control measures? These are of course the most debatable arguments in his book, yet at the very least they demonstrate how the plain facts about misguided foreign aid policies shed new light on the trouble spots in the world today.

"As always, demography is proving to be destiny" (15). Because of the breadth of this study and the depth of its insights, *Population Control: Real Costs, Illusory Benefits* should be of interest not only to demographers, political scientists, and economists but also to health care personnel, elected representatives, and ethicists.

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On Wings of Faith and Reason: The Christian Difference in Culture and Science

edited by Craig Steven Titus

162 pp., bibliographic notes and index, paper, $24.95
Institute for the Psychological Sciences Press, 2008, ISBN 978-0-97731-033-3

This wonderfully readable volume collects seven essays delivered by leading Catholic scholars in the 2002–2003 John Henry Cardinal Newman Lecture Series sponsored by the Institute for the Psychological Sciences. The editor, Craig Steven Titus, sets the stage by examining the relationship of faith and reason with particular attention to the place of the empirical sciences. He notes that "modern sciences have focused on material causes; for its part, culture has focused on subjective personal experience. Both have often restricted the boundaries of what they consider rational, thereby concealing an objective basis for creative action (that is, freedom), a teleological purpose in human life, and a divine source of truth" (4). The question that the volume as a whole takes up is how to overcome these restrictions. In an academic and cultural context in which efforts to overcome these restrictions are generally rejected without a hearing, how might Christian scholars and institutions go about the task of reuniting faith and reason? Titus finds resources in John Henry Newman's writings on universities, John Paul II's *Fides et ratio*, and Pope Benedict XVI's Regensburg lecture (the last of which appeared after the lectures collected in this book were written).

In the lead essay, Edmund D. Pellegrino, M.D., now the chairman of the President's Commission on Bioethics, reflects on Newman's attitude toward the medical school at the Catholic University of Ireland, where Newman served as the founding rector from 1854 to 1858. Newman envisions medical doctors as "the links in your generation between religion and science" (24), since medicine is rooted in the study of empirical science and applies this study to the human person, whose nature and dignity cannot be adequately known outside theological and philosophical inquiry. Pellegrino agrees with "Newman's conviction that a medical school in a Catholic university would provide the means for engagement of the philosophical, ethical, and religious challenges of modern science" (29). On this basis, Pellegrino calls for the renewal of Catholic medical schools by reuniting them to the Catholic university's liberal arts commitment to training its students in the theological and philosophical foundations of Catholic ethics, which in turn need to be modeled by the medical school's clinical practitioners, faculty, and administration. For its part, the Catholic university needs to value medical training more highly. Pellegrino argues that Catholic universities that lack a medical school and

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a hospital—one thinks, for example, of Boston College and the University of Notre Dame—are not yet fully living up to their vocation as Catholic universities. As he concludes, "Newman's challenge is admittedly a difficult one, but one that somehow must be met" (41).

While agreeing with Pellegrino's vision, I am daunted by the scale of the challenge. Founding a medical school and hospital would require not only a commitment of faculty and administration to intellectual and spiritual renewal (indeed conversion) at every level of the Catholic university, but also enormous financial resources. The first step, then, might be to support intellectual and spiritual renewal within the broader faculty and administration of Catholic universities prior to the development of a medical school and hospital. Given the scale of the problem, it requires a profound change of heart among the Catholic faithful in addition to courageous leadership from the Church's pastors.

Rev. Kevin Flannery, S.J., explores Thomas Aquinas's use of Aristotle as a model for the relationship of faith and reason. Following an insight of the late Rev. Joseph de Finance, S.J., Flannery suggests that theology differs from philosophy by providing more information. In investigating whether the world had a temporal beginning, for example, theology provides the information contained in Genesis 1. Aristotle thinks that he can prove the eternity of the world on the basis of his definition of time as "the end of the past, the beginning of the future" (48). Flannery agrees with Aquinas, however, that this definition of time begs the question: there is in fact no necessity that a moment of time be related to a past moment, although neither is there a way of proving philosophically that there is a first moment of time. Yet Aristotle's view of the eternity of time does not imply, as many think it does, that Aristotle lacks a doctrine of a creator God. On the contrary, Flannery (following Aquinas) notes that Aristotle envisions "the dependence of all things upon God for their very being" (51). Furthermore, Flannery points out that in his *Eudemian Ethics*, Aristotle suggests that some people who act well do so not because of acquired practical wisdom, but because of divine help. Aquinas makes use of this passage in explaining the Christian doctrine of divine grace, and he adds to Aristotle's insight the information the Jesus Christ is the root of all grace. It will be clear that Flannery's essay both marvelously highlights the scope of Aquinas's engagement with Aristotle and invites, owing to certain unresolved questions, further inquiry into the nature of the light of faith.

Jude Dougherty contrasts Protestant and Catholic understandings of faith and reason, and argues that contemporary Catholic universities have mistakenly adopted a Protestant critique of realist philosophy. Although Dougherty's use of the Protestant/Catholic polarity is not particularly helpful, nonetheless he is right to point to John Rist's *Real Ethics* as an exemplary defense of the philosophical realism of Plato and Aristotle vis-à-vis modern skepticism and nihilism. Dougherty is also right to call on Catholic philosophers and theologians to relearn the Catholic intellectual tradition.

Robert Sokolowski distinguishes between what we mean by "human being" and "person," with the former referring to human nature as shared by all members of the species and the latter to a distinct individual. He warns that this distinction must not result in a separation. Without reducing persons to their shared natures (thereby depriving them of effective freedom), "we must not push this self-government into an existentialist excess; a Sartrean kind of self-creation would detach the person from the human being and make the person capable not only of governing his human nature but of creating it as he sees fit" (71). Sokolowski highlights rationality and intersubjectivity (friendship) as constitutive of human persons. He then explores "the Christian difference" (79) brought about by Christ's gift to us of friendship with God and Christ's revelation of the inner life of the divine Persons, who give and receive the divine nature. He concludes that revelation "confirms human personal relationships even as it takes us beyond them. It does so because it confirms human reason, the reason that makes us persons, even as it raises us beyond reason into belief in the Word of God" (84).

By means of this exploration of interpersonal friendship, Sokolowski makes manifest the integration (without conflation) of natural and supernatural reflection, reason and faith.

Delivered near the height of intense media coverage of the Church's mishandling of sexual abuse of minors by some priests, Richard John Neuhaus's essay points out that despite the negative publicity, the Church's witness to the truth about marriage and the family continues to hold the key to "a springtime for the Church to be born again in its mission to enable the birth again of a tired world" (86). Drawing on Pope John Paul II's "prophetic humanism" (90), Neuhaus identifies five steps to presenting this teaching about marriage and the family more effectively. These five steps are the courage to be countercultural in seeking sanctity, acceptance of rather than resistance to "the gift of Peter among us" (95), recognition of the place of *Humanae vitae* within the Church's teaching on marriage and the family, appreciation for married couples who live out the Church's teaching, and insistence on the right to life. Against the temptation to falter in proclaiming and living Christian doctrine, Neuhaus persuasively sets forth the inspiring character, for those who seek holiness and justice, of Catholic teaching about marriage and the family.

Peter Kreeft investigates "happiness," or "blessedness," by contrasting how contemporary Americans understand happiness with how Jesus presents happiness/blessedness in the Sermon on the Mount. He identifies nine elements in contemporary American views of happiness: wealth, freedom from pain, the conquest of nature by technology, self-esteem, justice and rights, sexual intercourse, success, honor, and long and healthy life. By contrast, the Sermon on the Mount promotes detachment from riches, acceptance of suffering in light of our heavenly goal, humble love of spiritual goods rather than competition, desire for righteousness rather than self-satisfaction, mercy above justice or rights, sexual purity (purity of heart), peace with God, acceptance of persecution rather than the honors of the world, and participation in Christ's death. This comparison strikingly illumines how faith, hope, and love alter—or should alter—our most important priorities.

In the concluding essay, John Haas asks what John Paul II meant by the "New Evangelization" of culture. Haas observes, "If we would know how human persons are to live, we look to Jesus Christ. And in him, we see a man who was entirely for others" (124). The cultures formed by such self-giving love differ sharply, Haas suggests, from cultures "shaped by the Koran" as regards "the status of women, the respect shown to the religious beliefs of others, national traits of tolerance, respect for human dignity" (127). Haas finds the roots of American culture's separation of freedom and truth in the Protestant Reformers' doctrine of the "total depravity of man" (131), according to which the human intellect cannot be trusted to attain truth, as well as in Protestant reliance on private judgment and subjective interior assurance. He also argues for the negative effects on culture of Protestant theological teachings on the will's enslavement to sin, double predestination, and God as an arbitrary lawgiver. As a result, Catholic teachings—Haas has bioethics particularly in view—are misinterpreted in American culture as "the arbitrary imposition of the will of those in authority" (137), so that people imagine that they must choose between God and science. Haas compares this narrowing of human possibilities with John Paul II's witness to the liberating potential of following Christ. This essay would be improved by a more nuanced sifting of Protestant contributions to American culture, but nonetheless the diagnosis—the need for the integration of faith and reason so that we can follow the path of love rather than the path of fear—is right on target.

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