Many pressures bear upon us to constrict the scope of values and intentions that govern our expenditures of thought and energy, beginning with the necessity to secure our survival. The drive to succeed, the desire to secure place and position, the ambition to acquire and exercise power over both the natural and social environments sound incessantly within us and come to dominate much of our time and effort. Still, we remain open to music from another sphere, and the dim vision of a fullness of life that unfolds on a different order exerts its own claim upon our hearts. The spiritual tension that results from this mélange is a prominent theme in our ancient spiritual and intellectual traditions. Plato makes this tension thematic in many of his dialogues as he challenges the Athenian harnessing of intelligence to serve the purposes of political power and empire with an account of the true nature of the soul and the temporal frame of eternity within which it unfolds its nature. He does so most notably in the conclusion of both *Gorgias* and *Republic*, in which he makes an appeal to ancient mythic traditions to call upon his readers to conduct human judgment, action, and thought in a manner that lives up to the claims of the soul’s ultimate eternal home. In a different mode, William Wordsworth, two hundred
years ago in much of his poetry dramatized the danger we face when our lives and vision become increasingly narrow as we mature and appealed to his own sense of ancient wisdom to call for the recovery of the fullest vision of life.

Christian revelation and the spiritual traditions grounded in that revelation illuminate this aspect of the human condition as well, of course, and the Incarnation as the heart of Christian revelation both corrects and fulfills other anticipations of this ultimate horizon. Fr. Michael Casey, OCSO, in a recent book titled *Fully Human, Fully Divine: An Interactive Christology*, provides an account of this aspect of revelation that beautifully assimilates the tradition of Cistercian spirituality in terms that directly address contemporary concerns and modes of life. Casey is a monk in the Abbey of Tarrawarra near Melbourne, Australia, and his writings draw deeply upon St. Benedict’s *Rule for Monasteries* and the wisdom cultivated in the monastic life and extend the gift of that wisdom to readers in all conditions of life, as is richly reflected in his most recent book, *The Road to Eternal Life: Reflections on the Prologue of Benedict’s Rule.*

*Fully Human, Fully Divine* addresses the theme of divinization, acknowledging that this is a neglected doctrine in contemporary thought and might even be resisted when we contemplate our Christian calling: “Morality we can understand and the divine mercy is not beyond our comprehension. It is much harder for us to understand the call and the gift to be as God is” (vii). The startling insight and claim put forward by the book is that it is our failure to embrace the worthiness of our concrete humanity with its flaws and contradictions that leads us to neglect the invitation to become sharers in the divine nature. To the extent that we abase ourselves, we distance ourselves from the incarnate Christ and so risk resisting the call to be like him—we become increasingly blind to the “wonder of God’s enfleshment” (2). The core Christian doctrine of the full humanity and full divinity of Christ poses a challenging mystery, to be sure, and Casey cites the term “theandric” coined by ancient theologians to name the union of divine and human natures in the
unique form of the Incarnation as an example of the difficulties we face in conceptualizing the reality named by this doctrine (1). But it is essential that we recognize the actual humanity of Christ as the same daily humanity we experience if we are to open ourselves to the transformative power of the revelation that God became human to lead us to friendship and communion with God.

The book pairs accounts of scenes from the life of Christ presented in the Gospel of Mark with spiritual reflections on our struggle to accept our humanity while opening ourselves to the transformative power of divine grace, and it is this pairing of reflections that is named by Casey’s subtitle, “An Interactive Christology,” as we see our own struggles mirrored in Mark’s accounts of Jesus’s actions and experiences. For instance, following an account of the temptations faced by Jesus, Casey explores the human phenomenon of inner division and conflict, the condition of the “double soul.” An account of the exorcisms performed by Jesus is paired with a chapter titled “Detoxification,” describing the prayerful striving to be released from the poison of evil impulses that arise within us. An account of the actions of Jesus to still a storm is paired with a meditation on the importance of “a quiet mind” in which we become capable of living in the spirit of love and hope. Throughout the book, Casey provides both a description and an exemplification of the nature of the spiritual life that brings this life within our familiar reach, acknowledging its complications and challenges and the labyrinthine path of spiritual progress with its many reversals and resumptions so well known to us from even rudimentary experience in this territory.

Casey acknowledges that the eternal life for which and in which hope is grounded remains accessible to us through faith but is nonetheless mysterious as it “baffles our mind and defies our imagination” (308). Theological efforts of conceptualization and artistic efforts of representation reach into this mystery while acknowledging their inadequacy to fully render it. But as we recognize our own humanity in the full humanity of Jesus, and learn not to despise the
full reality of our own humanity, we are given the gift of recognizing the prospect of eternal life: “The resurrection of Jesus means that our resurrection is possible also. Jesus did not simply leave his humanity behind and return to the state in which he existed prior to the Incarnation. Jesus rose in his humanity” (309).

Casey’s writing provides support as we cultivate hope and open space within ourselves for the presence of faith and the operation of grace. His own immersion in the great tradition of Cistercian spirituality and his ability to bring that tradition to bear upon both the contemporary monastic life and the contemporary world that dwells outside the daily rule and discipline of the monastic life makes him a powerful guide for all spiritual seeking.

In the first article in this issue, Anthony R. Lusvardi, SJ, in “The Law of Conscience: Catholic Teaching on Conscience from Leo XIII to John Paul II,” traces the development of the doctrine of the law of conscience over approximately the last 130 years and demonstrates that magisterial teaching on the individual conscience in this period has emphasized the grounding of conscience in the objective truth and natural law. Lusvardi reminds us that St. Thomas More was beatified in 1886 and canonized in 1935 and serves well as the exemplary figure for the social teaching on conscience developed by the Church in this period, and Pope Benedict XVI provided a reminder of the example of More in his 2010 address to the British Parliament in Westminster Hall. More manifests the intimate link between conscience and the inherent dignity of the human person, and it is this personal dimension of conscience that is articulated by the Second Vatican Council, as Lusvardi shows: “Conscience should be respected because it touches upon all that gives man dignity, his deeply personal relationship with God. It is in virtue of their ability freely to obey the divine law—to relate justly to God—that human beings possess their exalted dignity.” Since conscience is grounded in natural law and in the objective order, it is essential to cultivate conscience in this light, as is emphasized especially by Blessed John
Paul II in *Veritatis splendor*, as Lusvardi argues: “in the final section of the encyclical’s treatment of conscience John Paul returns to the imperative to form our own consciences correctly and well, in conformity with objective truth.”

**Thomas De Koninck** begins his article on “**Metaphysics and Ultimate Questions**” with a reminder of the warning posed by Blessed John Paul II that modern culture’s distrust of our own humanity poses a grave threat, with one component of this threat emerging especially from the distrust or even contempt for human reason exemplified in the some corners of the contemporary world. De Koninck draws upon both ancient and modern philosophers to reclaim the importance of metaphysics and to reassert respect for the philosophical reality of the ultimate questions that metaphysics is able to frame and explore. Philosophy, in this account, calls upon the full “wakefulness” of the human mind, provides a means for the spirited search for truth, and enables an encounter with “sophia” as the spirit of wisdom. Human culture depends upon our readiness to search for truth and achieves its true purpose in its orientation to wisdom: “all of culture aims at sophia as at its target: without such a target it would become aimless and lose meaning.” In the closing section of the article, De Koninck points to the capacity of philosophy to cultivate a deep respect for our social nature and our human interdependence as it makes us aware of the “wondrous mystery of communication between persons.”

Edith Stein (St. Teresa Benedicta of the Cross) is a compelling figure for her philosophical greatness as well as her Christian conversion and martyrdom, but, as **Marian Maskulak** argues, little has been written about her contributions to Catholic social thought. In “**Edith Stein: A Proponent of Human Community and a Voice for Social Change**,” Maskulak examines both the contributions to themes related to social thought in her writings as well as her actions in this regard, thereby enabling us to form a more comprehensive understanding of Stein’s life and work. The article first traces Stein’s early work on the relations of individual, community, and
state—topics that held urgent political importance in the midst of both Marxist and fascist thought in her time—and shows that Stein grounded her understanding in a rich phenomenological understanding of the individual and the openness to and interaction of the individual with the community of persons. In both her philosophical anthropology and, after her conversion, in her writings on the “Mystical Body of Christ,” Stein continued to develop her understanding of the social reality of human life. Maskulak also examines Stein’s activities in social reform and her participation in the community of a Carmelite convent and demonstrates that Stein “was and remains a proponent of wholesome human community and a voice for the social change required for social justice.”

Romanus Cessario, OP, in “The Grace St. Dominic Brings to the World: A Fresh Look at Dominican Spirituality,” examines the practices of Dominican life in a tradition carried on continuously since the thirteenth century and shows that what eventually came to be known as “Dominican spirituality” emerges from and remains rooted in the pattern of life carried out by St. Dominic. The term “spirituality” must be used with caution, Cessario argues, since it has accrued a number of different meanings over the last several hundred years. The fundamental purpose of the Dominican Order has always been preaching and saving souls: “All that transpires within a typical Dominican day finds its lodestar in the act of preaching and in an unwavering resolve to save souls.” Prayer, study, and recollection establish the contemplative side of Dominican life, while “holiness of life, zeal, and a touch of genius” characterize the qualities necessary to promote the salvation of others through preaching.

While the writings of Blessed John Henry Newman are frequently cited in defense of the liberal arts, a fuller account of his thought concerning universities must include attention to the role of scientific research in the university. So argues David Fleischacker in “The Place of Modern Scientific Research in the University According to John Henry Newman.” The article traces the devel-
Development of Newman’s thought in this area as he eventually came to argue that “the University was the intellectual light for the world, both for the liberal formation of the young mind as well as for the discovery and advancement of knowledge in professional research and science.” Such research should be conducted primarily in advanced schools of medicine, law, science and engineering, and theology, and it was through such professional schools that the university would emerge having a greater scope than the college that had occupied much of his earlier thought about education. But the guiding understanding of the fundamental unity of knowledge continued to play an important role in Newman’s thinking, since the full fruitfulness of scientific research for the community as a whole could best come about in a context in which the interrelationship of each area of knowledge remained grounded in the unity of the university as a whole.

Joshua Schulz, in “Indissoluble Marriage: A Defense,” provides a family view of martial union that overcomes what he regards as the deficiencies of the most prominent definitions of marriage and delineates the inherent immorality of divorce within this view. After a close examination of the problems to be found in common definitions of marriage, he goes on to argue that husband and wife each becomes family to the other and each receives and makes promises to the other. He examines the meaning and implications of these claims and then shows that it follows from these claims that divorce is wrong. According to the family view of marriage, “taking someone as your spouse voluntarily makes them a family member; it incurs a special relationship toward them that is both robust and deep.” From this special relationship follows the indissolubility of marriage. The paper concludes with the consideration of arguments against this position and a rebuttal of those arguments.

In “Christopher Dawson’s Influence on Bernard Lonergan’s Project of ‘Introducing History into Theology,’” the Most Rev. Arthur Kennedy demonstrates that Christopher Dawson’s historiography exerted a significant influence on Bernard Lonergan’s
incorporation of history into systematic theology. The article provides an overview of Dawson’s historical method and of his account of the essential relationship between religion and history, and then provides an account of the dialectical quality of Dawson’s thought. The direct influence of Dawson on Lonergan’s thought is then examined in a number of Lonergan’s works written over many years, and Lonergan’s integration of historical thought into his conception of theology is highlighted through the study of Dawson’s influence in this regard. “Lonergan was a philosopher and theologian, not a cultural historian; Dawson was a cultural historian, not a philosopher or theologian. Yet when one engages them together one can grasp the profound order of knowledge and living that underlies Christian revelation and Catholic tradition, with its potential for guiding persons in shaping a history that is worthy of their nature as it is being redeemed in Christ.”

Michael C. Jordan
Editor

Notes