

§1. Our aim is to outline the metaphysic of human solidarity that is more or less implicit in the epistles of St Paul. *More outline than metaphysic, but self-themes would say, we progress from the general and the vague to the precise and clear.*

§2. We distinguish two kinds of consubstantiality: real and imitative. Real consubstantiality is the consubstantiality of the Divine Persons. Imitative consubstantiality is the consubstantiality of beings with the same nature communicated from one to the other but resulting in a real and substantial difference from ~~the~~ individuation ~~of~~ matter.

The "ratio theologica" is in Gen 1.26 "Let us make man to our image and likeness;" and in the theological thesis that the Generation of the Word is "generatio proprie dicta."

The "ratio philosophica" lies in the doctrine of universals. Man is one "quoad id quod est", for he is an universal nature and only one universal; man is many only by a mere modality of his being, "quoad modum quo est;" further, the difference in man is lower than the unity for the unity proceeds from the form while the difference proceeds from matter. *If you ask what man is this "one" and "many" I ensure that either you are a nominalist or you can't answer William of Ockham and so should be a nominalist. This is only a "trick" but I cannot agree to print this.*

§3. We distinguish individuality and personality. Individuality is the being "unum in se et diversum a quolibet alio." Personality is the individuality that belongs to intelligent beings.

We distinguish potential and actual ~~the~~ personality. Potential personality is the mere possession of individuality, intellect, and will. Actual personality is the actuation of intellect and will sufficient to give a final and quasi-autonomous orientation in action to the individual. *Personality: individuality :: form: matter. Materia propter formam.*

§4. We distinguish three forms of personality, orientation in life.

The anthropos sarkikos is orientated to the external world of sense; he is in a relation of effective subordination to it, though in his own mind he may think he is subordinating the external world to himself. But he errs in this, for his thought is entirely conditioned by the external and over that he ultimately has no control; he may exploit for a while, but read Wolsey to Cromwell in Henry VIII.

The anthropos psukhikos is orientated in a relation of subordination to the transcendentals of the True, the Good, and the Beautiful. He represents human nature at its best.

The anthropos pneumatikos is orientated in a relation of subordination to God as He is in Himself, ie, as transcending the transcendentals, as known only through revelation and by faith.

§5. Man is "in genere intelligibilium ut potentia", ie, his intellect passes through a series of incomplete acts on its way to the perfect act of the human intellect, which is perfect science. Further, as the angel, "in genere intelligibilium ut ~~actu~~ ~~actu~~", solves all the problems of his specific world in the instant (aevum) of his being, so man, the one human nature, solves all the problems of his specific nature in the instant of his being: only that instant is all time.

We note that had Adam not sinned then man would not have had to progress in the blind fashion in which he does as a result of the fall. Intellectual advance is now conditioned by change discovery; the progress of man is not a planned and orderly whole but a series of more or less blind leaps. In other words, were it not for the fall, man would not have begun his progress from the "scratch" of mere potency.

§6. The human will is "appetitus naturalis sequens formam intellectus". The human will is both preformed and prelimited. It cannot act without a ~~at~~ previous dictate from intellect. It can act only in response to a previous dictate ~~of~~ intellect. But it need not act: this is its freedom, the freedom of the non-act, ~~of~~ not following reason, not inhibiting the tendency that is contrary to reason.

ST. 14, 85a3.

*Principles  
quodlibet enim unum est  
2° voluntas non servatur  
nisi a dictatione  
rationis*



N.B. No actus humanus indifferens. No free act that is not an actus humanus.

I cannot here give my demonstration that this is the precise nature of the human will. Suffice to recall Aristotle's contention that the world would be better were it not for human liberty: that is, it would be more orderly for reason would always be followed as in inanimate or brute nature; but it would be lower in kind.

§7. With one exception, the human intellect is predetermined in the form that it presents to the will; this exception arises from the undue influence of the will. For man's intellect acts only with reference to a phantasm and phantasms are all predetermined, with the restriction due to the influence of the will. *we precise from "fact".*

*to Platonic "inward"*  
The influence of the will is to cause error. There is the error of undue haste and ignorance of logic: this we may reduce to the category of determinate events, for man has to learn not to be hasty and not to be ignorant of logic. There is the error of rationalisation. This error in its ultimate form is that referred to by St Paul when he remarks: "they would not have God in their knowledge." In itself this error consists in making out that sin is not sin: every one is guilty of this to some extent and so the best example is the religious who makes futile excuses to himself for not observing his rule rigorously.

§8. We now advance to the pure theory of the unity of human operation. Man is one in nature. He is also one in action. We establish this by establishing the unity of human intellect and the statistical uniformity of the human will.

The basic principle is "quidquid movetur ab alio movetur."

*St. 1<sup>o</sup>, q. 105, a. 5, c*  
The general thesis is that human action is never more than the action of a causa secunda et instrumentalis, the action of transferring a given pre-motion from a "primum agens" on to other individuals who transfer it still further on till the ultimate fulness of time.

§9. We note that the man with the original idea is the exception and not the rule. Men think exactly as they are taught to think or they rebel to fall in line with the doctrine of some other teacher. Now where do the ideas come from? What is the law of their emergence?

In the first instance man's ideas are discoveries for the better satisfaction of his material needs. The possibility of invention is restricted by its practicability. *Any such invention is really communicated.*

In the second instance man's ideas arising from the exploitation of natural resources lead to the organisation of man in social forms higher than that of the family or tribe.

In the third instance we have the birth of the mechanical arts and of the sciences supported by the division of labour.

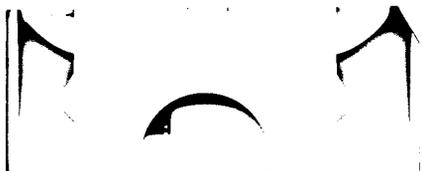
In the fourth instance we have the development of culture about the symbolic expressions of the divinity, which are the only possible expressions before philosophy. NB Idolatry among Hebrews and Gentiles.

In the fifth instance we have philosophy and the failure of philosophy to set up an ideal Republic, i.e., the rule of reason, long since corrupt.

In the sixth instance we have the disgregation of philosophy in a set of equally insignificant schools as far as society is concerned. All are not equally bad but all are equally ineffective.

In the seventh instance we have each man thinking as he pleases and society in a dry rot ready to be torn to pieces by mere passion: for peace is unity in truth and without truth there is no unity; man disgregated by matter can be united only by truth.

§10. We note a triple dialectic in the development of the human intellect. There is the dialectic of fact. An incomplete act of intellect is made a guiding norm of human action. A false situation is set up which reveals the incompleteness of the act of intellect and emphasises its short-coming. A new idea is brought to birth and readily accepted to solve the problem.



There is the dialectic of sin. This is the process of rationalisation whether carried out in the minds of a number of individuals - eg the depravation of ancient polytheism, the odium fidei that gave rise to the early persecutions - or carried out by abstract thought upon a situation which should never have arisen but actually did arise by sin. Since the situation is false, the facts arising from the error <sup>& materialism</sup> will be evidence for what is false: thus, the religious wars gave birth to liberalism, the pharisaical religiosity of the capitalists to communism, the extravagance of the autonomy of states to the mad nationalism of our time, the Caesaro-papism of protestantism to a divorce between intellect and religion as the normal course of human life.

There is the dialectic of the absolute Geist. <sup>of 1620</sup> This is the development of dogma, selecting what is true in the development of the objective Geist of humanity and rejecting what is false in the incompleteness of the acts of progressing intellect. It represents the complete antithesis to the dialectic of sin: it prevents rationalisation of sin by confession; it preserves truth by anathemas; it meets objective evil not by theories with sin for a premise but by charity, the only solution.

One may distinguish a pre-philosophic and a philosophic period in the progress of the human intellect. In the former, the logic of fact is allowed to work itself out: false economic theory to a world crisis, etc; in the latter, philosophy is accepted as a social norm and the philosopher becomes king. <sup>in some sense. cf St Thomas in Catholic thought - 7<sup>th</sup> lect XIII "infra nonis auge de proficiunt"</sup>

§11. We recall what we laid down about the promotion and prelimitation of the human will (§6). The following aspects call for attention.

The act of will as an immanent act is the actuation of a personality, ie, of an individuation that is independent of matter.

The act of will as a transient act is the control of the transient operations of man: if the act is reasonable, it leaves the objective situation orderly; if it is unreasonable, it is a contribution to objective disorder: hence, oppression, cruelty, suicide, wars, misery of all kinds, ignorance, error, set up as truth.

Thirdly, since no man is better than he knows how and no man can be worse than his opportunities, we arrive in the limiting case of the concrete situation at all but a pre-determination. <sup>remember, for man and man's</sup>

Fourthly, although we do not arrive at a pre-determination, it remains that there is a statistical uniformity of human wills. Men turn out in much the same proportion of good or bad. What makes one epoch worse than another is the quantity of error that is imposed by a tradition. <sup>cf Moral attitude, heroic virtue, inhuman vice.</sup>

§12. Human liberty amounts to no more than not sinning. If man does not sin, then all is orderly and works out according to an orderly plan of development.

Since "quidquid movetur ab alio movetur" it is impossible for any good act not to be the product of the objective situation illuminated by reason. <sup>The evil act is simply the failure of the will to inhibit the lower determined order of nature.</sup>

Since the objective situation is nothing but the accumulated action of man in the past, and man's action in the past was similarly determined, we arrive at the conception of human action being the transmission of a promotion from a "primum agens."

The freedom of man with regard to this promotion means that man gives his members as instruments to the transmission of truth and goodness or as instruments to the swelling the flow of sin. No more.

Finally, when man does what is right, he is simply not destroying the objective order, he is an unprofitable servant, <sup>receiving a promotion to good and not opposing and nullifying it.</sup> <sup>cf Augustine passive good act exclusively from Xt, (the necessary promoter); evil act as evil exclusively from bad will of sinner. [at least as presented by Portier in D.T.C.]</sup>

Romb<sup>13</sup>, 6<sup>19</sup>, 7<sup>56</sup>



§13. Since the whole of human operation is reducible to the transmission of the promotion of a "primum agens" through a statistically determinate development of intellect, we recapitulate or synthetise or know in its intelligibility the whole operation of the one human nature by considering the primal agency. It is twofold. We set it forth in the antitheses of the first and second Adam, the natural head of humanity and the Head of the Mystical Body.

a) Adam preremoved by Eve preremoved by the serpent set up the reign of sin. Rom 5.12.

Christ conceived by the BVM at the annunciation of the angel set up the Kingdom of God.

b) Adam communicates fallen human nature by generation; parents are instrumental causes in his communication of nature as fallen; Adam is the principal cause in the communication of nature as fallen; God is the principal cause in the communication of nature simpliciter.

Christ communicates the Divine Adoption by regeneration of water and the Holy Ghost: the Church and catholic parents are the instrumental causes of this communication.

c) Adam and his progeny die the death that is the penalty for sin.

Christ and his progeny die the death of sacrifice, the greatest act of love; this death is the seed of the resurrection and Christ is "primogenitus ex mortuis." Col 1.19

d) Adam by sin deprives man of the gift of integrity: ie an internal disharmony from the low energiea of intellect and an external disharmony arising from the false and evil situations produced by actual sin and ignorance and stupidity.

Christ restores the internal harmony by actual and infused graces and virtues; he also restores the external harmony for the church is the leaven that leaveneth the whole mass and Christ is King of the social order, the Messiah and Prince of Peace.

e) The reign of sin is a progressive disunity: man individuated by matter is united by intellect (economics, politics, culture, religion); sin, acting against reason, destroys the unifying principle of human operation; you can do nothing with people who will not listen to reason, and you can do nothing at all after they have had the running of things and landed them in an inextricable mess.

The Kingdom of God is the reunion, the redintegration of humanity, the restoration of "unity in truth"; peace as "ordo cum tranquillitate" is the phenomenon of this "unity in truth". Hence, Christ is spoken of as "pacificans omnia" Col 1.19; he speaks of his peace which the world cannot give; he leaves and gives this peace, promised by the choirs over Bethlehem to men of good will; he teaches the one way in which the problems ~~caused~~ produced by sin can be solved, ie, not by theorising with sin for a premise but by charity.

f) The promotion of Adam is the promotion of Christ as matter to form.

Adam is the natural head of man, first in the order of time, of involuntary generation, of mere individuality, of sin.

Christ is the supernatural head of man, first in the order of nature, of voluntary membership of an intelligible unity in a society, of the personality of the anthropos pneumatikos, of grace.

All of these are related more or less as matter or empirical pre-condition to form or intelligible fulfilment.

But more. Adam's sin was part of the Divine Plan, for God could have created a world in which there was no sin. Why then did He so create? Because the end of creation is the manifestation of the Divine Wisdom, the Word, in its transcendental incomprehensibility of mystery and grace. The actual course of this manifestation has been: the angels sinned (for refusing to adore the Babe of Bethlehem [?]); their sin was individual. Adam sinned, though he could not have thought of doing so without the promotion from the serpent. But the sin of man was different from the purely individual sin of the angels; man is one in nature and in operation; the sin of man endures and expands in the objective



situation till in its enormity it topples over to bring forth a greater and intenser good of wisdom and charity. Since then humanity is one in nature and operation, sin in humanity is not a pure loss, an absolute deficit; rather it is a contribution to the production of one, essentially one, greater glory of God. In then this final balancing of accounts, Christ is in all things holding the first place.

Quidquid movetur ab alio movetur. What would human history have been without Christ? Europe without the faith? Like Asia only worse! When St Paul says "I live not I but Christ liveth in me" he does not speak of extraordinary sanctity, necessarily. Every man in so far as he lives at all lives in virtue of Christ's premotion, does not prevent and nullify the intellectual forms that come to him from Christ from being of effect. At the coming of Christ men were "foolish, dissolute, without affection, without fidelity, without mercy." It is an historical fact even without the testimony of St Paul. Where does the difference come from? From Christ alone. Read Plato and you know the impotence of humanity to solve the problem created by the dialectic of sin. Plato saw the better and approved, but could do nothing; Aristotle wrote a practical ethic something that like Stoicism helped men to endure life but did not teach mankind to live it.

§14. We return to the fundamental thesis: "Let us make man to our own image and likeness." We saw in the fact of generation the primary likeness to the Trinity. We have been paving the way for the second.

The Three Divine Persons are the relations subsisting in the immanent dynamism of unlimited intellect and will.

Man is a transient dynamism of intellect and will based upon a material flux. The production of every personality is the corporate work of the individual and his predecessors. Read Newman's Apologia of any discerning autobiography: you see the individual to be what he is because he was the subject of a number of influences from others; and this is true of every individual. Man makes man what he is in a continuous succession of emerging individuals.

Hence besides the physical personalities of humanity, there is also the moral person of solidary humanity; this moral person is the person responsible for all the physical personalities; responsible, for man makes man, for there is such a thing as social justice, the justice that is justice to humanity, the justice that is opposed to the exploitation and oppression which sets up situations in which the right is impossible (eg impossibility of paying a just wage, of having a family, of avoiding a cataclysmic war).

Man, the many, is the generation of the adoptive sons of God.

Man, the one, is the emergence of universal charity: the love of Christ and the love of all men in Christ. Rom 8.35; Mt. 25.34ff.

The "spiratio" between the principal and the instrumental causes in the generation of the adoptive sons of God is from the part of the principal cause the sending of the Holy Ghost and from the part of the instrumental cause the exclamation of St Paul: Who then shall separate us from the love of Christ? And this love of Christ is the love of the least of these, his little ones. It is the love of social order, the condition that the least may live and learn to know and to love him.

ET IPSE EST CAPUT CORPORIS ECCLESIAE QUI EST PRINCIPIUM PRIMOGENITUS EX MORTUIS UT SIT IPSE IN OMNIBUS PRIMATUM TENENS. QUIA IN IPSO COMPLACUIT OMNEM PLENITUDINEM INHABITARE ET PER EUM RECONCILIARE OMNIA IN IPSUM PACIFICANS PER SANGUINEM CRUCIS EIUS SIVE QUAE IN TERRIS SIVE QUAE IN COELIS SUNT. [COL I.] ... UT NOTUM FACERET NOBIS SACRAMENTUM VOLUNTATIS SUAE SECUNDUM ~~REGRESSITUM~~ BENEPLACITUM EIUS QUOD PROPOSUIT IN EO (IN DISPENSATIONE PLENITUDINIS TEMPORUM) INSTAURARE OMNIA IN CHRISTO QUAE IN COELIS ET QUAE IN TERRA SUNT IN IPSO. [EPH. I] SCIMUS ENIM QUOD OMNIS CREATURA INGEMISCIT ET PARTURIT USQUE ADHUC. NON SOLUM AUTEM ILLA SED ET NOS IPSI PRIMITIAS SPIRITUS HABENTES. [ROM. VIII]

