar is ongoing. They believed and witnessed that the Sacrament of Reconciliation has brought about a lot of healing and that the Sacrament of the Holy Eucharist seals all reconciliations.³² Then, when people get to encounter, know, or hear about their mission work, they get invited to do likewise in other places.

Occasionally, from his mission days with DEO, Bro. Rommel gets calls for cases of healing and deliverance. Many times, through the years, a patient or even a person oppressed by evil spirits would be rushed to his house where he would pray over and deliver them from their affliction

using St. Michael and St. Benedict's deliverance prayers while others present pray the rosary. Those who do not believe are requested to step out. The MHCHDM, also on-call, does cleansing of houses from evil spirits and deliverance as they were taught by Bro. Rommel.

Counselling: People call or set a 'one on one' schedule to seek counsel from Bro. Rommel. Known for his gift of discernment, they ask help from him in terms of advice regarding their moral or spiritual problems but most importantly, in the big decisions they have to make in life especially regarding their relationships.

Radio Program: To reach out to more souls by means of broadcast media, the MHCHDM has a one-hour radio program every Tuesday evening in Radio Veritas entitled, "S.O.S Healing and Deliverance On-the-Air." The parts of the program were (1) the Gospel reading for the next day, (2) a brief input on a relevant saint of the week or day, (3) current events or issues on the church mainly anchored on healing and deliverance, and a lot of time to entertain (4) phone-in text in questions. During the program, the MHCHDM air their mission phone number for prayer requests.

Prayer Requests: Bro. Rommel together with the MHCHDM firmly believe in the power of 'intercessory prayer.' After every seminar, or radio program, the MHCHDM always share their mission phone number and e-mail address so that people can send in their prayer requests through text messaging or electronic mail. Moreover, it is through these means that people are able to communicate if ever they receive the blessing of healing or deliverance, or whatever blessing whether spiritual or material, that they ask from the Lord through the ministry. Many also call Bro. Rommel (even from abroad) and ask for prayers of healing. Believing that it is God who heals, he prays over them by phone, utilizing it not only as a medium for communication but as a channel for God's grace to flow.

Care for the ‘Soul’ as Man

Another common usage of the word “soul” denotes an individual or a person. This individual, this man, is composed of both body and soul. While the MHCHDM focuses and highlights the soul of man, some of their mission work reflect how they also cater not only the soul but also to the body – indicative of their sound psychology.

Prison Ministry: “Visit the imprisoned” is one of the corporal acts of mercy and is one of the services the members of the MHCHDM learned to love. Just like in any Healing and Deliverance seminar, Bro. Rommel would have a talk followed by a healing session. Bro. Rommel told the prisoners about God’s love and how despite everything they have done, He is willing to forgive them if only they will ask forgiveness and allow God to take over their lives. “He lectured that while they are stuck in their jail cells, there is no reason to despair. For their jail cells can be heaven on earth if they chose to make God first in their lives.”³³ Bro. Rommel made the prisoners reflect on this: “It is bad enough that you are already physically confined to the jail cell but it would be more a tragedy if you would be imprisoned in hell for eternity. We will all die but you can choose if you will go to heaven or hell.”³⁴

The MHCHDM also distributed rosaries, scapulars and prayer books. They always encouraged many of the prisoners to go for confession to the prison chaplain. And to the prison chaplain’s surprise, many prisoners respond.

Other than the care for the spiritual soul, the MHCHDM brings food for the prisoners whenever they visit them. If donations are available they also give out bath soap, laundry soap, toothpaste, noodles, crackers, t-shirts and slippers. However, the jail does not allow anything that can be used as a weapon, canned goods and toothbrushes.

In this way of helping the prisoners with temporal goods aside from the spiritual aid, the ministry hopes to make their already unbearable condition in the prison a little better.³⁵ The ministry believes that while many³⁶ of them have done something bad in the past, they are still children of God who, when given a chance, can be better persons.

Missions of Mercy: December 2006 – Bicol, particularly Albay, had just experienced killer typhoons and “tons and tons of lahar had buried towns, rendered crops inutile and destroyed power and communication lines.”³⁷ To respond to this tragedy, the MHCHDM raised funds, bought food stuff wholesale, apportioned rice, canned goods, cooking oil and butter. They went to Bicol and distributed relief goods and also grabbed the opportunity to share God’s love by giving talks and prayed over them for healing. This is an example of their mercy missions where they not only made a way to satiate spiritual hunger but physical as well.

Sharing God’s Love, God’s Grace, God’s Healing

For a final note on “ministry as mission work,” the project of gathering the testimonies and eventually publishing them in a book continues the mission. The book covers different stories in the ministry especially the narratives of the experiences of saving lives and saving souls – from healing and deliverance testimonies to stories of the MHCHDM’s prison ministry. While it seems to only recount or share memories, reflections and interpretations of the religious experience, the book becomes another means for the MHCHDM’s apostolate – by bringing God’s love, God’s Grace and God’s Healing through print media to an unlimited audience. Words in themselves are already powerful. Written down, they seem to increase their vehemence exponentially; what more if these testimonies talked about a great power at work in the lives of people.

2. THE MINISTERED

a. Ministered 1: The Man in Search for Wholeness

The telos of the natural life according to Aristotle is human flourishing – perfection or wholeness. In realizing one’s true potential (eudaimonia), one reaches the “good life” and attains happiness. Eudaimonia, while contributing to an individual’s well-being, also helps in the whole polis, in which the productive individual finds himself a citizen. is man’s spiritual life where this telos is holiness. Holiness, health and happiness seem to intertwine as goals in the man who is made up of both body and soul and who is in search for wholeness in both planes. However, since he is still on the quest, a “being-thrown-into-the-world,” sin, sickness and sadness also intertwine in the still emerging man, in the background of time and space, lurking around the corners of his humanity.

The MHCHDM tries to help those who are searching for well-being or wholeness – the ‘broken’ in body, mind or spirit; the ‘lost’ along the path of virtue and righteousness; the ‘oppressed’ or ‘possessed’ by evil spirits; the ‘alienated’ either from God, from others, or from self. The ministered are those who are in need of healing and deliverance – the ranks of the suffering from which the ministers have also come forth. Their sufferings vary widely: from a little diarrhea to stage four cancers, from financial to spiritual pains, from lost cars to those who have problems selling their assets, from personal tensions to fixing family matters, from curses to demonic possession, from suffering due to natural calamities to the confines of a man-made prison, from losing faith in people to losing faith in God.

The men and women who have been ministered unto by Bro. Rommel and the MHCHDM come from all walks of life, from their families, from their communities, from their workplace, from their acquaintances,

even from those who they do not know, both in the Philippines and abroad – using the ministry’s wordings, “from pole to pole.” It was always a meeting half-way: It is either they get to know Bro. Rommel or the MHCHDM and they ask for help and the ministry responds, or the ministry gets to know the condition of a person or the people in a certain place, they offer their help and the people allow themselves to be helped. It was always a story of generosity and openness: Generosity from the ministers and openness from the ministered.

b. Ministered 2: A “Reversal of Visibility”³⁸

The researcher would like to make a special point in this section on who the term ‘ministered’ might also be directed to. Basing on the narratives found in God’s Love, God’s Grace, God’s Healing, another sense of the ‘ministered’ comes out. As stated earlier, the ‘ministered’ are those who are in need of help (in whatever way) in whatever they are suffering from. Here, there is a proposal of a “reversal of visibility” – a surveyor can also be surveyed – for there are stories in the book wherein there is the obvious object (as in the sense of ministered 1) needing the healing or deliverance, and the minister. However, as the story unfolds, in some way, the minister also becomes a ministered (ministered 2) and the ministered (ministered 1), a minister as well. In the process, both are enriched, but with the ministered (ministered 2) with the richer story in the sense of a “reversal of visibility,” and the reflection that “while I have been healed and brought back to the fold once (or many times before), I am still being perfected and I am still being healed.” The “I that desires to help the other” story becomes reformulated into a testimony of “the other has also helped ME.”

The second sense of the ‘ministered’ usually happens in the moral or spiritual plane of the one who ministers as he comes in contact with someone who, obviously needs to be ministered (ministered 1) because of a physical, moral or spiritual suffering.

Based on the narratives, this experience mainly comes from the members of the MHCHDM as they engage in their prison ministry. By way of seeing and assessing of the other's dose of the human condition, one is made to reflect about the self's situation. While these 'reversals' appear later in the book, and mainly in the testimonies of the members-as-ministers, a clear way of illustrating it is by a concrete example found in the first testimony under the Chapter on Healing, by Bro. Rommel's nurse in LA in 2007. Beginning with the visible: the nurse takes the role of the minister and Bro. Rommel, the ministered.

I am a nurse in a cancer unit of a hospital. On an everyday basis I see a multitude of patients in pain and discomfort. People who are scared and fearing for their lives wondering what will happen to them. Will they make it through the night? Will they be ok in the morning? Are they going to die? People whom I tried my very best to keep comfortable as much as possible...This weekend I took care of a man, a man who was terminally ill. A man whom every doctor had seen, whom every doctor had given their opinion about and every doctor had given the news of a poor prognosis...As a nurse I am trained to notice little things. I'm trained to see just by looking at the face of someone if they are in pain or that they are scared. By the slightest elevation of a heart beat and blood pressure, I know they are uncomfortable. But in this man's eyes I saw nothing but happiness, love, and excitement and enthusiasm. Extremely unorthodox. ...In spite of the bad news about a poor prognosis, this man stood strong, smiled at everyone, gave you hugs, looked you square in the eye and shook your hand as if nothing were wrong.³⁹

Then come the reversal:

Two whole days I've known this man. Only two... Why me? Why was I chosen to take care of such a person? Maybe Fate? Maybe... Coincidence? Or was it... Sheer happenstance? ... No... Try... Faith... Try... Blessing... I believe it was the work of God. Yes... God. This minister from the Philippines could have had any other nurse those two nights. But it was me. A young man from Chino Hills.

I am a nobody. Why was I so blessed to have met this gentleman? Somehow, this man knew that I was sent to help him, so that he could help me...The prodigal son. It's what he called me. "The prodigal son returns!" he said. After that, an entire hour passed by in conversation. What did I get out of that conversation? I was guilty... I was guilty of pushing away the one sure thing in my life...Jesus Christ... it was not only guilt that I had learned from our conversation, I had learned that even though I gave up on Christ, Christ never gave up on me...Jesus stayed with me and took care of me even though I had not asked, even though I had not prayed. He was always there. He never left. Never... I was stuck wondering what there was to life other than work. Why do I work to help people who are sick? What more to life is there set for me? A question that burdened me since I graduated college and started working. Now I know. I'm not saying I'm going to become a man of the cloth, or a preacher of faith, but I want to set ripples in the water. I want to be like that minister, because he wanted to be like Christ...⁴⁰

Made of the same composition, asking the same questions, out in search for the same quest for wholeness set in the background of finitude, both minister and ministered are human beings. Thus, the phenomenon of the reversal is not surprising.

These are the three important elements surrounding the religious experience of the Mary Help of Christians Healing and Deliverance Ministry and their consent to the call to service: the minister, the ministry and the ministered whose stories are written and collected in the MHCHDM's publication, God's Love, God's Grace, God's Healing.

END NOTES

¹ This is an excerpt (the 2nd Chapter) from my thesis entitled, “Paul Ricoeur’s Hermeneutics of the Capable Human Being: Ethico-Religious Implications of the Mary Help of Christians Healing and Deliverance Ministry Narratives” which uses philosophical hermeneutics as its methodology. It should not be seen only as an application of Ricoeurian Hermeneutics, but rather, as a concrete example of what Ricoeur was talking about in his philosophy – a context which not only finds articulation and enrichment in Ricoeur, but also enriches his philosophy in return: lives recounted and stories lived, transformed lives, transforming lives.

² Pope John Paul II, *Salvifici Doloris* (USA: Pauline Books and Media, 1984), 6.

³ Obusan, *Roots of Filipino Spirituality*, 119.

⁴ *Ibid.*

⁵ GLGH, 7.

⁶ The knowledge regarding the difference between Deliverance and Exorcism was unknown to Bro. Rommel in the early years of his ministry, for he thought that what he has been doing were “exorcisms.” It was toward 2005 that this nuance became clarified with the coming out of many healing and deliverance teams and resurgence of exorcists especially in dioceses. The nuance is that Deliverance from evil spirits can be performed by anyone including lay persons while Exorcisms are the ones done by appointed clerics of the Catholic Church and are given the Office of Exorcism. While there are many types of deliverance prayers, there are official rites that need to be followed when performing an exorcism. See also Jose Francisco C. Syquia, *Exorcism: Encounters with the Paranormal and the Occult* (Quezon City: Shepherd’s Voice Publications, Inc., 2006) 88.

⁷ “Many people...” – the Vatican noted around that time the undeniable increase of cases of demonic attacks around the world. Initiated by Pope Benedict XVI, there was a resurgence of Healing and Deliverance Ministries and Offices of Exorcism.

⁸ Soul Mission Org., Inc. is the account of the MHCHDM in the Securities and Exchange Commission, where it was recognized as a non-profit organization.

⁹ Rommel O. Salvacion, “God’s Gifted Wounded Soldier,” *Kerygma*, March 2007, 29.

¹⁰ Bro. Rommel shared that the color red signified the Most Precious Blood of Jesus which was shed for the salvation of souls and because the signification acted as a shield against evil spirits who feared the Precious Blood.

¹¹ GLGH, 129.

¹² Obusan, *Roots of Filipino Spirituality*, 52.

¹³ *Ibid.*, 51. Emphasis mine.

¹⁴ GP, 1-13. Their prayers (Art. 11) were also expanded into a prayer book and published.

¹⁵ *Ibid.*, 16-27.

¹⁶ GP, 16-17.

¹⁷ *Ibid.*, 1, 3, 8.

¹⁸ Ibid., 4, 5.

¹⁹ Victor Turner, *The Ritual Process: Structure and Anti-Structure* (New York: Cornell University Press, 1991), 129.

²⁰ Obusan, *Roots of Filipino Spirituality*, 53.

²¹ Arbuckle, “Anthropology of Ritual”, *East Asian Pastoral Reviews*, 1982/2, 217, quoted in Obusan, *Roots of Filipino Spirituality*, 53.

²² Obusan, *Roots of Filipino Spirituality*, 53.

²³ Turner, *Ritual Process*, 128.

²⁴ GLGH, 135. Emphases on original.

²⁵ Turner, *Ritual Process*, 203.

²⁶ Alasdair MacIntyre, *Dependent Rational Animals* (Illinois: Open Court Publishing Company, 1999), 100. Far from emotivism, the context of independency here is that before he is able to be independent, he has first understood the foundation that he is dependent; that man cannot deny his web of human relations. In being well-founded and grounded, he is able to make better decisions which account not only for himself but to all his connections.

²⁷ GLGH, 140.

²⁸ GLGH, 7.

²⁹ The MHCHDM in their talks, when introducing the vocation to service, contrast a ‘ministry’ with a ‘job’. See GLGH, 99-100.

³⁰ GLGH, 7.

³¹ GLGH, 13.

³² *bid.*, 11.

³³ GLGH, 104-105.

³⁴ GLGH, 105.

³⁵ Details on the condition in the prisons can be found in more detail in the testimonies as in pages 104 and 108 in GLGH. Social contexts and implications which inevitably arise in the narratives, especially regarding the prisons, will not be discussed in this thesis and will only appear as a recommendation.

³⁶ Some of the prisoners are not yet found guilty. And some of them, although found guilty, are only convicted for petty crimes such as stealing two watermelons; yet all have to bear unspeakable suffering in the prisons.

³⁷ GLGH, 115.

³⁸ What the researcher is doing here i.e., the treatment of the term ‘ministered’, he owes partly to the philosophy of Jean-Luc Marion. At the middle of his phenomenology is the gifted, the devoted, l’adonne. Marion points that it is not always us who is in the active, but also at many times, we receive and are recipients. With the given, and the gifted, also come the phenomenon that shatters, that we cannot contain. These Marion called “saturated phenomena.” The fourth saturated phenomenon is the icon or the face. This face cannot be constituted; it cannot be objectified. Our behavior changes when we see a face. .

All the while, being in the background of a ‘constructing,’ and ‘constituting’ society, we all thought that the ego (the subject) is the one who envisages the face, the ego always the one in activity. In Marion, we are made to reflect that the face as “icon addressing a call,” a saturated phenomenon, “envisaging me.” See Jean Luc-Marion, *In Excess: Studies of Saturated Phenomena*, trans. Robyn Horner and Vincent Berraud (New York: Fordham University Press, 2002), 119.

In relation to language, it seems that the I, instead of being in the nominative case, now is transferred to the accusative and becomes the recipient of the action, of the envisaging. The face (now in the nominative) envisages me. The statement “I look at the face” is contrasted with “The face looks at me.” There is now a revolutionary outlook on what or who is envisaging (active) and the what or who is envisaged (passive). The researcher thinks this is what Marion means when he talked about a “reversal of visibility.”

³⁹ GLGH, 12. Emphases mine.

⁴⁰ GLGH, 12-13. Emphases mine. The nurse’s shift from the nominative case referring to himself in the first set of paragraphs to the accusative case in the second set is worth noting; from subject to object.



ARTICULATING THE INEFFABLE: THOMAS AQUINAS' METAPHYSICS OF PARTICIPATION AND ITS RELEVANCE TO GOD-TALK

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1. The Question of God

The kind of questions one asks determines the direction of her or his thought. They not only indicate the line along which one goes but it also hones that very same mind in the process of questioning.

The questions proper to philosophy bring about a transformation. The knower risks leaving behind his preconceived ideas and prejudiced perspectives. In asking questions, one is posed to wrestle with the truth.

One of the many questions that intrigues the human mind is the question of God. Many people today think that there is no valid answer to this question and that reason and God cancels out each other because if one accepts the later she or he has to abandon the former.

At the root of man's restlessness and all philosophical questions, to the researcher's mind, there is only one question: the question of God. Many thus recognize that the question of God is the philosophical question of extra importance, both theoretically and practically, for the conclusion

they reach in their moments of deepening on this question has the most momentous consequences in the orientation of their thinking and daily living.¹ This surely is the question of all questions, to which all others lead and from which it is impossible to escape. Not only is this so from the standpoint of philosophy, which is to seek the first cause and principles and therefore cannot abstract itself from the problem of God without denying its very purpose, but also from the broadly human purview.

These show the link between one's conception of God and her/his quotidian existence. They have provoked people to put into question the conceptions of God and to examine the manner and extent these affect how to think, speak, and live. In fact, an idea of God remains "a primary force in shaping human affairs."²

2. God and Metaphysics

God cancels out metaphysics because there can never be any trace of shared commonality between God and being. This point has been a recurring theme that tries to undermine the possibility of a metaphysical discourse about God.

It is also said that God overcomes metaphysics, thus, putting the latter in utter irrelevance and silence. Any attempt of constructing a metaphysical discourse about God is either invalid or blasphemous, or worst, both. Different philosophers profess this assertion of the end of any metaphysical discourse about God across the known philosophical timeline. Martin Heidegger adamantly criticizes metaphysics for reducing God into the level of human idea. This 'God' can appear only at the finite horizon of the human mind.

In our time, Jean-Luc Marion also offers the emancipation of "God" from the idolatrous concept of "being." This idol set up by man blurs the gaze, and imprisons God to one's subjectivity be it cogito, transcendental ego, or consciousness.

In other words, metaphysics simply treats God as an object of the human mind. The metaphysical discourse about God ferociously rapes the Divine with too much rationalizing as if to suggest that what is totally supreme and absolute can be contained in the human mind.

These assertions bring the researcher to the threshold of the most pressing question in the philosophy of God: is a metaphysical discourse about God possible without committing a categorical mistake?

3. Pushing the Horizon

The beauty of the abovementioned objections to a metaphysical discourse about God is the chance to push the horizon further. The given limitation does not necessarily entail the abandonment of metaphysics. However, the encounter with the limit creates the opportunity for its persistent furtherance.

We can find such opportunity in the metaphysics of Thomas Aquinas. John Martis affirms saying:

Being, while its meaning discloses the meaning of God, is correspondingly itself revealed as something less than God. Being is, in other words, an icon rather than an idol of God, that which does not substitute itself for what it points to, though it does make its referent present to the understanding in some sense.

This is the heart of Thomistic metaphysics: esse is a ladder, as it were, through which we can ascend to the Divine without reducing It to capricious human idiosyncrasies. It points us also to the overarching metaphysical schema of Thomas Aquinas: the Metaphysics of Participation. This kind of metaphysics allows us to make a meaningful discourse about God for it safeguards both the transcendence and immanence of God, which we need to keep balanced.

B. 2ND CHAPTER: Participatio: A Historico-Doctrinal Survey on Thomas Aquinas' Metaphysics of Participation

The doctrine of Participation is one of the most central and fundamental teachings of Aquinas. From the renewed studies of participatio, it has emerged once again as one of the core and central pieces in the great edifice of Aquinas' metaphysical thought. These same studies bring out that undeniable and unmistakable indebtedness of Aquinas to the Platonic/Neoplatonic tradition. It is a philosophical device borrowed by Aquinas to show, explain, and expound the relation between God and creatures.

Aquinas employs creatio ex nihilo in a causal sense, but not in the exaggerated Platonic version of formal causality. It is not also the usual efficient causality since it is not a mere movement from potency to act. The doctrine on creatio ex nihilo purges the doctrine of participation of its excessive emphasis on formal causality in order to present it as a communication of esse.

In the discussion of Thomas Aquinas' metaphysics of participation, the existence of God is established first as the ontological basis. Then it proceeds in accounting for the participation found in created realities. In the order of discovery, finite realities come first since it is not necessary to have a prior explicit knowledge of the existence of God to account for the distinction between essence and esse. However, in the ontological order, God is preeminently prior since He is the cause (efficient, exemplary, and final) of the created realities. They are not in opposition, but can be placed in complementary position.

C.3RD CHAPTER: On The Interplay of Positive and Negative Elements in Thomas Aquinas' Discourse on God

At the age of five, Aquinas was sent to be educated at the Benedictine abbey of Monte Casino. There, the probing boy asked the question, "What is God?" Since then, throughout his whole career as Magister, Aquinas was occupied with the question of God. This then leaves the impression that that question occupies a prominent place in his way of thought as seen in his discourse. His discourse on God is so immense and intricate as if one enters in a medieval labyrinth. Unless one succumbs to the constant temptation to surrender, it remains to be an open invitation to commit oneself to the web of Aquinas' discourse about God that one can give justice and due appreciation to his articulation.

Aquinas' thought on the subject at hand is recognized as a classic piece in both philosophy and theology. Many are familiar with his discourse but little do find time in delving into the interweaving of different elements in the discourse. A nuanced discussion on the interplay both positive and negative elements in Aquinas' discourse on God should prove helpful and rewarding in contemporary discussions.

It is only by going through the intricacies of his discussion that we can truly appreciate the balance of his thought. In *medio stat virtus*, as the Scholastics would say. While he was aware that while on earth we can never attain the knowledge of God *essentialiter et totaliter*, nevertheless we can affirm so many things about God positive.

This creative tension within Aquinas' discourse on God, a bitter-sweet blend of affirmative and negative statements concerning God, illustrates the restlessness in man. He moves from one point to the other, as if in a pendulum. Human discourse on God appears to be never ending, yet the endeavor proves to be rewarding, much so forever humbling.

D. 4TH CHAPTER: Looking Forward, Looking Back: Metaphysics of Participation and Our Discourse on God.

We have completed the survey on the Platonic/Neoplatonic influences in the metaphysics of Aquinas and the intricate interplay of the positive and negative elements of his discourse of God.

The Platonic/Neoplatonic influence led to the philosophic discovery through participation metaphysics toward the Infinite, as the ultimate Source of all being. The investigation, together with Aristotelian elements, starts from the finite esse rising up to the Infinite as Subsistent Esse. However, a problem arises whether anything can be said about God other than just that He is the Ultimate Source of all, enveloped with mystery no one can penetrate any further. This is another problem that Aquinas delves into. It is a question that involves the analogical structure of a meaningful discourse about God.

Aquinas rests his understanding of analogy *ad alterum* upon the causal relation between God and creatures. God can only be known and named from creatures, and so anything said analogously of the two is said according to some relation or order of creatures to God as their cause. Also, central to Aquinas' account of analogy is the familiar metaphysical axiom: *Omne agens agit simile sibi*. This causal similitude ground firmly all analogous predication about God.

However, pushing the inquiry further, metaphysics of participation does not only lead the researcher into the metaphysical basis of the analogical character of language about God, but it points also to a radical insight that this Infinite Source is not purely an end-product of human reasoning but ontologically *priori* to it and anything else. These two poles are not mutually exclusive, but both cast light on each other.

Added to this a posteriori search, after a careful and attentive analysis of creatures, especially the human person as image of God, a metaphysical insight casts its light that this God has always been present from the beginning though veiled and implicit. He has been there even from the start in a manner man can only be insufficiently aware of in the course of his thinking.

Man's thinking and discourse about God are attempts to express the ineffable. The ineffable is beyond all concepts. Yet, as shown by participation metaphysics, the ineffable is real and present. Human language is not sacred and is subject to change, but truth remains God is not a distant being who is absent here.

While acknowledging the utter luminosity of the divine, but same reality casts Its light in our knowledge and language about It. Though the analogical language about God could never penetrate the divine, nonetheless, it allows us to peer into It. Analogy remains to be a charge of impotence of creatures, and yet it also indicates the need to progress – union as the mystics would say – towards the divine.

When pushed to its reasonable limit, the metaphysics of participation in Aquinas appears as a two-pointed reality both poles enlightening each other: a posteriori and a priori, immanent and transcendent, inner and outer because after all the God of Aquinas is the Lord of all.

E. 5TH CHAPTER: Beyond Boundaries, Within Worlds

In order to answer the main problem of this study, the following sub-questions are posted:

1. What is participatio according to the metaphysics of Thomas Aquinas?

Participatio is to receive as it were a part; and therefore when anything receives in a particular manner that which belongs to another in a universal manner, it is said to participate. It encompasses the relation between God and man (and other created beings), having God as the Source of esse (participatum), man as the concrete existing individual (participans), and the shared perfection is esse (nota participata). Participatio stands at the very core of the metaphysical system of Aquinas.

2. How does Thomas Aquinas talk about God?

Aquinas' talk about God is a delicate yet rhythmic blend of positive and negative elements. It is subtle and nuanced since God can never be pinned down in any ideational representation human mind can possibly construct. But the positive is foundational for the negative for God is a pure positivity of infinite and inexhaustible Being.

3. How does Thomas Aquinas' Metaphysics of Participation affect our discourse about God?

Aquinas' metaphysics of participation grounds firmly the analogical structure of language about God. God is neither univocally dissolved into the human realm nor equivocally placed beyond every ability of the human person to know and name God.

The causal bond grounds all analogous participation about God. Cut the bond, and nothing remains intelligible. Burn the bridge, and nothing can be said meaningfully about God. Everything vanishes into the mists.

The main problem of this study is: What is the relevance of Thomas Aquinas' Metaphysics of Participation to God-talk?

The bearing or relevance of Aquinas' Metaphysics of Participation to God-talk is threefold:

First, it safeguards both the transcendence and immanence of God, without confusing both. God is not a being albeit the highest in the vertical hierarchy of beings. God is the Being in the absolute sense for only He is sheer Is-ness, others derive their being (*habent esse*) from Him. This is not a matter of scale but of very different spheres.

Second, it lays the metaphysical foundation for a meaningful discourse about God. The causal bond between the Source and creatures holds on solid ground the analogical talk about God. Unless the ontic bond is cut, analogical discourse about God, though imperfect, remains valid and content-laden.

Third, other than the usual a posteriori inquiry, participation metaphysics gives an insight to a God who is not an end-product of the investigation, but ontologically a priori.

F. Post Scriptum

This research may perhaps offer a more positive and intelligible discourse on God and His relation to creation through a metaphysical discourse. This is not because metaphysics can pierce into that dark cloud enveloping the peak of that mount, but because even before that mount-event God created first the mount and the cloud. Looking at the created order, man being the pinnacle of creation, the divine leaves a stamp on them. These are revelatory (at least in the philosophical sense) of the divine.

God is in all things inasmuch as they participate in esse. He is present in them so intimately. God is intimately present in the world. The same line of thinking is echoed eloquently by Josef Pieper who said that because the being of the world participates in the divine being which pervades it to its innermost core, the world is not only a good world; it is in a very precise sense holy... if existing is not only good but also holy, then the rejection of existence is not only evil but also sacrilegious, anti-godly.

Participation metaphysics brings man to the truth in him. It is the truth of the mysterious yet intimate presence of the Ipsum Esse Subsistens in him and in the whole creation. God is the fullness of presence pervading the entire order of creation.

Addressing someone by name hints a relationship, a bond. God who is Being Itself (Ipsum Esse) gives man his name being (esse). It is in this causal bond that the relation between the Source and the caused remains dynamically tied. The gift of everyday existence is a sign of a sustained esse. Indeed, it is something to be especially grateful for.

After all has been said and done, our knowledge of and language about God remains imperfect; it fails in comparison with the inexhaustible intelligibility of God. But silence follows after discourse, not vice versa.

In the life of this man who is revered for his angelic mind with a humble heart, silence is the end. His tongue is stilled by the ineffable reality of God. He is silent not because there is nothing can be said, but because he had a glimpse of the ineffable depth of the divine mystery, no longer within the reach of human thought and speech. Dumb ox is he described as a struggling student of Albert, dumb he remains before the ineffable.

The same silence should mark man's journey toward the Ipsum Esse Subsistence to purify him and divest him of any worldly and temporal concerns for the ineffable to shine in Its grace and glory, and man becomes a witness to this unfolding of the divine. It is not a silence of surrender and despair, rather a silence of reverence.

But this silence was shattered when Aquinas, upon the insistence of the monks of Fossanova, delivered his last discourse. The dying man expounded to the monks the Canticle of Canticles, the song of nuptial love for God.

No wonder, after all his philosophical discourses Aquinas ends up with Love. In communicating esse, God bestows it out of love, not by necessity. That creation is superfluous indicates that it is nothing but an act of love. By implication, then, the Ipsum Esse Subsistens is also the Ipsum Amare Subsistens.

God exceeds human thought and speech, every finding only initiates a fresh new start in the endless quest for God. So many things are better left unsaid in worshipful silence. When Aquinas considers Qui Est the most proper name of God, he does not box God, he does not define God. The truth is Qui Est points to the utter simplicity of God that nothing can be said than He simply Is.

The greatness of his metaphysics does not lie on the answers it gives, but on tireless and daring questions it poses to itself. It continues to re-think its principles through the changing demands of succeeding generation. There lies the demand to Christian philosophers.

Man's pursuit of God, with all the twists and turns, ups and downs remains meaningful for it is precisely in these movements that man learns to balance; through these movements that man finds the center. This is never a useless endeavor because "He who piously pursues the infinite, even though he will never attain it, will himself advance by pushing forward in his pursuit."

END NOTES

¹ Joseph Ratzinger, *Christianity and the Crisis of Culture* (San Francisco: Ignatius Press, 2006), 83-100.

² Robert C. Baldwin and James A.S. McPeck, eds., *An Introduction to Philosophy Through Literature* (New York: The Ronald Press Company, 1950), 133.

³ Jean-Luc Marion, *Idol and Distance*. Trans. Thomas A. Carlson (New York: Fordham University Press, 2001), xxxv-80.

⁴ John Martis, "Thomistic Esse – Idol or Icon?: Jean-luc Marion's God Without Being" *Pacifica IX* (1996), 60 (*italics mine*).

⁵ Fr. W. Norris Clarke, S.J., "The Meaning of Participation in St. Thomas," *Proceedings of the American Catholic Philosophical Association* 26 (1952), 147. Henceforth cited as "The Meaning."

⁶ Fr. W. Norris Clarke, S.J., "The Meaning," 152.

⁷ Aquinas' discourse about God is similar to the novel-turned-movie *The Name of the Rose* which depicts a medieval Benedictine abbey enveloped with controversy. The Franciscan friar-philosopher William of Baskerville and his apprentice Adso of Melk discover and explore a labyrinthine library in the abbey's forbidden principal tower.

William is astonished to find that it is “one of the greatest libraries in all Christendom,” containing dozens of works by classical masters such as Aristotle, thought to have been lost for centuries. William deduces that the library is kept hidden because such advanced knowledge, coming from pagan philosophers, is difficult to reconcile with Christianity. In Aquinas, we come to meet various pagan thinkers, Plato, Aristotle, etc., but they are not kept hidden. Instead, he has made them available for a reasoned discourse on God as history attests. Aquinas was caught in controversy when he employed Aristotle in his theological discourses since Plato was seen to be more amenable to Christianity. Notwithstanding the limitations they have, these pagan philosophers have also uttered truths which are in conformity with the Christian faith Aquinas holds firmly clear.

⁸ S.T., I, q. 13, q. 5; cf. Victor Salas, “The Twofold Character of Thomas Aquinas’ Analogy of Being,” in *International Philosophical Quarterly*, vol. 49, no. 3, issue 185, September 2009. (USA: Philosophy Documentation Center, 2009), 310.

⁹ Aquinas makes an important qualification of this causal similitude that it is based upon *esse: illa quae sunt a Deo, assimilantur ei in quantum sunt entia, ut primo et universali principio totius esse* (all created things, so far as they are beings, are like God as the first and universal principle of all being).

¹⁰ Josef Pieper, *Guide to Thomas Aquinas* (USA: Mentor-Omega Books, 1962) 126.

¹¹ Sweeney, “Existence/Essence in Thomas Aquinas’ Early Writings,” *Proceedings of the American Catholic Philosophical Association*, vo. 37, *Philosophy in a Pluralistic Society*, ed. Leo A. Foley & George F. Mclean, OMI [Washington: The National Office of the American Catholic Philosophical Association, 1963], 123 as cited in Jose Antonio E. Aureada, O.P., S.Th.D. *A Re-evaluation*, 76-77.

¹² Josef Pieper, *The Silence of St. Thomas* (Indiana: St. Augustine's Press, 1999), 38-41.

¹³ Dr. Martin Grabmann. *The Interior Life of St. Thomas Aquinas*. Trans. Nicholas Ashenbreher, O.P. (Milwaukee: The Bruce Publishing Company, 1951), 33.

¹⁴ J. Ranilo B. Hermida, *Beyond the Silence of Aquinas: Overcoming The Closure of Metaphysics*, http://www.metaphysics2009.org/index.php?option=com_docman&task=doc_view&gid=73&Itemid=37&lang=en (accessed February 17, 2013), 3.

BACHELOR OF
ARTS CLASSICAL
IN PHILOSOPHY

The Independent Practical Reasoner in Alasdair MacIntyre's Dependent Rational Animals

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Abstract:

There is still the pressing challenge of today on moral philosophy to address the dilemma of exercising true human freedom. In contrary to the moral ideologies defined by emotivism and utilitarianism which is imperfect for the expression of one's freedom, MacIntyre proposed the theory of being an Independent Practical Reasoner (one who practices Independent Practical Reasoning) who is both autonomous in his exercise of his/her freedom and conscious of its social implications, that is, conscious of his/her social responsibilities. In this way, one will be able to look after for his own flourishing as an individual yet without compromising his/her network of relationship in the community which is rooted in his/her animality and vulnerability. Our vocation to flourish is not entirely to depart from our animal nature. It is to be transformed and transcend from our lower animal characteristics towards a more noble status of being a rational animal.

Keywords: Independent Practical Reasoner, emotivism, utilitarianism, freedom, autonomy

“The virtues that we need, if we are able to develop from our initial human condition into that of independent rational agents and the virtues that we need, if we are to confront and respond to vulnerability and disability both in ourselves and in others, belong to one and the same set of virtues, the distinctive virtues of dependent rational animals, whose dependence, rationality and animality have to be understood in relationship to each other.¹

I. Morality and Human Life

What is it to become moral? What is it to live a good life? We cannot deny that ever since, one of the probing questions in philosophy is the continuous quest of meaning for human existence. “For the person who takes life seriously, the question of the meaning of human life cannot but a fundamental concern. It may be affirmed that the unique vocation of a philosopher is to understand, with depth and rigor, the meaning of being human.”² Two great strands of philosophy that ventured at this enigmatic topic are the phenomenologists and the existentialists. In fact, the search of unity, which is recurring to the said strands, goes back to the quest for the meaning of human existence that is on how to live a good life.

“The subject matter of moral philosophy is human action.”³ Simply, to speak of morality is to speak of human actions as inseparable to human existence. These actions are “undertaken for a purpose, with an end in view”⁴ and this “end has the character of the good.”⁵ “Good here means perfective or fulfilling of the agent.”⁶ In metaphysics, we are informed that goodness can be equated with being. That is why humans exist and act and these actions are with an end or a purpose, which is by nature, the good just as being or existing is already the good itself. An important aspect here to be considered in man’s reaching towards this end is the acquisition of virtues. Virtues are the characteristics that allow movement towards that telos.⁷

The essential role of virtues constitutes the morality of human actions for it is by these virtues that morality holds a certain standard in judging these actions to be moral. Moreover, Aristotle distinguishes action from making “for while making has an end other than itself, action cannot; for good action itself is its end.”⁸

Man is a moral agent. To be a moral agent means that one’s actions can be judged whether the action is right or wrong and if the action is intended with an end or purpose in view. This makes the action of human beings moral. Coupled with this is the freedom that man has in performing his actions, that is, he thinks, judges and does those actions, deliberately and consciously. Man has a free will. However, “our highly advanced technological society is a society that seeks to regulate its development on planning and calculation.”⁹

In other words, the member of the society is moved for the regular growth of economic life. “It is correct to say that this “prospective” society is characterized by a rationality of means but it is likewise justified to add that it is recognized by an increasing absurdity of ends.”¹⁰ The concept of an end in this contemporary time is becoming blurry more so that the same setting will lead to a sudden annihilation of the concept of an end to human actions. This in turn will create a ‘nostalgia of unity’ as what Camus would say in man’s agency toward his actions. Man will lose the meaning of his actions for it is alienated to a certain end which gave him reasons for action and a sense of direction that should be present at the first place.

Man should use his free will to make actions on his own both for his own good and for the good of the community and this is always done with a certain end in mind. He should use it to go after the internal goods and the external goods of the object desired and of his action. Man never intends to do action for his own risk or destruction. He only does those actions that may lead him to his own harm because what he sees is only the pleasure that it can immediately offer.

He sees only of what we call the apparent good, not the real good which is truly constitutive and perfective for his own flourishing as human person and as a moral agent. The failure of man to go after the real good is expressive of the lack of maturity in the exercise of his freedom. We can say that man at the outset has been unsuccessful in nurturing and go after the real good for him. One factor that we can consider is his life and upbringing in the community.

There, man, as a moral agent, develops his judging and acting skills in accordance to what things should be aimed at, the real goods, which are perfective and constitutive of him as a moral person. This is where man becomes aware and molded of what is the real good for him and to seek for it until it becomes his habit. After which, this habit of constantly seeking for the real good for him, this translates into a virtue, the disposition to do always the good. Hence, we can say that man is virtuous when he executes devotedly his freedom aiming towards always the real good for him.

An important aspect to note is that there are also non-human beings that go after their own good. There are species in the animal kingdom that their actions are characterized with an end or goal. In other words, their actions are also purposive. We can label these animals as intelligent since they have also reasons for actions. They act with an intention in mind. They also act in the context of a community where one first learned the practices that enable him to go after the real good which is perfective and constitutive of them. Here, community is also important in initiating oneself to dispose in the life of seeking the real good for us. Even if some would contend that it was instinct that moves these animals to act, MacIntyre is firm in his conviction that it was not only instinct made these animals act.¹¹ Their actions can also be characterized as intelligent actions for they are also purposive in nature.¹²

MacIntyre gives a particular example to those hunting activities of the dolphins. In contrast with merely bodily movements, dolphins jump purposefully in the course of a hunt and jumping playfully while swimming quietly after a hunt and also scouting for the herd during the hunt. These only show that dolphins manifest goal-directed actions and purposeful pursuit of characteristic goals. Truly, they learned to achieve their goals through strategies.

“The goal-directedness of dolphins seems to provide the same kind of grounds for speaking of the specific and characteristic goods of dolphins as the goal-directedness of human beings provides for speaking of the specific and characteristic goods of human beings.”¹³ Indeed, “dolphins exhibit desire and emotion, of making judgments, of intending this and that, of directing their actions towards ends that constitute their specific goods and so having reasons for acting as they do.”¹⁴

Alasdair MacIntyre sees human beings as dependent on their bodies and linked biologically in different ways with other animals or members of the animal kingdom. “The semblance that MacIntyre wishes to underscore is the undeniable link of the biological conditions of the human individual to his/her rational or intellectual development.”¹⁵ In fact, “even the specific rationality of human beings is to be understood as animal rationality.”¹⁶

Aristotle defined ‘man as a rational animal.’ It is in this same definition that expresses man not only as a rational being but particularly a being endowed with animal characteristics. “Animality is in MacIntyre’s account precisely what we have to depart from, in the sense of transcending or transforming it, in making the ‘transition’ from infant to mature moral agent – though, to be sure, even when the transition is made we are still transformed animals.”¹⁷ Our vocation to flourish is not entirely to depart from our animal nature. It is to be transformed and transcend from our lower animal characteristics towards a more noble status of being a rational animal.

MacIntyre gives examples of animals that are considered to be highly intelligent to be considered in the lower classifications in the animal kingdom. One of them belongs to the species of the dolphins.¹⁸ Similarly, dolphins are also vulnerable like us for they depend also for their community or their companion in their group or species to survive. As we have noticed, we can see that these intelligent animals do not live solitarily; they live whether in packs or groups. This is because they too are dependent of the care of the other members in their groups to realize and attain the goods necessary for them to live.

To survive for them, just like to us in our case as human beings, is to be within a community. A dolphin cannot survive alone. One needs the presence of the other dolphins so that one can attain and actualizes the intelligence in attaining the good necessary to one's survival. These are the traits of the intelligent animals that we share with them. They have the intelligence to provide reasons for their actions, as they are purposive also in nature. They have the capacity to intend what is the real good for their being. "Dolphins can be purposive in their play, in their hunting and other activities."¹⁹

As MacIntyre would argue, their actions are not entirely borne out of their instinct but also of their capacity to intend and to provide reasons for their actions. Perhaps, it seems easy to assume that these other intelligent members of the lower animal kingdom have no reason for actions and that they move and act according to their instinct for we cannot know the reasons for their actions. This is precisely the part that we have mistaken.

Not knowing the reasons or intentions of other beings in their actions does not mean of not having them reasons or intentions for their actions. This is particularly the case when non-human animal beings that we try to know the reasons for their actions are incapable to provide such reasons for actions in the language that we can understand.

MacIntyre calls the knowledge that enables inarticulate animals like the chimpanzees and the dolphins to have reasons for their actions as prelinguistic knowledge. “We might be wise to think of members of certain other species – as various as dogs, dolphins, gorillas, chimpanzees and others – as prelinguistic rather than nonlinguistic.”²⁰ This kind of knowledge implies that though these intelligent animals are inarticulate to express their reasons for actions in the language that we only humans can understand, they have reasons in their mind which cannot be articulated by them in the same way that we may understand them. “Purposive actions then are not unique among human persons. What is, however, unique is the use of the human language in formulating those human reasons for actions.

For while it is true that as human beings we act according to the ends that we identified for our specific set of actions – something which we share with the rest of the animal kingdom – it is distinctive of us to use human language, which nurtures our capacity to evaluate and even revise our original reasons for actions.”²¹

To give a concrete example, “in the case of dolphins there is a great deal that we do not as yet understand about their system of communication and so it is possible that they may turn out to have something very much closer to human language than our present evidence seems to suggest.

But they certainly have a remarkable capacity for some type of linguistic comprehension.”²² That is why “we do indeed need to mark the difference between the kind of reason for action that some nonhuman animals have and the kind of reasons that language-using, reflective humans have.”

“Animals lack intelligence, they lack language, and beliefs while human beings are intelligent and have language and beliefs. This makes it easy for human beings to function effectively as compared to other animals.”²⁴ Yet, MacIntyre compared nonhuman animals specifically dolphins to a child in regards to their linguistic ability and their transition towards being a practical reasoner.

“In early childhood, that is to say, human beings have not yet made the transition from being only potentially rational animals to being actually rational animals...human infants have prelinguistic reason for actions... they go beyond the reasoning characteristic of dolphins when they become able to reflect on and to pass judgment on the reasons by which they have hitherto guided. This transition is one that dolphins have not made...”²⁵

Similarly, this is expressive also of the exercise of the human freedom that we have for it is our free willing and choice that we come to intend these actions for us. However, human freedom must be nurtured in the context of a community.

We are dependent, we are rational and we are animal. However, oftentimes, the “rational” part is overemphasized disregarding the consideration of importance of the other two aspects for human existence which are our dependence and animality

In the case of animals, just like human beings, their reasons are implied and understood in the context of a community. The reasons for actions of a particular dolphin is understood by a fellow dolphin and may also permit or prohibit the actions of his fellow dolphin depending on the circumstance whether it is good or bad for him. This also somehow molds the formation of the reasons for action of a dolphin or a chimpanzee which may eventually mature in time, to always aim what is the real good for him. This is done by the formation of their alliances.²⁶

The importance of tracing the similarities between the intelligence of human and non-human species lies in the realization of the undeniable role of our ‘animality’ in the formation of our ‘humanity.’ Our animality implies that we are vulnerable to a wide range of inadequacies and illnesses and we need the help of others to survive and even more to thrive. Our infancy and childhood stage allow us to realize our dependence on others. We need the help of our parents, teachers and peers whom we rely for help and support and by whose care we are to develop, grow and mature as human persons. However, even if we pass beyond this stage, we still need the presence of others who will, from time to time, remind us, correct us and to make sure that what we aim is the real good for us. I cannot be rational on my own.

I can only completely grow if I can live with others and reason with them concerning what is the real good for me. “So acknowledging our nature as a particular kind of animal forces us to acknowledge our dependence on others to develop our rationality and become independent and our need to use our rationality to help dependent others.”²⁷

This is the reason why, for MacIntyre, moral life requires that we have an understanding of the kind of beings that we are – that is, beings whose moral capacity is largely influenced not just by our understanding of who we are as individuals, but also as members of communities and are therefore part of networks of relationships. MacIntyre’s understanding of moral life hinges on the concept of a practical reasoning that is both autonomous and dependent on the kind of relationships that one has exercised as a member of a community. This MacIntyre would call as ‘independent practical reasoning.’

II. MacIntyre's Critique of the Modern Moral Situation

It is true for us to say, "moral philosophy is in grave disorder."²⁸ This is because, due to conflicting ideals, a critical dialogue cannot be initiated among different moral systems to identify which system of morality can address adequately man's flourishing and the expression of his freedom. For example, "Nietzscheans cannot talk to Aristotelians"²⁹ and so on and so forth. Indeed, moral arguments become interminable. MacIntyre explains that, "it is precisely because there is in our society no established way of deciding between these claims that moral argument appears to be necessarily interminable."³⁰ "Contemporary moral argument is rationally interminable, because all moral, indeed all evaluative, argument is an always must be rationally interminable. Contemporary moral disagreements of a certain kind cannot be resolved, because no moral disagreements of that kind in any age, past, present or future, can be resolved."³¹

"Since the publication of Alasdair MacIntyre's *After Virtue* (1981), ethicists along a broad front have agreed with MacIntyre's assessment that contemporary ethical theories have reached a series of dead-ends, and that moral discourse has become paralyzed. Moral debate, argues MacIntyre, has become "interminable."³² In the mentioned book, it is claimed that moral philosophy has already reached this impasse. This is because of the eventual loss of a teleological conception of moral agency deviating from an Aristotelian notion of human morality.

Another reason is that "many moral theories which claim to be rational are actually confused and internally inconsistent."³³ This section will present MacIntyre's critique to two of the widely accepted contemporary moral theories. The failure of the proponents of these ideologies is the failure to nurture man's freedom and the capacity to provide intelligible and reasonable actions. These ideologies are Emotivism and Utilitarianism.

A. Emotivism

There is a growing irrationalism, unethical and vague morality that is proliferating in our society nowadays. As MacIntyre declared, “we live in a specifically emotivist culture.”³⁴ “The most striking feature of contemporary moral utterance is that so much of it is used to express disagreements.”³⁵ These disagreements are mainly and merely rooted from sentiments as what we have observed in present time. Among the long list of examples that show the widespread sentimentality in our society, one specific instance is that when a young boy tries to justify his consumption of a prohibited drugs after being reprimanded by an adult in the family, he would say “I feel good about this and there is nothing wrong in feeling good in what I am doing.” However, for MacIntyre, what one feels good does not mean that it is right. “A philosophy cannot rise from sentiment but immediately adds that it cannot be a philosophy of sentiment for a philosophy in principle is rational.”³⁶ One should have a rational justification for his actions apart from the mere emotions that he feels when doing a certain kind of action.

A major moral ideology that pushes this kind of moral agency is Emotivism. “Emotivism is the doctrine that all evaluative judgments and more specifically all moral judgments are nothing but expressions of preference, expressions of attitude or feeling, insofar as they are moral or evaluative in character.”³⁷

Emotivism is the belief that views of morality are based on nothing more than an individual’s feelings. Emotivism goes hand in hand with relativism, which teaches that truth is only subjective, not absolute. MacIntyre argues that, if we base morality only on emotivism, then there is no way to “adjudicate competing moral claims,” meaning that there is no way to judicially reconcile any conflicting moral views. Emotivism does not aspire to objective truth. It is just simply to express one’s emotions.

It doesn't mind the ascriptions on the predicate to some act, event or person. It is not concerned on the judgment itself but only about the judgment on how it is evaluated which renders it neither true nor false but only an expression of someone's moral disapproval. In other words, "an emotivist attempts to talk about moral claims without himself making any moral claims."³⁸ "They do not make assertions, they express their emotions. Many moral utterances may look like assertions, but they are not. They are expressions of approval, or pleasure, or disgust, or adoration, etc."³⁹ According to A.J. Ayer, a proponent of emotivism, explains:

The presence of an ethical symbol in a proposition adds nothing to its factual content. Thus if I say to someone, 'You acted wrongly in stealing that money,' I am not stating anything more than if I had simply said, 'You stole that money.' In adding that this action is wrong I am not making any further statement about it. I am simply evincing my moral disapproval of it. It is as if I had said, 'You stole that money,' in a peculiar tone of horror, or written it with the addition of some special exclamation marks. The tone, or the exclamation marks, adds nothing to the literal meaning of the sentence. It merely serves to show that the expression of it is attended by certain feelings in the speaker. If now I generalize my previous statement and say, 'Stealing money is wrong,' I produce a sentence which has no factual meaning – that is, expresses no proposition which can be true or false. It is as if I had written 'Stealing money!!' – where the shape and the thickness of the exclamation marks show, by a suitable convention, that a special sort of moral disapproval is the feeling which is being expressed. It is clear that there is nothing said here which can be true or false.⁴⁰

"It is very clear that Ayer thinks moral words are not about something. When we add a moral word to sentence, we don't change what the sentence is about. Hence, whatever kind of meaning moral words have, it can't be matter of what they are about."⁴¹ Hence "moral debate is always rationally interminable because there are no objective facts of the matter to which it can appeal; moral judgments are simply expressions of subjective preference or feeling, and so no effort of reason can resolve moral disputes. Thus, the explanation the emotive theory of ethics offers."⁴²

MacIntyre says that, “the key to the social content of emotivism is the fact that emotivism entails the obliteration of any genuine distinction between manipulative and non-manipulative social relations.”⁴³ By this he means that emotivism promotes manipulation in the society. Members of the society will use one another as means to their own individual ends. Since each member has its own desires, one would try to achieve their desires by using others. Thus, there is not really a kind of social relationship that exists among them as each trying to achieve his own selfish goals. In Thomas Hobbes’ words, life will be ‘solitary, poor, nasty, brutish, and short.’⁴⁴

Furthermore, emotivism does not provide any reason for action. Both independent practical reasoning and emotivism have basis in their rational activity but what makes them different is that emotivism only does what he wants for the moment according to one’s temporary and immediate desires while independent practical reasoning provides reasons for actions saying that I will do this because I have a role/place in the community. For emotivism, there is no further reason aside from the fact that I will do this because I want this.

Emotivism is based on a purely random desire of a want while independent practical reasoning has actions that are rooted in his place in the community. Emotivism fails to nurture man’s freedom since it leads to the fact that one cannot attend to his role in the community. It only promotes the seemingly particular good of the individual but not really the common good of the group. Man should not only attend to his own desires but must also contribute to the greater good. Emotivism may lead to a failure of recognizing one’s animality, vulnerability and dependence to others. Thus, in emphasizing, highlighting and imposing one’s desire to others belonging to the same community, one does not contribute to the common good by not assuming his role in the community.

Our own subjective desires are precarious to the role that we have because our desires may be contrary to the roles that we assume in the community or to the roles of other members. That's why our animality and dependence to others only imply that one's desires should not be the goal to be pursued but the common desire of the community should be and is the one worth pursuing if we are to become a truly independent practical reasoner.

B. Utilitarianism

English consequentialists and utilitarians, Jeremy Bentham⁴⁵ and John Stuart Mill⁴⁶, focus their ethical frameworks on attempting to measure and balance the outcome of human decisions, and generally seek to maximize happiness and to minimize harm or suffering. In short, utilitarianism emphasizes on the maximum pleasure or utility of the maximum number or quantity in the community. In a utilitarian community, “we ought always to perform that action or implement that policy which will produce as its consequence the greatest happiness – that is, the greatest possible quantity of pleasure with the smallest possible quantity of pain, of the greatest number.”⁴⁷ However, we may ask, “but which pleasure, which happiness ought to guide me? For there are too many different modes in which happiness is achieved. And pleasure or happiness are not states of mind for the production of which these activities and modes are merely alternative means.”⁴⁸ For example, the pleasure of eating is not the same of having a massage. No two different means provide the same end-state. Another is that the happiness belongs of being a priest is peculiar to the happiness of being a married man. “For different pleasures and different happiness as to a large degree incommensurable: there are no scales of quality or quantity on which to weigh them.”⁴⁹

To appeal consequently to the criteria of pleasure will not tell anyone whether to eat or to have a massage and to appeal to the criteria of happiness cannot decide whether to choose between the life of a priest or the life of a married man. MacIntyre thus explains the confusing notion of utilitarianism:

To have understood the polymorphous character of pleasure and happiness is of course to have rendered those concepts useless for utilitarian purposes; is the prospect of his or her own future pleasure or happiness cannot for the reasons which I have suggested provide a criteria for solving the problems of action in the case of each individual, it follows that the notion of the greatest happiness of the greatest number is a notion without any clear content at all.⁵⁰

“The objects of natural and educated human desire are irreducibly heterogeneous and the notion of summing them either for individuals and or for some population has no clear sense. But if utility is thus not a clear concept, then to use as if it is, to employ it as if it could provide us with a rational criterion is indeed to resort to a fiction.”⁵¹ “Utilitarianism cannot accommodate the distinction between goods internal and goods external to a practice...internal and external goods are not commensurable with each other. Hence the notion of summing goods makes no sense.”⁵²

Utilitarianism is based on another extreme of morality. Unlike emotivism, it does not concern any emotion but regards only the interest. However, a problem arises because it only regards the maximum pleasure of the interests of the majority. It disregards the interests of the minority and thus an individual may be disregarded and may not fully attend to the flourishing and the proper exercise of freedom of each individual in the community. They are not sensitive enough to cater the flourishing of each individual in the community. Independent practical reasoning teaches us that what “virtues provides us with is sensitivity to the intricacies of human well-being and the multiplicity of its sources.”⁵³

“The moral life is the life of virtue, in which entrenched dispositions of concern for others, and a sensitivity to their needs and wants, supply the foundation for practical reasoning.”⁵⁴

“Utilitarianism fails because no single scale of utility exists by which to measure or judge action. There is no way of summing up or computing the polymorphous and heterogeneous objects of human desire.”⁵⁵ As Hayek explains, “the welfare and happiness of millions can “Utilitarianism fails because no single scale of utility exists by which to measure or judge action. There is no way of summing up or computing the polymorphous and heterogeneous objects of human desire.” As Hayek explains, “the welfare and happiness of The welfare of a people, like the happiness of a man, depends on a great many things that can be provided in an infinite variety of combinations.”⁵⁶ “For different pleasures and different happiness are to a large degree incommensurable: there are no scales of quality or quantity on which to weigh them.”⁵⁷

For to adhere to this morality is to disregard the other less of the population and will violate their own character and convictions. “Significantly, if the balance of social utility in the outcome favors a particular action, a pure consequentialist would be likely to support it even though it violates duties created by rules or violates the rights of others.”⁵⁸ These do not secure the attainment of the ‘genuine common good.’ Utilitarianism only concerns the achievement of a person in his own individual goods. “Morality is neither abstract de-ontological rule following nor consequentialist calculation of maximal utility.”⁵⁹ Thus, MacIntyre declared, “I take it then that the utilitarianism of the middle and late nineteenth century is a failed attempt to rescue the autonomous moral”⁶⁰ person.

These are the two among the many moral ideologies that plagued our moral contemporary situation: emotivism and utilitarianism. Two are similar of not being responsive to the true exercise of one’s freedom and to the flourishing of an individual and of the whole community. For emotivism, discourse on truth has been reduced to feelings of emotions – of what one feels.

Thus, moral discourse becomes only a matter of “assertion and counter-assertion”⁶¹ and hence, rational debate becomes interminable. What it primarily pushes forward is the thought of giving absolute moral authority to sentiments and expressions of preference. However, philosophy cannot rise from sentiments for philosophy itself is rational.

Moreover, emotivism may be used as a means of manipulation through one’s personal want and desire which is consequently detrimental to the common good. A symptom of emotivism in our contemporary culture today is the growing number of vicious youth who engage themselves in a continuous consumption of substances which have adverse effects to their health. For utilitarianism, it promotes the greatest happiness of the maximum number of the community. However, there are many modes of happiness and therefore render them incommensurable and heterogeneous.

Putting these considerations beside, the good of the minimum in the community would be at stake and their flourishing would be put to jeopardy. Lastly, both emotivism and utilitarianism does not adhere to any solid foundation of truth and the real good of man. However we are warned “once the idea of universal truth about the good is lost, inevitably the notion of conscience also changes.”⁶² Thus, morality will again fall into its relativistic tendencies and will create a further confusion to the conception of the truth and the real good for man.

With these having been laid out and presented, MacIntyre proposed an alternative theory of moral, ethical and practical practice that seeks the common good. This theory is defined by values of rationality, practicality and independence. For MacIntyre, there is a theory that is hospitable in this exercise of one’s freedom autonomously and at the same time conscious of his place and role in the community.

III. Independent Practical Reasoner

In contrary to the moral ideologies defined by emotivism and utilitarianism which is imperfect for the expression of one's freedom, MacIntyre proposed the theory of being an Independent Practical Reasoner (one who practices Independent Practical Reasoning) who is both autonomous in his exercise of his/her freedom and conscious of its social implications, that is, conscious of his/her social responsibilities.

According to Stanford Encyclopedia of Philosophy (SEP), "practical reason is the general human capacity for resolving through reflection, the question of what one is ought to do."⁶³ To become a practical reasoner one must have reasons for actions. Being an Independent Practical Reasoner is having a degree of perfection in one's moral agency when one is able to personally provide and legitimize one's reasons for actions.

These reasons must be evaluated whether these will pursue after his own flourishing or detrimental to his growth. Hence, "practical judgment becomes a faculty that the agent has to exercise in order to discern which of the concrete options laid in front of him/her could serve as appropriate means to achieve his/her human good."⁶⁴ However, moral practical reasoning does not end in formulating reasons for actions. It does not end in judgment but in action.

In Philosophical Psychology, it is the fruition in which the reasons in the minds have brought the will into movement or action. "A reasoned action performed for an adequate reason is more than an expression of rational motivation and cognition; it is the climax of a rational process."

In other words, the main point of moral practical reasoning is to evaluate our reasons for actions and to actualize those reasons for actions into concrete actions by performing and executing them.

Looking it more in a deeper level wherein one has already reasons for actions, one example of a moral situation in which an individual's rational capacity cannot bring the will into action is to name what Aristotle calls as the akratic persons. Following Aristotle, MacIntyre describes this as a group of individuals which one "knows what he ought to do but he does not do it."⁶⁶ These are persons who were trapped by their emotions and desires which in turn enslaves the reason. This is the subversion of reason against the lower appetites from the good presented by reason on the individual. These persons are initiated into the particular relevant principles of the community and yet hesitant to do what he is ought to do. These persons can be likened to one who had been advised by the doctor to quit eating unhealthy sweet food and yet could not do the doctor's advice for he/she could not resist the temptation to buy sweet food every time when he/she passed by that pastries store. Or, to use in a seminary context, this could be likened to a seminarian who had been reprimanded by the formators for having numerous absences on the liturgy every morning yet still cannot manage to wake up for he has indulged to the pleasure of sleeping.

Moreover, apart from being a practical reasoner one must also be independent. "By independence I mean both the ability and the willingness to evaluate the reasons for actions advanced to one by others so that one makes oneself accountable for one's endorsements of the practical conclusions of others as well as for one's own conclusions. One cannot then be an independent practical reasoner without being able to give to others as intelligible account of one's reasoning."⁶⁷ Independence goes hand in hand with accountability. To become independent means to claim accountability to the results of one's own actions.

The presence of accountability in one's actions is indicative to the degree of maturity that one has. "An Independent Practical Reasoner stands as someone who is able to speak in his own voice. MacIntyre claims that this involves the question of accountability, that is, to be called to account for ourselves and our actions to others."⁶⁸

Despite this consideration, independence must also be understood in the context of our dependence to others. We are indeed dependent to others. To become independent is not separated to dependence. We should act independently and also dependently to others. They are of equal importance. The virtues of acknowledged dependence and Independent Practical Reasoning – we become only truly independent if we acknowledge that we are somehow still dependent on others. We cannot deny that we are vulnerable creatures subject to sickness, old age and death. Dependence to others manages us and allows us to face those limitations and surpass them except death certainly. This dependence is marked by our animality in our humanity. Once we come to realize this, we will be perfect in our exercise of our freedom and thus become truly an independent practical reasoner. And this exercise of freedom is always done in the context of the community, in one's relationship with one another. MacIntyre argues that a person should acknowledge the fact that he is both independent and dependent. This recognition helps man to exist in the greater scheme of the social order.

It also helps him contribute to the common good of the society. Our dependence results from our being with others, from our social relationship for man is a political animal, he need others to survive. This apprehension of our dependence does not mean that we should entirely stick to that level of dependence, the kind of dependence that we have since we were still children. We should be able to transition from this state into a mature state of moral agency with the help certainly of the qualities of being a dependent rational animal.

“The virtues that we need, if we are to develop from our initial animal condition into that of independent rational agents, and the virtues that we need, if we are to confront and respond to vulnerability and disability both in ourselves and in others, belong to one and the same set of virtues,, the distinctive virtues of dependent rational animals, whose dependence, rationality and animality have to be understood in relationship to each other.”⁶⁹ This means that our dependence should always be understood in the context of community. “Habits of mind that express an attitude of denial towards the facts of disability and dependence presuppose either a failure or a refusal to acknowledge adequately the bodily dimensions of our existence. This failure or refusal is perhaps rooted in, is certainly reinforced by the extent to which we conceive of ourselves and imagine ourselves as other than animal, as exempt from the hazardous condition of ‘mere’ animality.”⁷⁰ To bear this conception in our minds is to take a dangerous feat towards our understanding of the communal aspect of our existence.

As MacIntyre states, “modern moral philosophy has understandably and rightly placed great emphasis upon individual autonomy, upon the capacity for making independent choices. I shall argue that the virtues of independent rational agency need for their adequate exercise to be accompanied by what I shall call the virtues of acknowledged dependence and that a failure to understand this is apt to obscure some features of rational agency.”⁷¹

Every human person is given opportunity to express his freedom and autonomy to define his/her own good which is in accordance to the innate human dignity and agency given to every human person and materializing those goods in which one has envisioned for oneself. However, one’s autonomy must not be understood as alien to the individual place in the community. Autonomy must not be understood as sufficient for independent practical reasoning. He must be grateful for the community that formed him/her.

Moreover, practical reasoning requires self-knowledge to identify the individual goods suitable for them to achieve. However, the degree of our self-knowledge does not entirely depend on our part but others have also take a great part in it. “Our self-knowledge too depends on key part upon what we learn ourselves from others, and more than this, upon a confirmation of our own judgments about ourselves by others who know us well, a confirmation that only such others can provide.”⁷² “My ability to learn from my own experiences in a way that will conduce to the achievement of my good depends upon my adopting a certain standpoint toward myself, a standpoint in which I am able to evaluate myself as a rational agent with, so far as possible, the same objectivity that I would evaluate another.”⁷³ Furthermore, “what blinds us to our own defects in self-knowledge may also blind us as to qualities of others.”⁷⁴

Independent practical reasoning cannot thrive to an emotivist and to a utilitarian environment. In contrast with independent practical reasoning, emotivism only gives emphasis and importance to its individual desires without consideration to the desires of the other members of the community and this individualistic desire of the emotivist is detrimental to the self for it does not recognize the role of the self which is situated in a community. His desires may be injurious to others and hence do not promote the common good. The same case can be applied to utilitarianism. It does aim the good of the many but the good of the few may be disregarded and it cannot fully attained to the flourishing of all individuals in the community.

Thus, we must always remember “it is through his or her membership in a variety of social groups that the individual identifies himself or herself and is identified by others.”⁷⁵ We are individual independent beings but we must not forget that it finds bearing on our being communal and dependence to one another already from the start. “Our autonomy must not ignore the fact that we too have social responsibilities.”⁷⁶

END NOTES

¹ Dependent Rational Animals, p. 5

² Leovino Garcia, Interpreting the Story of My Life: Paul Ricoeur's Hermeneutics of Narrative Identity. Unpublished Essay.

³ Ralph McInerny, Ethica Thomistica: The Moral Philosophy of Thomas Aquinas, (USA: The Catholic University of America Press, 1997), p. 1.

⁴ McInerny, Ethica Thomistica: The Moral Philosophy of Thomas Aquinas, p. 1.

⁵ Ibid., p. 2.

⁶ Ibid.

⁷ See Aristotle's Nicomachean Ethics, 1094a1-3.

⁸ Aristotle, Nicomachean Ethics, 1140b, 6-7.

⁹ Leovino Garcia, "Paul Ricoeur: Philosopher of Responsibility and Hope", Budhi Vol. 1 No. 2 (1997): 152. 129-182.

¹⁰ Garcia, "Paul Ricoeur: Philosopher of Responsibility and Hope", p. 152.

¹¹ See DRA, pp. 53-61.

¹² See Ibid.

¹³ DRA, pp. 23-24.

¹⁴ DRA, p. 27.

¹⁵ Joel Sagut, *The Virtues and the Common Good: A Reading of Alasdair MacIntyre's Thomistic-Aristotelian Critique of Liberalism*, (PhD Diss., University of Santo Tomas, September 2015), p. 182.

¹⁶ DRA, p. 10.

¹⁷ Joseph Dunne, "Ethics Revised: Flourishing as Vulnerable and Dependent," *International Journal of Philosophical Studies* Vol. 10 No. 3 (2002): 349. 339-363.

¹⁸ See DRA, p. 21.

¹⁹ DRA, p. 21.

²⁰ DRA, p. 37.

²¹ Sagut, pp. 191-192.

²² DRA, p. 27.

²³ *Ibid.*, pp. 55-56.

²⁴ Heyrsh Abdulrahman, review of *Dependent Rational Animals: Why Human Beings Need the Virtues* by Alasdair MacIntyre, *The Kurdistan Tribune*, May 27, 2015, <http://kurdistantribune.com/2015/book-review-dependent-rational-animals-why-human-beings-need-the-virtues/>.

²⁵ DRA, pp. 56-57.

²⁶ See DRA, p. 62.

²⁷ Ted Clayton, “Political Philosophy of Alasdair MacIntyre”, Internet Encyclopedia of Philosophy, <http://www.iep.utm.edu/p-macint/#H11>.

²⁸ Mike Fuller, “Alasdair MacIntyre”, Philosophy Now (February-March 2016), https://philosophynow.org/issues/13/Alasdair_MacIntyre.

²⁹ Ibid.

³⁰ AV, p. 8.

³¹ Ibid., p. 11.

³² Russel Hittinger, After MacIntyre: Natural Law Theory, Virtue Ethics, and Eudaimonia International Philosophical Quarterly Vol. XXIX, No. 4 Issue No. 116 (December 1989): 449. 449-461.

³³ Fuller, “Alasdair MacIntyre”, https://philosophynow.org/issues/13/Alasdair_MacIntyre.

³⁴ AV, p. 22.

³⁵ Ibid., p. 6.

³⁶ Garcia, “Paul Ricoeur: Philosopher of Responsibility and Hope”, p. 151.

³⁷ AV, p. 12.

³⁸ Kyle S. Swan, “Emotivism and Deflationary Truth”, *Pacific Philosophical Quarterly* Vol. 83 Issue 3 (September 2002): 277. 270-281.

³⁹ *Ibid.*, 279.

⁴⁰ Mark Schroeder, *Noncognitivism in Ethics*, (London and New York: Routledge, 2010), p. 21.

⁴¹ *Ibid.*, p. 22.

⁴² Thomas D. D’Andrea, *Tradition, Rationality, and Virtue: The Thought of Alasdair MacIntyre*, (UK: Ashgate Publishing Limited, 2006), p. 229.

⁴³ AV, p. 23.

⁴⁴ Thomas Hobbes, *Leviathan*, ed. John Gaskin (Oxford: Oxford University Press, 1996), Chapter XIII, “Of the Natural Condition of Mankind as Concerning Their Felicity and Misery,” paragraph 9.

⁴⁵ See Jeremy Bentham, *An Introduction To The Principles Of Morals And Legislation*, Chapter 1, No. 1 (Hafner Publishing Co. 1963).

⁴⁶ See John Stuart Mill, in *Ethics: The Essential Writings*, ed. Gordon Marino, (New York: Modern Library, 2010), pp. 225, 228-30.

⁴⁷ AV, p. 63.

⁴⁸ AV, p. 64.

⁴⁹ *Ibid.*,

⁵⁰ AV, p. 64.

⁵¹ *Ibid.*, p. 70.

⁵² AV, pp. 198-199.

⁵³ Roger Crisp, “Utilitarianism and the Life of Virtue”, *The Philosophical Quarterly* Vol. 42 No. 167 (April 1992): 158. 139-160.

⁵⁴ *Ibid.*, 159.

⁵⁵ Brandon Harnish, “Alasdair MacIntyre and F.A. Hayek on the Abuse of Reason”, *The Independent Review* Vol. 15 No. 2 (Fall 2010): 186. 179-199.

⁵⁶ F.A. Hayek, *The Road to Serfdom: Texts and Documents. The Definitive Edition*, ed. Bruce Caldwell. Vol. 2 of *The Collected Works of F.A. Hayek* (Chicago: University of Chicago Press, 2007), p. 101.

⁵⁷ AV, p. 64.

⁵⁸ Michael S. McGinniss, Assistant Professor, Univ. of N.D. Sch. of Law, 2011 Mart Vogel Lecture on Professionalism and Legal Ethics (June 17, 2011). The body of this article was originally presented as a lecture during the 112th Annual Meeting of the State Bar Association of North Dakota, p. 33.

⁵⁹ Jeff Noonan, “MacIntyre, Virtue and the Critique of Capitalist Modernity”, *Journal of Critical Realism* Vol. 13 No. 2 (April 2014): 195. 189-203.

⁶⁰ AV, p. 68.

⁶¹ *Ibid.*, p. 8.

⁶² Pope John Paul II, *Veritatis Splendor (The Splendor of Truth)*, Encyclical Letter, (Boston, Mass.: St. Paul Books & Media, 1993), Section 32, p. 48.

⁶³ Jay R. Wallace, “Practical Reason”, *The Stanford Encyclopedia of Philosophy*, ed. Edward N. Zalta, (Summer 2014 Edition), <http://plato.stanford.edu/archives/sum2014/entries/practical-reason/>

64 Sagut, p. 87.

⁶⁵ Robert Audi, *Practical Reasoning*, (Routledge: London, 1991), p. 178.

⁶⁶ Ralph McInerny, “Character and Decision”, *Ethica Thomistica*, (USA: The Catholic University of America Press, 2007), p.106.

⁶⁷ DRA, p. 105.

⁶⁸ Andrius Bielkis and Egidijus Mardosas, “Human Flourishing in the Philosophical Work of Alasdair MacIntyre,” *International Journal of Philosophy and Theology* Vol. 2 No. 2 (June 2014): 193. 185-201.

⁶⁹ DRA, p. 5.

⁷⁰ *Ibid.*, p. 4.

⁷¹ DRA, p. 8.

⁷² *Ibid.*, p. 94.

⁷³ Alasdair MacIntyre, “How can we learn what Veritatis Splendor has to teach?,” *Thomist* Vol. 58 No. 2 (1994):184. 171-195.

⁷⁴ DRA, p. 138.

⁷⁵ AV, p. 33.

⁷⁶ DRA, p. 8.

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ABSTRACT

The doctrine of virtues was one of the pioneering and great discoveries in man's search of knowing himself. The continual discussion and in-depth study on this discovery paved way to open and clear the trail towards the perfection of his being. It is, by its nature, free from any regimentation, but rather is a constant call for the genuine stance of man, of knowing who the human person really is – emphasizing that he is created in the image and likeness of God, the *Imago Dei*. It is these virtues, since time immemorial that become the answer to so many issues of human character, dynamics and disposition. It serves as the intellectual and moral framework that penetrates deep down to the roots of man's dilemma. Even in this contemporary period, we find ourselves looking up to the power of these virtues.

The paper, which aims to participate in the legacy of human discovery through virtue analysis, looks at Temperance, through St. Thomas Aquinas, the angelic doctor who provided us a thorough study of the virtues. This paper contains discussions about its nature and its object. Most importantly, though, it aims to discuss temperance as a way to aid man against the possible and manifest lures of Internet Pornography as a consequence in the former's role of aiding the person for the moderation of his pleasures. More than that, it is also through this phenomenon that this particular virtue can be a virtue for self-order that ultimately brings not only the good for the self but also for the good of the community; thus, broadening the scope to relationality; and as an instrument to achieve wisdom and reach for the Divine.

Mainly an exposition, this paper aims to ponder and reflect upon the virtue of temperance through the primary source and different commentators on the topic. The writer aims and hopes to provide a clear and understandable notion of temperance. The insights and reflection of the writer are supported by analogies and quotations from some sources. Through this, the writer will be able to express fully the point which was intended to be shown through this work.

THE SUBSISTING DIGITAL CRACK: THE EVILS OF INTERNET PORNOGRAPHY

I. THE INTERNET: A MILESTONE

The advancement of technology springs forth efficiency in the lives of the people. The advent of the Internet is yet another milestone. It led to a paradigm shift – the way of living, of communication, of information gathering and of dissemination. With the use of the internet, information and acquirement of knowledge is at hand. The World Wide Web (WWW) paved way to the possibility of nations defying the coastal boundary impediments when it comes to information and communication.

As the reality of modernization and globalization sets in within the realm of human living, a lot of things have change. Wider scope of communication was expected. Scientific experiments and advancements were at the top of excellence and accuracy. Many fields, including Business and Education, have reached their full potentials because of the innovation that the internet has to offer.

Even the Church got the perks of the access of the Internet, especially in the means of Evangelization. The then Benedict XVI, Pope Emeritus, has opened his Twitter account¹ during his pontificate, that instantly garnered a lot of followers.

Every day, Internet evolves the world. It has attained certain potentialities and is continuously making more possibilities to be reached at. At the forefront of this technological arm, we see a lot of help and improvements that it had offered and can still offer in the long continuum. It can be said that the Internet is one of the breaking phenomenon of the last few decades, because the web is both so enormous and so dynamic.²

People of today, then, in a way of identifying them, can be called to be part of “The Click Generation”³. People now are so much acquainted with computers and technological devices. In work, in school, and even when at home, many people have access to the latest advancements of technology. We are not only limiting here to the access to computer desktops and laptops. All because of the continuous aim for innovation, we see now mobile devices that can be as useful as the devices used for work and school. New Cellular phones, dubbed as Smartphones, have the functions and speed of the computer desktop and laptops. Thus, these handheld devices, small as they are, can be essential possessions for people who depend much of their work in computer functions.

Indeed, this Click Generation has brought a rapid change in our system. With just a click away, we can relay a message, acquire information, buy properties, close deals, and so much more. We even see in the present craze of Social networking sites the swift exchange of thoughts and opinions. Indeed, we are a click generation – a generation that can be alluded to the spark of the light that had travelled miles away in a split of a second. We should see, however, along these beneficial incentives, the conceivable risks of the Internet if not used properly. The inordinate use of electronic media can bring unbendable damage to some people and some institutions, to some families and to some religions, to some authorities and to some ideals. If not used in the right manner, the internet can transform into a dagger that pierces the very heart of each of the entities indicated.

We see the example of Cyber-bullying⁴ to be one of the most devastating Internet catastrophes that can diminish the self-esteem and identity of a victim. When a person is exposed to such situations, one finds himself to be helpless, specially that the internet is a very powerful tool to reach to a lot of people.

One of the conceivable risks, that is worthy to be discussed, is the evils of Internet Pornography. Since the rise of the World Wide Web in the early 1990's, pornography has found another medium that would perpetuate itself to a mass of internet users. Hence, we find a number of victims of this crisis.

II. WHAT IS PORNOGRAPHY?

Pornography would refer to many kinds and point out to many instances. One thing is for sure is that it has actually put the conjugal act into a darker picture, merely focusing on the sexual act and the sexual organs and turning the person into an object of sexual pleasure. The role of love is taken out of the picture and what is centered on is the physique and sexual capacities of the persons presented. In this scenario, we see, then, a great violation in the dignity and nature of the human person. We see in the teachings of the Catechism of the Catholic Church the following:

Pornography consists in removing real and simulated sexual acts from the intimacy of the partners, in order to display them deliberately to third parties. It offends against chastity because it perverts the conjugal act, the intimate giving of spouses to each other. It does grave injury to the dignity of its participants (actors, vendors, and the public), since each one becomes an object of base pleasure and illicit profit for others. It immerses all who are involved in the illusion of a fantasy world. It is a grave offense. Civil authorities should prevent the production and distribution of pornographic materials. ⁵

Pornography has been present, even before the advent of technology and the internet. We see as an example the I Modi, which is a depiction of the different sexual positions in engravings that spread throughout Italy during the Renaissance.⁶ Decades back, we see services and media that badly cater to the imbalanced sexual cravings of consumers. There were then different forms of pornography⁷, each having a successful debut in the market. attires. We also have the audio pornography.

We also have the form of the video compact discs, the VCD's and DVD's, that features R-rated (Restricted) motion pictures that are sold in the market – which can be viewed privately at one's own place. These motion pictures, nowadays, are also offered in television. However, the latest form of this Pornography is that one that is offered through the Internet – obviously called as Internet Pornography.

Internet Pornography, in this digital age, becomes the easiest and cheapest way to access to pornographic material. In the following discussions, we shall see then the importance of exploring into the situation and looking at the profound impact of it not only to individuals but also to the society.

III. INTERNET PORNOGRAPHY

The “marriage” of sex and computer has become intimate in the past few years because of the immense progression of the pornography business in the internet. This Internet Pornography or “Cyberporno”, which can be defined as sexually explicit materials on the Internet available to web surfers for the purpose of stimulation, is a great portion to the digital world. Adult websites are many in number. “Online Erotica” is in fact a big percentage in the internet, as statistics would show later on. In fact, two years ago, the domain “.xxx” was out for sale for sake of trademark of certain pornography sites.⁸ This domain is a subdivision of the Internet that is indicated in the end of every URL (e.g. .com, .edu, .gov, .com.ph). It would actually tell the purpose of the site. This would indicate and justify that there is enough, or more than enough, to come up with an independent domain.

In the following discussions, we would see the statistics brought out by research that would substantiate the claim that internet pornography has indeed conquered a big portion of the digital arena, and that it can actually put harm to many of the internet users all throughout the world.

Internet Pornography Statistics⁹ were garnered by the researcher in the different research arms particularly advocated to promote for internet integrity and ethics. To gather statistics about this issue can be a daunting task. However, the researcher tried to get, as much as possible, results that have indicated the research group who conducted the surveying and research, since some other statistical connotations do not have proper acknowledgments of source. All results here are displayed in such a way that not only one source has verified such claim or conclusion – at least two to three sources have the same connotation. The gathering of statistics does not act as a final verdict to the direction of the scenario. Rather, it aims to be a guiding path that would hopefully provide future research about the said topic.

Sex is the number one search topic. In the search engines on the internet, like Google and Yahoo, terms relating to pornography garner a lot of results. In my last check¹⁰, there would be 1,390,000,000 results in google.com if you type the word “porn”. 372 million pornographic websites are currently available, that is twelve percent of the internet. This is an immense growth compared to 1.3 million sites back in 2003. 100,000 web pages are that of illegal child pornography, and 2.5 billion e-mails per day are pornographic. (Pornography Statistics, Family Safe Media, 2003).

When we look at the statistics of the online users who view explicit materials through the internet, it would show that there are more than 100 million individuals who access the explicit sites in 2008. Again, this is an immense growth compared to 23 million in 2003. In the daily scheme, every second, there would be 28, 257 Internet surfers who are into porn, 72 percent of which are men and the remaining 28 percent are women. (ComScore media Metrix) What is disturbing here is that boys of age 12 to 17 are the supposed largest viewers, and that the average age of first exposure is at the age of 8.

Because of the enormous number of Cyberporn viewers, it is not an astonishment that this industry would garner at round \$97 billion in 2006. “According to statistics culled from different news organizations by the website familysafemedia.com, the Philippines in 2006 posted a \$1-billion revenue from the production of different kinds of pornography.”¹¹

With this statistics from different research groups, we can really see the immense track of influence this Internet Pornography has to do in man’s life. It is then an imperative to look deep down this issue and see the problems that it has caused and discover the pending solutions that we ought to do. It is clear as it is shown that the statistics are astounding. This is a serious topic. These are not just numbers and results. These mean a lot of people involved in this issue. Bishop Finn, in his pastoral letter, said that:

Behind all this there are not just numbers (statistics shown), there are people whose lives are harmed, and whose eternal salvation is jeopardized. There are those exploited by pornography, those who use it and then the family and associates of both groups. Pornography affects lives, moral strength, relationships, marriages, the lives of children, community life, and even such things as property value and community safety.”¹²

An action should be made in order to combat this problem. We, Christians, cannot be “ignorant of its impact and apathetic about the need to control this menace.”¹³

IV. WHAT ARE THE DANGERS OF INTERNET PORNOGRAPHY/ PROFOUND IMPACT OF PORNOGRAPHY

Many people continuously subscribe to pornography offered through the internet. This is also because this activity appears as an apparent good, especially to those who do not have a clear delineation of the morality of things. This is very dangerous because we, who are still in research and study of the definite peril of this crisis, have a knowledge brought out by study to what extent the damage can be done and how pervasive really it is. One thing is that this phenomenon has, in many ways, “ruined lives and shattered vocations.”¹⁴

The attack of the possible detrimental effects of Internet Pornography is at the core of man’s vulnerability. The Human Senses is at the forefront of the aim of this multimedia tool. When watching pornography, not only is the sense of sight is involved, rather at certain scale, almost all of the other senses is involved: hearing as referring to the audio part, touch which can either refer to the virtual touch that can emerge from the material, or the consequential urge to actualize sexual activities as affected by the material. Indeed, the mechanics of Internet Pornography points out to a lot of effects to many aspects of the Human Person.

We shall now then look into the possible encompassing effect of Internet Pornography in the many aspect of human life: Psychological, Social, Personal, Intellectual, Spiritual, Moral, etc. Through this diverse analysis approach of the dangers of Internet Pornography, we can derive at a study on how deep this crisis can penetrate into the life of a victim.

A. MEDICAL: PHYSIOLOGICAL AND PSYCHOLOGICAL SCHEME – A SPIRAL OF ADDICTION

In the medical field, one possible effect of this pandemic is the addiction of the victim (considered one of the Altered State of Consciousness). With repeated exposure to an explicit material, the victim can develop a certain kind of dependence, as he acquires pleasure in watching. In this scenario, with his knowledge that watching pornographic materials amounts to certain level of pleasure, he would then be inclined to subscribe in allotting a big amount of time watching pornography. One pending difficulty here is the possibility of a consequential tolerance, which takes place as the same amount of pleasure-object produces less of the expected outcome of the victim. This would lead into branches of destructive side effects. Affective disturbances can be a possible offshoot to this addiction. This includes depression, irritability, impulsivity, impaired concentration, disrupted sleep, aggressive behavior, and interruption of social relationship.¹⁵ The worst case is that as the victim becomes “desensitized” to explicit materials found online, “heightened sexual intensity” is necessary to achieve the desired level of arousal.

In an aim to understand the process of addiction, experts in these kinds of disorders gave us five successive and interdependent stages as criteria for an addiction to Internet Pornography: Discovery (initial exposure to the material), Experimentation, Habit (acquired longing for a repeated activity), Compulsivity, and Hopelessness.

According to some psychologists who try to analyze the effects of pornography¹⁶, It is a worthy project to look into the possible connection present between pornography and addictive behavior, most specially that we are looking into and considering the contributing factors to the “sky-rocketing prevalence” of Internet Pornography use. This should be an anticipated concern.

B. SOCIAL

One glaring reality that Internet Pornography can do to ruin lives is that fact that it can affect the relationship of one man to his fellows, an imbalance to his social nature and dimension. This is the state wherein he starts to neglect his duties and responsibilities and jeopardize the relationships with his most loved ones. Since he is distracted, he no longer is focused to what is more important and necessary.

On the one hand, we also see the demeaning of the social foundation of the person if he resides in the evils of pornography. Psychologist Edward Donnerstein (University of Wisconsin) found that “brief exposure to violent forms of pornography can lead to anti-social attitudes and behavior.”¹⁷ It can also distort one’s view of a woman, a degrading of his treatment to them,¹⁸ since in the materials that he is exposed to, he sees these women as mere object of pleasure and of desire. They are maltreated and are utilized for a particular purpose.

Families are also affected in this delicate issue: the relationship of the couple, the children, and the family as a whole. Part of the statistics of the survey showed that 48% of families said pornography is a problem in their home (Focus on the Family Poll, October 1, 2003). The Internet was a significant factor in 2 out of 3 divorces (American Academy of Matrimonial Lawyers in 2003 divorcewizards.com). It can really risk the sacredness of the family. The married couple, as a symbol of genuine love, becomes problematic in the face of this problem. The children, if exposed to these kinds of things, become secretive to their parents. It causes a kind of a vicious cycle that clearly degrades the relationships mostly important in families.

Several diminishing effects can really be possible through this issue,

According to the Journal of Adolescent Health, prolonged exposure to pornography leads to: An exaggerated perception of sexual activity in society; diminished trust between intimate couples; the abandonment of the hope of sexual monogamy; Belief that promiscuity is the natural state; belief that abstinence and sexual inactivity are unhealthy; cynicism about love or the need for affection between sexual partners; belief that marriage is sexually confining; lack of attraction to family and child-raising.¹⁹

C. PERSONAL

Like in the news article featured at the beginning of this chapter, various people have already been put into a scandal linked to this issue of pornography. Thus, many people have already stained their identities and dignity. Their lives were ruined because of the aftermath of such perilous scandals. It is in the realm of the shadow world, and greatly puts a mist in truth and love of the true identity of man. Man becomes less of who he really is – not being true to his real mission and identity. He becomes secretive to other, a man degenerate by night. As the Internet becomes an avenue for sexual arousal, he misconstrued the real value and high stance of sexuality.

D. ON INTELLECTUAL LIFE

Internet Pornography can really put distractions to a person. Even if he is already outside the situation of viewing pornography materials, such imbedded pornographic images will still reside in the mind of the victim. Through this, the man who is succumbed to this habit will destroy the peace of his mind. He will be distracted and the images will always bother him. He will suffer moral and intellectual development setback.²⁰

Pornographic images viewed online are imbedded into the memory, affect brain function and never completely leave the memory where they are stored. Researchers describe the effect of pornography as addictive and as mind-altering as cocaine.²¹ In turn, we see the distraction that it cause in the intellectual life of a person. The pursuit of knowledge requires much of concentration and serenity – that every time we study we devote a precious amount of our time to it. To study involves reflection and deep thinking, and this will only be possible if there will be no other dark thinking in the mind.

V. WHY INTERNET PORNOGRAPHY

High prevalence of this catastrophe is clearly undeniable and true. This can be attributed to the perks of subscribing to these materials. McTavish and Weber, who write in separate works, gave us three precise reasons why internet pornography has become widespread.

A. ACCESSIBILITY

The Internet, nowadays, is very much accessible to the public – the schools, computers cafes and even at homes. Many families can also afford to buy this technology also because of the cheap price brought about by the mastery of its mechanism and its strong impact in the market. In fact, the internet becomes the easy way out. It is the swiftest way to acquire information and details about certain topics. The screen can always be in front of you, and for this reason, is pornography also accessible to the public. Even some of the adult websites do not put restrictions or warning filters upon opening such web pages. With the availability of the internet and the fast speed it offers, it is not a burden to access any adult websites.

B. AFFORDABILITY

Internet Pornography is also considered by many as cheap and affordable. Some of the adult websites are actually offering showing of materials that are free of charge. In the results of the statistics, “74% of commercial pornography sites displayed free teaser porn images on the homepage, often porn banner ads” (Nation Research Council, 2002)²². This is aside from the fact the rate of internet consumption has become cheaper and cheaper nowadays.

In computer cafes and shops, the average price of internet browsing per hour is twenty pesos only (Php 20.00). Some even offer ten bucks per hour usage. Although it is good to note that, a good number of internet café businesses actually restrict their costumers of accessing pornography web pages.

Now, even if we talk about the pornography sites that requests an amount of money, still many people are actually subscribing. This is a multi-million dollar industry, indeed. “Pornography is an \$8 billion-a-year business.... The wages of sin are enormous when pornography is involved. Purveyors of pornography reap enormous profits through sales in so-called adult bookstores and through the viewing of films and live acts at theaters.”²³

C. ANONYMITY

The “Incognito” feature is yet the most subscribed idea of internet pornography. It does not require much information, so the viewer can enjoy much of its entertainment without much revealing of the identity. It conceals the extent of involvement.²⁴ The habit of Internet Pornography is secretive. Most victims who fall to this secretly explore without even getting caught.

It is through these three factors that the spreading and prevalence of pornography consumption become highly possible. Thus, Longino terms this crisis to be a “booming portion” or shortly called by McTavish as a living “pandemic”. “The sheer continuous production of pornography sustains the affirmation of the implementing destruction this pandemic has to offer.”²⁵ It is now established so firmly that we need to make a move in order to eradicate this. The entrenchment of pornography is nothing but a serious matter, especially that today the age bracket that it occupies goes younger, since the youth of today are the ones who are really into the technological developments.

VI. TOLERATION, LENIENCY AND PERPETUATION: A CALL FOR A COLLECTIVE RESPONSIBILITY

Sex is everywhere these days. We can find it in the movies today that explicitly features casual and premarital sex and extra-marital affairs; in magazines that feature women wearing suggestive swimwear; in television advertisements that have underlying implication and double meanings. The “hyper-sexualized”²⁶ society has become so accustomed to this fact that it becomes barely noticeable. It becomes acceptable to the eye of the public and considerably popular in the culture.

On the other hand, if we really look well and analyze the meaning of the things around us – a reading between the lines, we are actually endangering our moral systems. It is a way of exposing ourselves in the dangers of temptation. Yet, toleration can be seen in the people; leniency in implementing laws and the perpetuation of this pandemic is still there.

Mass Media is a big factor to this situation since whatever it puts across the consumers greatly influences the latter. Pro-Life Philippines asserted that “a big share of the blame for the deterioration of the moral values of this generation is to be blamed on advertising and the current trends of movies and TV shows.”²⁷ Films, television programs, and advertisements must be strictly regulated and censored. Pornography is mostly accessible through the media. We see that in every development of a new media pornography laid down its first root there. It is the strongest means of its perpetuation. “Its acceptance by the mass media, whatever the motivation, means a cultural endorsement of its message.”²⁸ The media, then, should be responsible in what they are allowing to be shown, of what they are showing to the people, since what can suffer here is the moral and intellectual conviction development.

The government, on the same line, seems to be lenient in implementing the signed laws that are particularly allocated for facing the issue of pornography. Children's rights advocates, however, still consider the Philippines "a hotbed of child pornography despite the passage of Republic Act 9775, or the Anti-Child Pornography Law."²⁹ This is since they know that there is still ongoing production of such materials here in our country. It calls for a strengthening of law making and an increased government law enforcement efforts since at present, "prosecution is a low governmental priority and pornography offenses are falsely perceived as 'victimless crimes'."³⁰ Bishop Finn gave his message of action against internet pornography by saying that:

The dangers of internet pornography, then, should be clear to all the concerned people who should be acting in this matter. Considered as a pandemic, this issue should be acted upon. Please use these developments of technology for the common good. For your own salvation completely disassociate yourself from the industry which prospers through this exploitation.³¹

VII. MORAL DILEMMA – RISKING THE DIGNITY OF LIFE

Internet Pornography has indeed risked the dignity of a human person. And for this, it becomes a serious moral dilemma that calls for strong actions for each and every one of us. It is a clear mortal sin that violates the dignity of a human person, the nature that he has. "[Consuming pornography] is a vice. Vice has a double meaning: vice is something that is sinful, but vice is also a machine or tool you use in woodwork and you put something in a vice. And people say: vice-like grip. It is a grip that's very powerful."³²

We must uphold the dignity of human life. "Pornography treats another human being as an object to be used. It assaults human dignity and makes a commodity of people and human sexuality."³³

In a pornographic material, “depictions of other basic aspects of human sexuality—such as communication between sexual partners, expressions of affection or emotion (except fear or lust) . . . and concerns about . . . the sexual consequences of sexual activities—are minimized.”³⁴ Our dignity as Imago Dei, as created in the image and likeness of God is being diminished. The image become reduced to a sexual being – that pleasure can be rightly attained without the intervention of love and affection; thus, degrading the situation as a pure commodity.

Recognizing this tragedy occurring in our society, we must therefore take measure in order to eliminate and finally eradicate the lures and evils of Internet Pornography. Though before this pastoral application of our actions, what we should do initially is to set a philosophical conviction that would hopefully fortify our actions.

THE ROLE OF THE HUMAN PERSON ON INTERNET PORNOGRAPHY AS AIDED BY TEMPERANTIA

I. MORAL IMPERATIVE: RUMINATING THE ANSWER, A CONTINUOUS SEARCH

The connection of Temperance and Internet Pornography is, in its nature, a fresh look at this particular virtue through the prevailing reason that this pandemic has just emerged significantly in the last two decades. Clarifying the role of this virtue in the person who is confronted with the evils of Internet Pornography is a contemporary subsisting issue and discussion in the realm of Ethics. The research hopes that it contributes well in this aspect. The mission to study the virtue that was discoursed by Aquinas and laying it over this contemporary pandemic is at the core of this paper. This crisis, after all, needs a clear, serious and tangible solution. But, as we know in every dynamics of constructing a matrix or a resolution plan, there must be, at the core, an underlying principle, a system of belief that would justify and magnify the importance of such actions..

In this case, Aquinas is a strong hold against this crisis. Recognizing the tragedy occurring in our society, we must be able to come with a philosophical analysis and conviction— that in so doing, we can recognize the commensurate actions necessary to combat this rising crisis. We need to take note that this is a big endeavor to undertake. Removing oneself in the dark realm of temptation and struggle, one must be able to comprehend well his own nature, which in turn results to a better understanding of the self, of his capacities and partner limitations. To know the nature of man is to know the dynamics of life.

Aquinas, in this aspect of dealing with the problems of our times, remains to be timeless and timely. It is ever timeless because it was never antiquated, and yet remained new in every aspect of philosophical questions and dilemma. It is in real time timely because it remains to be relevant. This remains to be the persisting reason of this undertaking of looking at Aquinas’ doctrine and utilizing it as an antidote to the devastating fallouts one can garner from Internet Pornography.

The enslavement of the trap of Internet Pornography is a state of “unfreedom”. It is a chain that immobilizes man towards the achievement of his perfection – of true goodness, of the true happiness that constitutes the fullness of his being. As man should move back to God (reditus), he is impeded by the slope of this crisis, or more so by the diverging road that Internet Pornography has to offer to confuse the victim. But like the archer, man, who is confronted with this problem, can only hit the center point if he will be precise with the solution that he will equip.³⁵ A wise man, according to Aristotle, must be able to order³⁶ because he knows the directions of things, he recognized the beginning and the end.

II. NICHE AND NOTCH

In the case of pornography addiction, man becomes callous. He will be shrouded with the patterns of sin, of lust, of attachment to mundane things, of narcissism, of tactile pleasures over true affection, of acedia or lack of spiritual benefit. To this callousness is the need for a virtue that comes as a way for the salvation of man – of breaking the status quo of sinful patterns and doings. Temperance, then shall be understood in dual manner as it aids Internet Pornography: Firstly, as it transcends the animality of man, and secondly, in a more encompassing way, as *Temperantia* that primarily aims for the Inner Order of man.

Temperance acts an initial arm away from pornography, since it mainly concerns that which is most banal. It mainly concerns the affairs of the flesh, the natural tendency of our body. This, as reiterated in the second chapter, is very human. It is still necessary, though, that man should be able to understand himself well because of the tendencies that he is inclined to. Temperance aids man in the purification of his lowly motives. It is the mastery of our body – that even if one is confronted with the challenges of his sentient nature; he remains to be on guard and at hold with his character. This is not allowing man's appetites to take control of his life. This is precisely an act of clarification – of who the master is and who the slave is.

III. MORAL IMAGINATION

Temperance, more than the moderation of our natural passions, also in effect looks at the whole picture of our being. It takes man into a bigger perspective. *Temperantia*, in this sense, is paralleled to Moral Imagination, that a real temperate person “transcends immediate sensory data and go beyond”; that in everything physical thing he does, he catches the glimpse of the truth of the *imago Dei* – that “we are all made in the image and likeness of God.”³⁷

We guard ourselves against the lures of Internet Pornography in the light of *Temperantia* understood as a way of life towards *Quies Animi*.³⁸ This is to say that through the powers of this hinge of life, we look at the totality of human living, a continuous commitment of examining and reevaluating our constructs, our lifestyle, the source of our influences, our priorities, of who we really are. *Temperantia* caters man into a view of oneself, looking through the eyes of our deep heart, not merely fictionalized as someone looking at the mirror but rather an envisioning of oneself participating in the goodness of God. After all, it is a cardinal virtue because it is a hinge of man’s mission, a turning point towards the fullness of life. McTavish clearly expressed this when he said that “there is always a call to push out into the deep, a deeper vision, of the human person.”³⁹ Temperance is purifying and liberating.

Temperance is a noble transition of concern from the physicality towards the immateriality of man – the physical returning to the metaphysical *reditus*. We do not simply concern our passions for the sake of nothing, not just a vain purpose. It goes with a noble and worthy cause. Directing our passions from the dark hours would usher man to direct his life toward a genuine meaning. We master and redirect our passion for service of God and of the people, of the community where man inevitably belongs. This is the very difference we make from the animals. We do not simply act out of instinct and out of the call of pleasure and passion.

Imbued with Christian hope that man will really ultimately achieve the Good and enlightened by a lively vision of faith, Temperance is a virtue that directs and helps man with the meaning of his life. A well-formed temperate person can face even the most subtle issue. As a well-formed moral imagination Temperance can help us in our search for solutions to increasingly complex problems, like the one this study confronts. It can allow us to envision better lives and project to us potential outcomes of our choices and actions.⁴⁰

This is one of the encompassing role of Temperance – that it does not merely settle for complacency. It continuously strives for the best of man. “It is a creative act that alters the present state of affairs to one that is desirable.”⁴¹ The solution to Pornography, if seen in the perspective of Temperance, manages not only to move man away from this problem; but at its core, it aims to have a holistic approach that would enable man to achieve his inner order, his end.

This is also the call of Chastity, which is also a subjective part of Temperance. A chaste person is in a life of fruitfulness as he directs the things with and within him in the harmonious way possible. For the pleasures and passions concomitant with him, he treats them with affective maturity and not with the temptation for self-gratification.

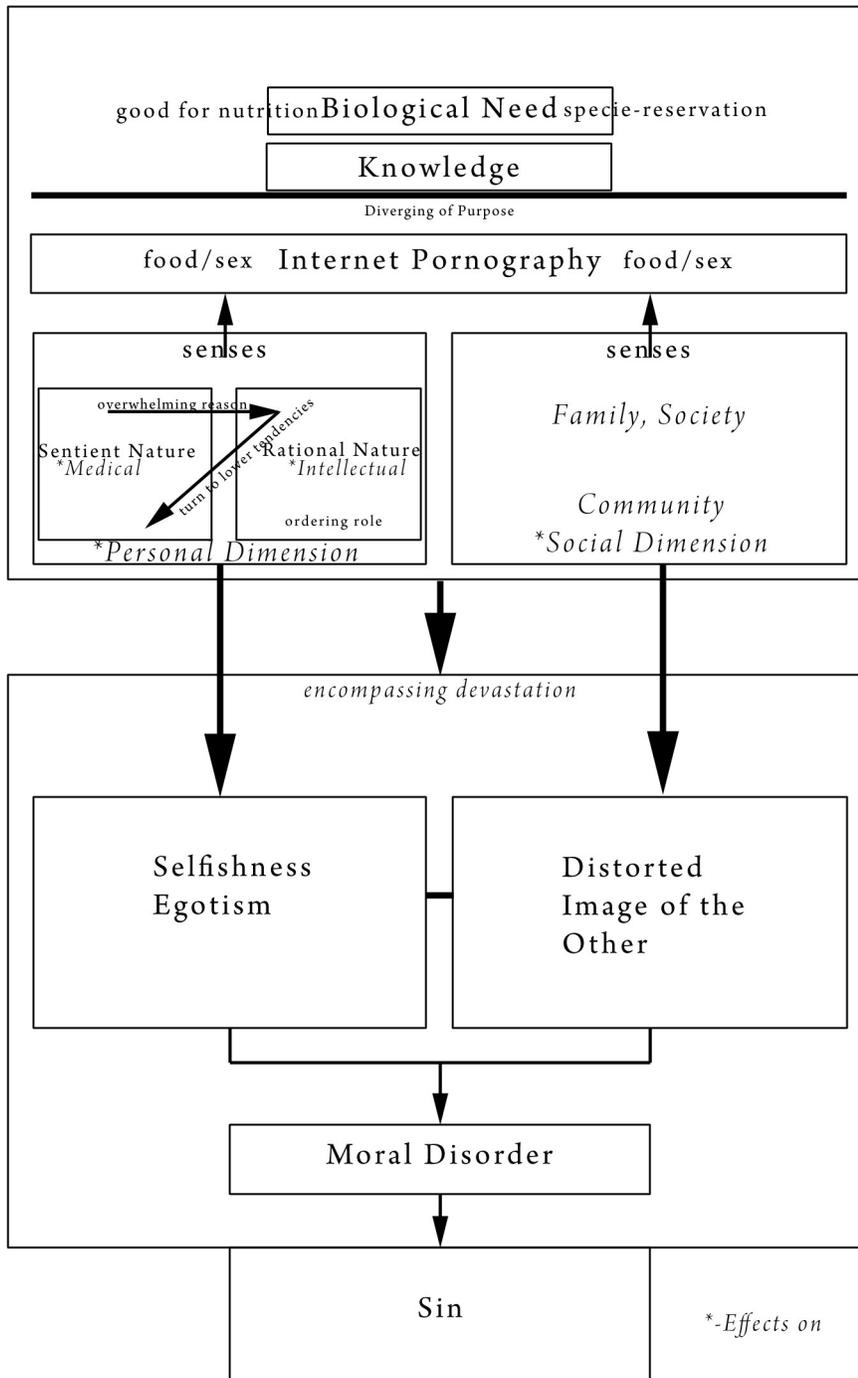
Many of our youth today are succumbing to the lures of sexual immaturity because they are afraid of loneliness. They go for easy relationships because these are the easy way access to their wants. In turn, they have a “distorted vision of what man is.”⁴²

The call of chastity is the call of true communion and affection. It is a positive exercise of seeing the other not as a completion to your satisfaction needs but as a person worthy of respect in view of his dignity as a created being of the same likeness of the Creator, or simply expressed as seeing the “hand of the Creator in all that is created.”⁴³ It heals the objectification that is brought by the distorted view of sexuality. To view the other with the lowest motives of sexual immorality is against the noble cause of our sexuality itself. “Everyone who looks at a woman with lust has already committed adultery with her in his heart.”⁴⁴ In every way, we are responsible for the actions that we don in relation to our sexuality.

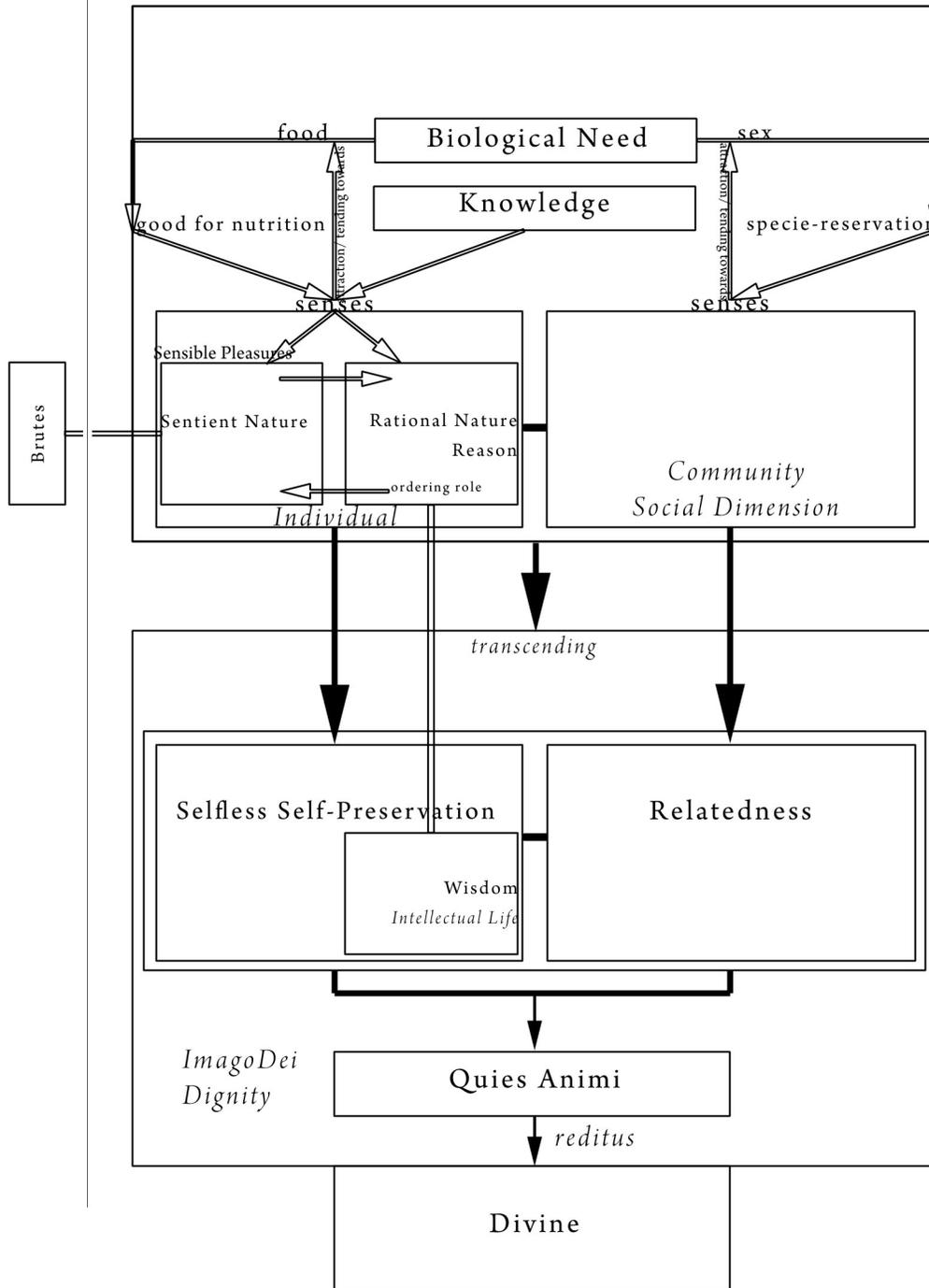
We are the stewards of our sexuality. In his pastoral letter, Bishop Finn fortified this stand when he said that:

*Chastity is the responsible use of our affective life in the way that is most appropriate in light of our relationship. Allowing our self to be sexually gratified by someone we do not know in any way – which happens in pornography – is the epitome of unchastity. Determining to relate to each person in the way that best accords with their dignity and the nature of our relationship is a positive exercise of chastity. Exercising chastity – consciously loving people in this deeply respectful way - actually strengthens us against acts of unchastity.*⁴⁵

HUMAN PERSON AND INTERNET PORNOGRAPHY



HUMAN PERSON AND TEMPERANTIA



END NOTES

¹ See the official Twitter page of His Holiness Pope Benedict XVI. <http://news.va> (Account name: @Pontifex) (accessed January 6, 2013).

² Julie Ruvolo. “How Much of the Internet is Actually for Porn,” *Forbes*. <http://www.forbes.com/sites-julieruvolo/20110907/how-much-of-the-internet-is-actually-for-porn> (accessed October 7, 2012).

³ The term “Click Generation” refers to the generation of peoples in the new century who in their living utilize the powers of technology in order to execute the tasks and lifestyle attached to their living. (Examples of which would be our generation that uses a lot of handheld/mobile devices, Internet, gadgets, etc.).

⁴ Cyber-bullying refers to the use of the Internet to harm other people, by degrading their identity in any known manner.

⁵ CCC 2354.

⁶ *I Modi* (The Ways), also known as *The Sixteen Pleasures* or under the Latin title *De omnibus Veneris Schematibus*, is a famous erotic book of the Italian Renaissance in which a series of sexual positions were explicitly depicted in engravings. While the original edition was apparently completely destroyed by the Catholic Church, fragments of a later edition survive. The original illustrations were probably copied by Agostino Caracci, whose version survives. The second edition was accompanied by sonnets written by Pietro Aretino, which described the sexual acts depicted.

⁷ Cf. Kerby Anderson, “Pornography,” *Leader: Probe Ministries*, <http://www.leaderu.com/orgs/probe/docs/porno.html> (accessed October 6, 2012).

⁸ Ruvolo, loc. cit.

⁹ Statistics and Data found in this part of the study can be found in the following sources: [1] Cf Sr. Marysia Weber, R.S.M., D.O., “Internet Pornography: An occasion of sin for our time,” Catholic Education Resource Center, <http://www.catholiceducation.org/articles/sexuality-se0197.htm> (accessed September 25, 2012); [2] Cf “The Stats on Internet Pornography,” Online MBA, <http://www.onlinemba.com/blogstats-on-internet-pornography> (accessed September 25, 2012); [3] Covenant Eyes: The Standard of Internet Integrity, “Pornography Statistics”.

¹⁰ This is as of January 25, 2013, 10:05 a.m.

¹¹ Frank Lloyd Tiongson, “Priest laments pandemic of pornography,” The Manila Times.net, <http://www.manilatimes.net/index.php/new-stop-stories/10334-priest-laments-pandemic-of-pornography> (accessed December 21, 2012). Emphasis added.

¹² Finn, op. cit, p. 8. Explanation/ Emphasis added

¹³ Anderson, loc. cit.

¹⁴ Sr. Marysia Weber, R.S.M., D.O., “Pornography, electronic media and priestly formation,” Homiletic and Pastoral Review CVIII, no. 7 (April 2008): p. 9.

¹⁵ Ibid.

¹⁶ Covenant Eyes: The Standard of Internet Integrity, “Pornography Statistics”.

¹⁷ Anderson, loc. cit.

¹⁸ Helen E. Longino, *Pornography, Oppression, and Freedom In Social and Personal Ethics*, by William H. Shaw (Boston: Wadsworth Cengage Learning, 2011), p. 238.

¹⁹ *Covenant Eyes: The Standard of Internet Integrity*, “Pornography Statistics”.

²⁰ Cf. Pro-Life Philippines, “Responses to Combat the Problem of Pornography,” CBCP For Life, <http://cbcpcforlife.com/p=1348> (accessed October 6, 2012).

²¹ Weber, *op. cit.*, p. 11.

²² *Covenant Eyes: The Standard of Internet Integrity*, “Pornography Statistics”.

²³ Anderson, *loc. cit.*

²⁴ Cf. Weber, *op. cit.*, p. 9.

²⁵ Longino, *op. cit.*, p. 241.

²⁶ Tiongson, *loc. cit.*

²⁷ Pro-Life Philippines, *loc. cit.*

²⁸ Longino, *op. cit.*, p. 242.

²⁹ Tiongson, *loc. cit.*

³⁰ Pro-Life Philippines, *loc. cit.*

³¹ Finn, *op. cit.*, p. 16.

³² Tiongson, *loc. cit.*

³³ Weber, *op. cit.*, p. 13.

³⁴ *Ibid.*

³⁵ Cf. EN 1094a 24-25.

³⁶ Cf. Meta 982a 15-19.

³⁷ Fr. James McTavish, FMVD, “Utilizing Moral Imagination in Bio-ethical Issues,” *Philippiniana Sacra* XLVIII, no. 143 (January-April 2013): p. 21.

³⁸ Cf. ST IIa-IIae, Q. 141, A. 2, Reply Obj. 2.

³⁹ McTavish, *op. cit.*, p. 24.

⁴⁰ McTavish, *loc. cit.*

⁴¹ Fr. Gerard Francisco P. Timoner III, O.P. Proceeding of the Symposium “Cheating in Schools” In UST Center for Ethics, edited by Fausto B. Gomez, O.P., (Manila: UST Publishing House, December 6, 2007), p. 79.

⁴² McTavish, *op. cit.*, p. 22.

⁴³ *Ibid.*, p. 23.

⁴⁴ Mt. 5:28

⁴⁵ Finn, *loc. cit.*

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THESIS ABSTRACTS

THE SELF AND THE OTHER IN THE PRACTICE OF THE CONFUCIAN PRINCIPLE OF ZHONG AND SHU: AN INTERPRETATION

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Abstract:

Also known as the principle of measuring square, the Confucian Golden Rule of Zhong and Shu uses the self as the standard in treating others: “(Do not) do unto others as you would (not) have them do unto you”. This method, however, is risky since the self might end up being subjective and egocentric here. Thus, the investigation of the self must really be important in discussing this principle for a false interpretation of the concept of self would have bad repercussions in relating with others, specifically in one’s practice of the Confucian Golden Rule. It is the aim of this study, therefore, to correctly provide a proper understanding of the self and the other in the practice of the Confucian Golden Rule of Zhong and Shu. In his treatment of the topic, the researcher explores for the most fitting interpretation of the Confucian Principle of Zhong and Shu that can explain thoroughly the Confucian Golden Rule in the most intelligible manner and discusses the meaning of the self and the other in the traditional understanding of Confucianism. This will help the researcher to properly situate the self in applying the Confucian Golden Rule onto others.

This thesis uses the interpretation of Bo Mou on Zhong and Shu. Mou interprets that the concepts Zhong and Shu in the Confucian Golden Rule constitutes three complementary and interdependent dimensions, namely, the methodological dimension, internal starting point dimension, and the external starting point dimension. On one hand, Zhong, following Bo Mou, is the moral agent’s sincere and devoted commitment to one’s responsibilities and duties as specified by Li (the ritual rules). It constitutes the external starting point dimension for applying the methodological principles of the Confucian Golden Rule.

On the other hand, Shu holds both the methodological dimension (the way of doing the Confucian Golden Rule: principle of reversibility and principle of extensibility) and the internal starting point dimension (that which gives one the initial moral sensibility to carry out the methodological dimension) of the Confucian Golden Rule.

In order to practice this well, the self should be understood as relational who is in a constant relationship with the other. Being relational makes self-cultivation happen which enables one to distinguish morally good actions from evil actions, so that the agent-self would only impose good desires onto others when practicing the Confucian Golden Rule. In other words, being relational rectifies one's desires. In relating with others, he would know what the others want; that not all that he desires for himself are to be imposed upon others. Definitely, following this notion of the self will result to a successful practice of the Confucian Golden Rule of Zhong and Shu.

Keywords: Zhong, Shu, Self, Other, Confucian Golden Rule, Relationship

JURGEN HABERMAS' THEORY OF THE PUBLIC SPHERE AND ITS TRANSFORMATION IN THE 21ST CENTURY

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ABSTRACT

This study is embedded in Jürgen Habermas's theory of the public sphere and its transformation in the twenty-first century. This study aims to show that the public sphere is a concept that is relevant in today's society. With the developments in the media plane particularly in the present century, the concept shows that it can transcend its traditional limits and can be understood in another context.

This study mainly utilizes the method of textual analysis and exposition in further understanding the evolution, decline and transformation of the public sphere. The first chapter contains the usual introductory part. It serves as the preface to the main discussion of the study. The second chapter is a discussion of the evolution and rise of the public sphere theory in the eighteenth-century particularly in European societies. These historical underpinnings serve as the basis of the theory. The third chapter is a discussion of the decline of the public sphere brought about by socio-political changes in the nineteenth-century. This chapter shows that the public sphere has disintegrated mainly due to the citizens' loss of critical attitude and the manipulation that occurred in the public sphere's medium. The fourth chapter dwells with the new configurations of the public sphere in the twenty-first century brought about by the rise of different information technologies. Lastly, the fifth chapter contains the summary and conclusion of the study.

This study concludes that with the rise of different information technologies in the present century particularly with the rise of the Internet, the concept of the public sphere has not only revived but it has also been transformed as well.

The study implies that the developments in the media plane can benefit the society but only through the efforts of the society as a whole as well as with the help of citizens who continuously engage in fruitful dialogue and meaningful debate.

Keywords: Bourgeois, Bourgeois Constitutional State, Literary Public Sphere, Political Public Sphere, Press, Public Sphere, Rational - Critical Debate, Representative publicity, Refeudalization

PIERRE BOURDIEU'S THEORY OF PRACTICE: THE RELEVANCE OF HABITUS, FIELD, AND CAPITAL TO CULTURAL DISCOURSE

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ABSTRACT

In cultural discourse, diversity is greatly emphasized through concrete human activity. The concrete human acts of man are guided by the different elements that constitute culture, namely: knowledge, beliefs, worldviews, values and norms. Cultural discourse also entails that people living in society belong to different environments. This implies that the knowledge, beliefs, worldviews, values and norms that an individual possesses differ based upon their social positions within the society.

Through these differences, man creates divisions particularly concerning self-worth. Hence, these factors lead to inequality among individuals. With this problem being raised, this thesis aims to impress the idea that man must be able to actualize the nature of cultural diversity by directing his actions to complement and supply what other human beings lack. Hierarchical and social class structures which are developed within the society are present to restore unity and harmony among individuals and not to impose social divisions. In order to achieve this understanding, Pierre Bourdieu, a philosopher-anthropologist from France, offers that in order for man to determine the development, as well as improve his own actions towards the society, he must be able to have a proper analysis of his own self initially before proceeding towards the society as a whole.

Hence, the thesis aims to dissect the different elements of cultural discourse which are essential towards the cultivation of human actions.

It is Bourdieu's Theory of Practice which analyzes the status of one's self within the realms of social class structures, determines one's role in the social space, and determines the aspects which are essential to modify one's actions towards the common good. Specifically, these key concepts are habitus, field, and capital. These concepts correlate with each other in order to form a common understanding that individuals live communally with one another and that this structure create avenues for man to share his assets through generosity and charity. Furthermore, the theory also emphasizes the value of education in the self-cultivation process.

KEYWORDS: culture, diversity, Theory of Practice, habitus, field, capital, community, gift, education.

THE POLITICAL THOUGHT OF HANNAH ARENDT: A PHILOSOPHICAL ANALYSIS OF HER CONCEPT OF THE VITA ACTIVA

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One of the many questions that intrigues the minds of men is the question on politics. This thesis is focused on the development and understanding of the political thoughts of Hannah Arendt who is considered to be one of the influential political thinker during the contemporary period. Shaped by her personal experiences, Arendt developed her political thoughts that enable men to answer the moral collapse and worldlessness present in the society. This thesis tackled about the political situations during Arendt's time whereby it exposed and attempted to have an understanding and intellectual grip upon the terrible experiences her generation has undergone. It exposed the rise of the Nazis regime and Totalitarianism where these realities gave birth to an ideology of worldlessness where men do not belong to a world in which they matter as an individual. Past political violence and mistakes have laid the burdens on people in the past and would have the potential to affect and bring problems to the people in their political engagements. The presence of the Nazis regime and the totalitarianism gave birth to her political anthropology that endeavors to retrace the manifestation of an absolute evil during that time in the history of human civilization. Also, this study has discussed Arendt's thesis on "banality of evil" which she developed after her observation on Adolf Eichmann. It talks about evil taking place due to excessive thoughtlessness by men.

This thesis tackles also Hannah Arendt's concept of the *vita activa*. Brought by the terrors and realities in politics during her time, there is a need to re-appropriate an experience of what is to be truly human.

The *vita activa* gives men an opportunity to participate and to reinforce what is to be human and to have that sense of worldliness. Arendt's concept of *vita activa* centers on the idea of the development of men's relation to the society and to their fellow human beings.

It focuses on the three fundamental human conditions – Labor, Work and Action – whereby in realizing these three conditions, men are recognized as unique individuals and it is a phenomenon which characterizes all fully human relationships.

Keywords: Totalitarianism, worldlessness, thoughtlessness, banality of evil, *vita activa*, Labor, Work, Action

THE INDIVIDUAL AS A PRODUCT OF ORGANIZED INSTITUTIONS: AN UNDERSTANDING OF FOUCAULDIAN CONCEPT OF POWER

Stephen Ekaal Iyerio, MCSPA

ABSTRACT

This study explores Michel Foucault's concept of 'power' and 'power relations' that "Power is everywhere." It is present in every level of human relationships. Power is a force of relations that monitors and directs the actions of an individual. Power relations paves the way for individual's behavior (conduire) so that all human actions are conducted and led through proper channels.

The study focuses more on how an individual has become a product of organized institutions through the exercise of power. This idea is adopted from the Foucauldian claim that, "the individual is a product of power relation." There are many institutions in our society that shape the character and behavior of every individual and this is made possible through the disciplinary measures that the exercise of power deploys. Discipline is paramount in all institutions. Discipline is a mechanism of power and at the same time a power of its own. It operates and produces in 'docile' bodies where it speeds up the body to act through the influence of forces within the body itself. The productive nature of power can be seen in well-organized institutions where there's harmony between the 'exercise of power' and its subjects.

Despite the negative effects of the exercise of power, this study looks into the positive effects of power as a tool that regulates individual's activities and normalizes them. It creates and produces knowledge and truth where knowledge and power are inseparable. The individual that power has constituted as its effect, is able to identify himself as a product of society that he belongs. In the end it is a question of who we are that matters and it is important for us, modern men, to understand ourselves and how we have been formed by institutions through the exercise of power.

Keywords: Power, Power Relations, Individual, Institutions, Michel Foucault.

THE POSSIBILITY OF MULTICULTURALISM IN THE LIGHT OF CHARLES TAYLOR'S POLITICS OF RECOGNITION

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ABSTRACT

Multiculturalism is one of the current issues that is very much debated across continents. The world is becoming even more multicultural compared to how it was centuries ago due to the current developments. People are moving from one nation to another, leading to the mixing of different cultures. There are intermarriages among people from different cultures. With all these happenings, a need for the creation of multicultural societies arose in the form of debates by various socio-political philosophers.

One of the prominent philosophers who has ventured into the issue of multiculturalism is Charles Taylor. Being a Canadian, he takes a thought to address the current need for politics of recognition and multiculturalism. Canada is the most progressive, diverse and multicultural nation in the world. The inhabitants of Canada are people from all walks of life. His major works are mainly on current social-political issues emerging in the modern societies.

Taylor discusses the possibilities of creating multicultural societies where people are free to practice their cultures; formation of societies which ensure that people's cultures are protected and allowed to develop. This leads us to Taylor's politics of recognition which is the basis for the formation of multicultural societies. The key to formation of societies of diverse cultures is the recognition of the different cultures. Not just recognition, but equal and due recognition of these cultures.

Not just recognition, but equal and due recognition of these cultures. The differences existing among people should not be taken as a stumbling block to development of an individual's culture. Rather, it should be seen as a platform where people are able to come together and share different ideas that are necessary for their own development and flourishing. The study will provide more discussion on this issue, drawing from Charles Taylor's thoughts on Socio-Political Philosophy.

Keywords: Multiculturalism, Culture, Formation of Societies, Authenticity, Dignity, Recognition, Charles Taylor.

BENG AS PREEMINENTLY GOOD: TOWARDS AN UNDERSTANDING OF THE METAPHYSICS OF THE GOOD IN ST. THOMAS AQUINAS

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ABSTRACT

The thesis explains the concept of the preeminent good which is intrinsic or connatural to created beings via the metaphysical notions of St. Thomas Aquinas. Therefore, a metaphysical approach is applied in analyzing the texts of St. Thomas Aquinas. In explaining being as preeminently good, the discussion on the different concepts of the good which have been handed down by different philosophers is presupposed. Among all the different concepts of the good, there are two classical definitions: the good as ontological and the good as teleological. These two classical definitions of the good, however, appear to be paradoxical.

A proposed solution to this paradox is the stressing of the fact that the good is something objective; and thus, it does not depend upon a desirer. The good as desirability must be contingent upon the good as intrinsic to being. Another proposed fruitful way to solve the paradox is through St. Thomas Aquinas' notion of participation as it exposes the fact that beings are good via their substantial existence, nonetheless, they can also attain a good that is extrinsic, which perfects their good via substantial existence – the *bonitas vel completa absoluta*.

However, to lay a proper foundation in understanding the different concepts of the good, the good as preeminent must be first understood; this is the case for it is difficult to understand the actual good without acknowledging its preeminence in being. The good as preeminent in being is rooted from the principle of exemplarity or the concept of the divine ideas which always has an aspect of a plan or an end. To bring out or actualize the preeminent good in being is to participate in the good in God through its endowed *esse*, the reflection of the divine good.

The preeminent good in being is characterized as that which moves in a circular motion, resounding the concept of the *Exitus* and the *Reditus*.

Keywords: preeminent, good, St. Thomas Aquinas, participation, *esse*,

A PHILOSOPHICAL ANALYSIS OF ST. EDITH STEIN'S CONCEPT OF WOAN AND ITS CONTRIBUTION TO THE DEVELOPMENT OF THE COMMUNITY

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Archdiocese of Tuguegarao

Abstract:

Throughout the human history, women are viewed as weak both in the home and in the public sphere. In fact, due to this notion, women are not even allowed to participate or mingle in the public sphere, which means that they can only exercise their role inside their homes as mothers and also as companions. However, in the early part of the 20th century, a woman philosopher by the name of St. Edith Stein believes that women's role is not only confined inside the home but also in the community. Women were created to be companions to their husbands and not slaves. They are considered as *eser-kenegdo* (meaning a helper vis-à-vis to him). In other words, For St. Edith Stein, men and women are essentially equal for according to her, "no woman is only a woman, like a man, each has her individual specialty and talent, and this talent gives her the capability of doing professional work, be it artistic, scientific, technical, etc." St. Edith Stein believes that women's role is not just confined inside their homes but they are also necessary in the development of the community as a whole. For her, women have a great role in restoring the harmonious atmosphere in the public sphere where men's nature of objectivity prevails. Thus, this paper attempts to once again expose St. Edith Stein's concept of a woman and their contribution to the development of the community as a whole.

Keywords:

Gender equality, Feminine Nature, Masculine Nature, Community, Development

INTERPRETATIONS OF NIETZSCHE'S WILL TO POWER

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ABSTRACT

Different perspectives and hermeneutics can give different meanings to the study depending on the subject the researcher wants to pronounce as seen in Nietzsche's works. In this study, the definition used for will to power will help as guideline on the perspective the researcher will undertake. From the original German diction of Nietzsche, the choice of the words and attributed translation will give us the tone, meaning, and a probable meaning that Nietzsche intends.

Nietzsche uses the expression 'Will to Power' to portray the connection or relationship between action and choice. The German word 'wollen' is translated to English as 'want', meaning 'desire to power', and the word 'Macht' which is cognate to English word 'make'. Thus, the connection between the chosen words show that the idea of will to power according to Nietzsche is about 'a desire to make something', it is more of a causality concept.

Nietzsche provides three possible interpretations of will to power which are:

1. Metaphysical- which provides answer to whether will to power applicable to everything that exists?
2. Organic- if will to power is applicable only to everything that has life?
3. Psychological. - if will to power is applicable only to living creatures with a will?

These three perspectives play a big role on how man behaves around others. The need for self-preservation, fulfillment of desires and disposal of power one bears, at times, at the cost of others. And ensuring that one is the best among others. This can be one of the reasons and explanations of the Holocaust, Apartheid and the Rwanda-Burundi Genocide.

Keywords: Metaphysics, Organic, Psychology, Nietzsche, Primal life-

BOOK REVIEWS

**Monahan, Torin (2010) Surveillance in the Time of Insecurity. New Brunswick: Rutgers University Press.
ISBN: 978-0-8135-4765-7**

By: Bro. Jay Marc Barcelon, OATH

In his book “Surveillance in the Time of Insecurity,” Torin Monahan gives an emphasis on how the culture of insecurity is being constructed in the mindset of the people in society. This is done through the effects of surveillance cultures and surveillance infrastructures which he studied thoroughly in his book.

In reading and analyzing the different context of cultural products and surveillance infrastructures, this book explains the process by which people develop their insecurity in different aspects and situations in their very own society. This book tries to explain the social construction of insecurity by dealing with the widespread of surveillance within the society. These surveillances, security cultures and infrastructures, that are being constructed in the society, become the root of various insecurities of people. Through this, the author explains the effects of different surveillances as he examines the framework of neoliberalism. From this point of view, the author understands it as the privatization of formerly public services, the deregulation of different industries, and the bifurcation of risk management in which the protection of capital is seen as the purview of the state. This risk management is pursued by this project to the expense of individual well-being, causes depoliticizing social problems and normalizing social inequalities. In these different situations on the society in which the insecurity of the society is being developed, Monahan thoroughly explains the relationship of these things by going deeper, as he explains the different sections and chapters of his book about insecurity. In this explanation, the notion of insecurity and its construction has been elaborated well.

The first section of the book, which tackles the security cultures, refers to the prevailing understanding of threats and how the society and the state would be able to act upon in response to these threats. This has become the very root of insecurity that has developed in the society. But the author makes clear and distinguishes in this section that these threats may pertain to two things that prompted the insecurity among the

These threats usually come from the different news and issues about terrorism, illegal immigrants, and even the apocalypse about the end times that the bible presents. With these different issues, the society feels more vulnerable to these threats, that is why insecurity among them arises and that different responses and actions are being done. Like what the author explains in one of his chapters securing the homeland, these various extreme insecurities and governance emerged from these issues and it caused insecurity among the people that makes them feel more vulnerable from these threats. This is why they are in an ongoing battle to secure the homeland as what the author describes them.

On the part which caters on the production of the lived insecurity. These insecurities are the uncertainties of the people and the risk to open themselves to inter-cultural dimension towards other groups. These are usually women, the poor, and the racialized people. Insecurity enters them in their daily living among the society because of the situation that they have and the status they bear among the society.

Moreover, the media also plays a crucial role in shaping the insecurity of the social imagination. Fear somehow becomes socially constructed, presented through the mass media by politicians and by other people that are inclined in decision making within the society. In this perspective, this section explains about the popular cultural products like TV show 24 and the left behind series of novels that naturalized urgency.

In this way, those who are hold higher positions in society would be able to present protection to the expense of having more control over their lives and culture. Due to these mental conditionings media, the society is being subjected to the state for the exchange of their own protection. In this situation, more people are becoming insecure as they feel more vulnerable to other people.

Upon the observation of Monahan, these security cultures emerge from the selective blurring or fixing of spaces and identities in political discourses and media representations. These things contribute to the development of the insecurity of the society. These are also caused by the extreme reactions of the state and the society about the threats from this culture

In the second section of the book, Monahan gives emphasis on surveillance infrastructures. In this section, the author focuses on how the culture of surveillance are being practiced by those who are in the position of executing it. And through this, he observes a lot of conflict in terms of surveillance practices and the principle of actualizing it as well as the relationship of the people to the state.

In a broad sense, these surveillance systems are controlled through identification tracking, monitoring, or analysis of individuals, data, or systems. In this section, he explains how people are becoming vulnerable to the state by explaining that people are subject to surveillance throughout their everyday life. Sometimes these people are completely unaware of the surveillance around them. In this situation, the author criticizes the view of the purpose of the surveillance practices. The view that technology shapes social practices in neutral ways. The supposed neutrality of technology, has caused many impressions in the developing of insecurity within the society. These practices of surveillance become the source of insecurity, especially of those who are poor and have a lower class status within the society. This is through becoming a subject to an ever more intrusive surveillance which mostly threatens homes and livelihoods.

In the chapter of Gated Communities, Monahan was able to know and observe the people, and also how this surveillance builds up different patterns and kinds of fear which make people more anxious. In this, we can see the problem that was prompted in the surveillance infrastructure. Especially in explaining the ITS or the intelligent transportation systems control rooms that enable the operator access to different places through surveillance camera systems. On the other hand, the RFID or what we refer to as the micro-chip, are now being promulgated among the people. In this aspect of life, many would really develop fears.

These fears will transform due to different kinds of insecurities, especially about being more vulnerable and accessible by other people. By being subject to the state for the protection that the society is wanting for, it seems that they become more insecure because of these surveillance practices which was supposed to be for the security of the society. In this level, the idea of security that the state offers to the people seems to be a paradox. open and accessible to other people in the state.

In this study and research of Monahan, referring to the sections and chapters of the book, he was able to trace the roots of the development of insecurity cultures and what makes it intense as he goes on in explaining it in the second section of the book.

This book aims to expose the different situations in society where the cultures of insecurity are being cultivated. Through the research of the surveillance of a particular society, the author was able to elaborate some conspiracies behind the development of insecurities among the society. From the neoliberalism project to the different surveillance infrastructures in a particular community. It reveals to us the different stories behind the cultivation of insecurity among the people. For example, the reason behind why many people in the society tend to be well prepared for the coming of the end times. Where they stock a lot and prepare a lot of things for some reason that might suddenly occur.

This book is a very good book to help us to be aware with what is happening nowadays in our society. It makes us aware especially of how we would be able to deal with different situations in life, most commonly in our daily insecurities and worries about different things and also about the problems in our society. This book provides adequate information about this said surveillance, for the author himself is the one who goes and makes the research. The author himself goes to different places where surveillance infrastructures are being conducted. He also interviews people on how their daily fears result in insecurities which are built up by these different surveillance cultures.

Overall, the author wants to warn the people and explain that the culture of fear, the widespread surveillances and the neo-liberal projects are all becoming the source of daily insecurities of the people. As Monahan stated, these make people hyper-vigilant and become more responsible for themselves, which he views in his book as politically useful to the state. So, as the insecurities are being cultivated, the people are being shaped to be responsible for themselves which he viewed as positive to the society. But we must not forget that this responsibility must not go beyond even to the expense of the human-other. These are those who are in the lower-class citizens in society, especially those who are poor and marginalized. well-being such as protection from illness and poverty are being set aside.

In this point of view, the conspiracy between the state and the society is revealed to the people as the author explains it in his book. The state would present different types of projects that would basically develop the different insecurity cultures of the people and would make the people submit themselves to the state for protection purposes. The irony in this situation occurs, in which the people who are supposed to be secured and protected would be more vulnerable by submitting themselves to the society. Vulnerable and accessible to other people in the sense that, the state would have more power and control over them and would have the ability to take advantage of the weaknesses of the people because of their developed insecurities.

Niemietz, Kristian. A New Understanding of Poverty. Great Britain: Institute of Economic Affairs. 2011. 256 pp. ISBN-13: 978-0255366380

By: Bro. Jeonel Jan Castillo,
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Poverty has always been a major problem in most countries in the world and the United Kingdom is not an exception. The “UK“ had always appeared to be rich and vast growing but with this book: A New Understanding of Poverty by Kristian Niemietz, it was explained of how the United Kingdom has been affected by poverty and further how poverty was to be measured and its importance or why does measuring poverty matters for the society. The research offers evidences for the reader and further explanations especially on how to consider poverty as a problem and thus be able to offer solutions.

The United Kingdom has always appeared to me as povertyless place and had always been leading in terms of economy and financial status. Movies and other materials present the UK to as what my idea is of it. It seems that it is a place that doesn't have a room for poverty, informal settlers and homeless people. With this book, A New Understanding of Poverty, it offered a different approach for it tackles a research on poverty in general and uses the United Kingdom as a concrete example.

The author is correct by saying that there is no fixed “ruler” or standards that should be used on measuring poverty. A poverty measure is not actually a technical detail. Measuring poverty comprises many factors to be considered. It may include time trend, risk factors and in a more general note, it includes the simplest needs and the basic necessity of a person.

In some cases, poverty is measured with what one has but the other does not. Poverty could sometimes be measured of what the society dictates as needs rather than wants. I agree with this particular detail. For example, a cellphone, technically belongs to 'wants'. Our basic necessities only include food, shelter and clothing. But with the trend now in our modern society, cellphones are to be considered to be needs. Figuratively, one cannot live in our society if he does not own a cellphone.

Basically, the author made the impression that a 'relative poverty' measure is the widely used when it comes to poverty measure. He further explained that relative poverty measure does not measure physical deprivation, but rather the lack of "income" relative to others. With this measure, the living standards of people may rise as I have described earlier. Poverty may be set in a different standard for the necessity of man is on a different note and thus requires a higher demand for what is to be considered as their 'needs'.

On further chapters of the book, the author offered evidences on the so-called poverty present based on the relative poverty measure. He further explained that measuring poverty is in what most people have but the rest on the given society don't. I believe as well that these are factors to be considered. In order for a person to participate in a dignified manner, some factors including prices of particular goods and services, the changing technology and other details must also be put to consideration.

After stating the flaws on the relative poverty measure, the author further then stated the flaws of an income-based poverty measure. The author made the impression of how it is not enough to measure poverty with the income of a person. I would have to agree with him for income should not be the basis solely. We must also put to consideration the high expenditure and regional price differences especially in a larger community. Two persons may have been receiving the same amount of income yet must have to spend different for some factors including their region, demand, and other expenses that vary.

Towards the end of the book, the author offered a more reliable way of measuring poverty which he called the “Consensual Material Deprivation / Budget Standard Approach (CBSA).” I agree with him that this new approach, the CBSA, is a more effective way of measuring poverty as it considers the flaws mentioned earlier such as the material deprivation, income versus expenditure and regional price variation.

The author then concluded with offering solutions which is a good way to end a book that tackles social issues and problems. He emphasized that reform of the tax and benefit system as a major factor on considering poverty in a country. He further goes into detail with removal of penalties on family formation, low-benefit withdrawal rates, and a full-time work requirement for in-work benefits.

The book, generally, may sound too technical as it is based on research, statistics and different figures presented. But nonetheless, it tackled the issue of poverty in a different manner but still served as an eye opener of the growing problem of poverty and the struggle to offer an effective solution.

Greenfield, Patricia. Mind and Media: The Effects of Television, Video Games and Computers. New York: Psychology Press. 2014. 160 pp. ISBN-13: 978-1138805958

By: Sem. Michael V. Gazzingan
Archdiocese of Nueva Segovia

The book *Mind and Media: The Effects of Television, Video Games and Computers* presents a wide discussion on the emergence and production of technology in our modern society. Patricia Greenfield talks about the development of visual literacy to children and how technology affects the youth in the society. First published in the year 1984 and modified in the year 2014, the book is very significant when it comes to the discussion on the developments in technology and its effect to the people and the society in the modern world. Timely and significantly, the book is filled with unexpected conclusions and practical suggestions for helping our children to thrive in a technological world.

Video games, television, and computers are facts of life for today's children. Anxious parents and teachers, concerned with maintaining the intellectual and social richness of childhood, need to understand their effects. Are we producing a generation of passive children who can't read, who require constant visual and aural stimulation, and who prefer the company of technical instruments to friends and family? The author believes that to answer this question we should not cling to old and elitist assumptions about the value of literacy. Instead she urges that we explore the results of the new research to discover how the various media can be used to promote social growth and thinking skills. She finds that each medium can make a contribution to development, that each has strengths and weaknesses, and that the ideal childhood environment includes a multimedia approach to learning.

Current studies show us, for example, that television may indeed hinder reading ability under some circumstances. Yet it may also be used to enhance and motivate reading. Television can foster visual literacy, teaching children how to interpret close-ups, zooms, and cutting, and beyond this, how to pick up visual details, orient oneself in space, and anticipate formats and patterns of behavior.

Video games teach spatial skills and inductive thinking, and classroom computers, contrary to the popular stereotype, encourage cooperative enterprise. Television has the potential to generate both positive and negative effects, and many studies have looked at the impact of television on society, particularly on children. An individual child's developmental level is a critical factor in determining whether the medium will have positive or negative effects. Whatever the child watch in the television gives a big impression on him in the future. Children sometimes misunderstand the content of the film being shown in the television. That is why the development of television literacy skill plays a big role in the development of a child's knowledge on certain things.

Another field which the book discusses is the passionate addictive and craze of children in video games. Some video games may help the development of fine motor skills and coordination, but many of the concerns about the negative effects of television also apply to excessive exposure to video games. Children who plays video games regularly have the tendency to be inactive and unproductive in doing other works; they may suffer from asocial behaviors that will let them concentrate and confine themselves in the video games instead of socializing and playing with their fellow kids; and also become violent and rebellious to their parents and friends because of the things they learn and see that are happening in the games they play. Violent video games should be discouraged because they have harmful effects on children's mental development. Video games have both positive and negative effects. It enhances the child's capacity for mental cognition. It allows him to think well on how to win the game. On the other hand, the child may get addicted to the videos games and forget to develop his other mental skills especially his literacy and academic skills.

And lastly, the rise and development of computer machines in the world. We have seen the development of computers from the ancient times to what we have now in the present. Corresponding to these changes, there has been a dramatic increase in the availability of small computers which children are more attracted. From desktops to laptops to the smallest and most high-tech computers inventors have developed, it has helped the society progress in different aspects and fields. The manufacturing of computers has helped children grow globally competitive as means for academic excellence.

Computer were used as manuals for education, it has developed the skills of children in technical works. Parents may feel outsmarted or overwhelmed by their children's computer and Internet abilities or they may not appreciate that it is an essential component of the new literacy, something in which their children need to be fluent. These feelings of inadequacy or confusion should not prevent them from discovering the Internet's benefits.

Internet has been useful also in acquiring knowledge and learning that can be searched automatically by students. Aside from the traditional way of a long-process of research in libraries, the Internet has provided a number of ideas and knowledge that help youth develop their thinking skills.

The Internet has a significant potential for providing children and youth with access to educational information, and can be compared with a huge home library. However, the lack of editorial standards limits the Internet's credibility as a source of information. The dangers inherent in this relatively uncontrolled 'wired' world are many and varied, but often hidden. These dangers must be unmasked and a wise parent will learn how to protect their children by immersing themselves in the medium and taking advice from the many resources aimed at protecting children while allowing them to reap the rich benefits in a safe environment. Due to the unguided use of Internet, it may harm also children because of what they search and see the internet since it has been used also as a means for evil deeds that affect the society.

Technology also has both positive and negative effects in the area of education. Excessive usage of electronic gadgets is weakening people's memory. Of course, the substantial development of technology has its positive effects on education as classes have become more dynamic between teachers and students with technology. Furthermore, students nowadays can communicate with their teachers and learn all the essential information via the Internet. However, students of the new generations seem to have several significant problems either with writing complete sentences or spelling words because of the frequent usage of text messages. Today's students are also better at remembering where to look for information rather than remembering the information itself.

However, some people are not concerned that the convenience and ease these recent advanced technologies offer affect our humanity. Since technology can facilitate almost all our activities, many people depend more on it than on other people. It seems that humanity has been a slave to technologies. We have to admit that in our modern era, technology is indispensable as well as unavoidable. By nature, everyone wants to live an easy, comfortable, and enjoyable life. Technology can help us create such a life. However, too much dependence on technology can impair our sense of humanity and prevent us from living a healthy, balanced life and even affect one's capacity to learn and gain knowledge. The evolution of technology has dramatically changed society. An endless number of people all over the world use and benefit from modern technology, and the tremendous opportunities it provides play a significant role in almost all fields of human life.

Technology has simplified the access to many necessary tools people need in education, industry, medicine, communication, transportation, and so on. However, excessive usage of technology has its drawbacks as well. Though, in most cases, the speed of fulfilling tasks accelerates with the help of technology, many people do not realize that technology negatively affects society, and its considerable development has complicated life in a number of different ways.

To sum, we admit that technology has been part of the lives of many people. Modern day technological advancements are constantly seen throughout every aspect of life. The book of Greenfield has given us insights on the positive and negative implications of these modern technologies in the society and most especially to the youth. Televisions, portable Internet availability, laptop computers cellphones and other devices are everywhere. They seem to possess unending possible disadvantages and also positive impacts on today's youth. In some situations, the Internet and computer games prevent sociability. Overall, modern technology has the capability to bring people together as well as enhance the social abilities of the today's youth. What the book underscores is the implication of these technologies to the youth. The technology has been proven to be useful in education. Children can access the web and get the detailed knowledge about any topic. They become more competitive and advance in skills and knowledge.

Taking also into consideration the negative implications of these technologies to youth, it has been found to have its negative impact on academic performance on most of children. There are many technological gadgets to which children are addicted. They waste their valuable time on these silly gadgets without worrying about the studies. This is resulting in their poor academic performance. Academic and literacy skills will be at stake if there will be an improper use technology.

Hence, let us embrace these developments as it manifests the abilities of men to use knowledge to produce and develop technologies that will help the people in all aspect of lives. But let us always put into consideration the effects these technologies will bring to the society especially to the youth in developing their literacy and intellectual capacities that will help them to be globally competitive in different field of expertise. Although technology can be profitable, it must be used in moderation, as not to damage the social ability of today's youth.

**Pinckaers, Servais. Passions and Virtue. Washington, D.C.:
Catholic University of America Press. 2015. 139 pp. ISBN:
9782845737198**

By: Sem. Earl Anthony Reyes
Diocese of Tagbilaran

The milieu of the modern world brought along with it a plurality of ethical theories; each is a brand of its own according to its object, its specific aim as it caters to different needs and wants. And for some time now, as it has gained a considerable amount of progress, there is an ongoing movement among ethicists, philosophers and theologians alike, to retrieve a kind of virtue-based ethics and it has come to be known simply as virtue ethics. Among its proponents, one of the uncontestable giants among such thinkers is the noted Dominican moral theologian, Servais-Théodore Pinckaers O.P., who became an influential figure in renewing interests in field of Christian ethics among the intelligentsia.

This present work is his last published book serving as a sequel to his *An Appeal for Virtue* (2007). He wrote this in order to re-assimilate the emotions and rehabilitate them to their rightful place in the schema of a virtuous life. The great moral theologian paints a positive portrait of the passions, usually demonized by some ethical theories just as Plato banished his poets from his Republic. Drawing from the rich intellectual tradition of the Church Fathers, pagan thinkers, and, of course, the writings of the Angelic Doctor. Following the Thomistic taxonomy of emotions – the concupiscible and irascible appetites – alongside their relation with the faculties of the intellect and the will,

Pinckaers has incorporated in this present work other unusual topics such as humor, silence, even the positive role of anger in the virtuous life, and lastly, the positive limits to a life of virtue in the useless servant. As has been mentioned above, the book is surely a great contribution to a recovery of the virtue ethics from the Philosopher and the Common Doctor as it displays the not-so-known fact that emotions are not enemy weeds supposed to be nipped in the bud but they play a positive role in the flourishing of the human person in the life of virtue.

Lest it is mistaken for something that it is not, Pinckaers' work is not a scholarly work, that is, one should not expect detailed and footnoted argument although from time to time, one can see a footnotes leading the reader to a writing of the Angelic Doctor or some other thinker for that matter. Nevertheless, the book is more likely be considered as a practical introduction on the relationship between the virtues and the passions based on the experience of someone who has masterfully probed the moral thought of Thomas Aquinas that he was able to dare to be creative and bold in his presentation of Thomas' moral project. The book is composed of 16 short chapters beginning with Virtue and the Passions and the List of Passions, followed by some pairings or triads of specific emotions, and ending with the Of the Usefulness of the Useless Servant. Although it was not given that an explicit prominence in the writings of Aquinas, Pinckaers was able to incorporate mercy and pity, bringing out from these their own role in the life of virtue still within Aquinas' moral framework but creatively transformed. It must be taken also into account that the presentation follows the ordering found in the *Summa Theologiae* (Concupiscence and Hope; Delectation, Pleasure, and Joy; Suffering, Pain, and Sadness). Throughout the book, he argues not for the Jansenist suppression and repression of the emotions but instead assimilate the emotions into the virtue ethics schema for a more holistic view of the growth of the human person. For him, an emotionless virtuous life is an actually deficit virtuous life. Reminding the reader that the intellect should hold the reins of the emotions but not left out in barn of a deserted farm.

Each chapter contains not only analysis of the topic on hand but a deep reflection on it, reflections that further illustrate Pinckaers' long-standing thesis that a moral and systematic (dogmatic) theology devoid of spirituality is as dead and withered as a plant in the desert. He also gave reflections on silence and noise which are two of the modern challenges threatening the life of virtue. He typically begins each section with a clear and distinct definition of passion or virtue he is addressing, then, he tries to find his way to the history of how a selection of ancient thinkers addressed these passions or virtues, (ranging from biblical materials, church fathers, and ancient philosophers). But before the end of each day, Pinckaers would always consider them and transform these concepts in accordance with Aquinas' thought. Unmistakable, thus, is his Thomistic leaning of Pinckaers' brand of virtue ethics.

It can, then, be said that the book is written in such a way that it is scholarly and yet it appeals not only to the intellectual but also to ordinary everyday Christian. Insightful as it is, Pinckaers was able to maintain a healthy ratio of imbuing the work with the perennial wisdom of St. Thomas Aquinas and at the same time extending beyond the limits of the latter's language. The work, therefore, affords the patient reader both a theoretical discussion on the virtuous life as well as a deep and profound spiritual insight as to their application in the Christian life. The only noticeable shortcoming of this present work is its brevity as it is not a full-blown development of Pinckaers' understanding of emotions. It could have been more helpful not only for the devotional reader but also to the researcher if he provided an ampler dosage of analysis; a little bit would have sufficed to the joy of the researcher. But alas, the author had another end in mind. It is not written, at least primarily, for the highly-equipped thinker but rather for the man of everyday Christian life. In the end, this book is recommended to every Christian out there serious about his or her spiritual formation in the life of virtue whose goal is Christ but it can be also read by the bystander outside as a sumptuous food for thought. Surely, the famished mind will find a satisfaction of its hunger.