

“Using Newman’s Criteria to Prove the Integral Complementarity of Woman and Man”

St Anselm Institute: University of Virginia Minor Hall Auditorium

Sr. Prudence Allen, RSM, PhD; January 31, 2019

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*Glory to the Father, and to the Son, and to the Holy Spirit;
Mary, Seat of Wisdom: Pray for us!*

I. Outline of Argument in *The Concept of Woman, 750B.C.-2015 (3 vols.)*

Introduction: Approach and Basic Terms

The Idea of Integral Gender Complementarity is present in *Genesis*

Four characteristics: equal dignity, significant difference, synergetic relation, and intergenerational fruition

Original Type of Living Idea of the Human Being

As a soul/body or form/matter composite being “always or for the most part” **male** (which generates in another) **or female** (which generates in the self)

Aristotle (384-322 BC)

Original Type of Living Idea of Integral Complementarity

Man and Woman created with equal dignity and significant difference before the Fall

Recovered in the Resurrection of the body in Heaven

St. Augustine (354-430) *City of God* 22:17; both sexes will rise *as male or female*.

Preservation of Type, Continuity of Principles, and Assimilative Power of Dogma

St. Hildegard of Bingen (1098-1179); developed equal dignity and significant difference of man and woman; Assimilative power of dogma of the Resurrection.

St. Thomas Aquinas (1224-1274); developed the human soul as both form and spirit

Inevitable Conflict: Complementarity Threatened by Two Polarity Theories

Traditional Polarity in satires devalued women: Complementarity defended by Christine de Pizan (1344-1430)

Reverse Polarity devalued men: Henrich Agrippa (1486-1536) and Lucrezia Marinella (1571-1653)

Complementarity defended in Humanist Dialogues

Implicit Complementarity Included as Development

Men and women Renaissance Catholic authors in dialogue about the concept of woman in relation to man

Men and women Religious working in complementary ways with one another in Europe and the New World

Inevitable Conflict: Cartesian Dualism Shatters Unity of Human Being and Promotes Unisex Equality

Rene Descartes (1596-1650), ... Marquis de Condorcet (1745-1794)

Promotion of equal education and equal citizenship for men and women.

Subsequent Modern Philosophers Fall into Fractional Complementarities

Jean Jacques Rousseau (1712-1778), Mary Wollstonecraft’s (1757-1797) ... Frederick Nietzsche (1844-1900)

A man and a woman together make one person.

Chronic Vigor of Living Idea of Human Being and Integral Complementarity in Phenomenology and NeoThomism

Jacques (1882-1973) and Raissa (1883-1960) Maritain; Dietrich von Hildebrand (1889-1977); Edith Stein (1891-1942); and Bernard Lonergan, SJ (1904-1984)

Decay and Corruption of Human Person and Relation in Christian Philosophers Turned Atheists

Jean Paul Sartre (1905-1980), Simone de Beauvoir (1908-1985), Michel Foucault (1926-1984),

Mary Daly (1928-2010)

Decay and Corruption of Human Person and Relation in Viral Sex and Gender Ideologies

Margaret Mead (1901-1978), Albert Kinsey (1894-1956), John Money (1921-2006), Alice Rossi (1922-2009),

Kate Millett (b. 1934), Gayle Rubin (b. 1949)

Fidelity of Development and Anticipation of Future for Gender Reality in Personalism and for Integral Gender Complementarity

Gabriel Marcel (1889-1973), Emmanuel Mounier (1905-1950); Hans Urs von Balthasar (1905-1988), M.A.

Krapiec (1921-2008), Karol Wojtyla/Pope John Paul II (1920-2005) and Lublin Thomistic Personalism; W.

Norris Clarke (1915-2008); Gertrude Elizabeth Anscombe (1919-2001), Alice von Hildebrand (1923-), Dale

O’Leary (1941-), Marguerite Peeters, and Mary Ann Glendon (1938-); Counter Arguments and Responses to

Integral Gender Complementarity

Conclusion:

The True Development of Integral Complementarity of Woman and Man Fills Newman’s Seven Criteria for True Development.

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Four categories of structure of questions about man and woman’s identity

Opposites <i>Metaphysics</i>	Generation <i>Philosophy of Science</i>	Wisdom <i>Epistemology</i>	Virtue <i>Ethics</i>
Are male and female the same, polar opposites, or complements?	How does contribution to generation relate to the sex and gender identity of mother or father?	Do women and men have the same faculties of intellect? Are they wise by knowing the same or different things?	Do women and men have the same capacity for virtue and are they good in the same or different ways?

Historical Development of Dimensions of Integral Gender Complementarity

Component of Identity	Date begun	Geometrical analogy	Foundation of Characteristic
female-male	6 th century BC	Point	One dimensional reduction to biological base
feminine- masculine	15 th century AD	Triangle	Two dimensional cultural characteristics in reified psyche
woman-man	19 th century	Tetrahedron	Three- dimensional self-defining individual
“Complementarity” named	First half of 20 th century	Structure named	Physics extended to metaphysics and ontology
communion of persons	Second half of 20 th century	Conic spirals united	Four dimensional self-giving woman persons and man persons in synergetic relations

Theory	1. Equal dignity of man and woman	2. Significant differentiation of man and woman
Gender Unity / Unisex	yes	no
Traditional Gender Polarity	no man <i>per se</i> superior to woman	yes
Reverse Gender Polarity	no woman <i>per se</i> superior to man	yes
Fractional Gender Complementarity	yes	yes complementary as parts
*Integral Gender Complementarity	yes	yes complementary as wholes

Further References:

Sr. Prudence Allen, RSM, *The Concept of Woman: The Aristotelian Revolution 750BC-1250AD* (Eden Press, 1985/ rpt. Grand Rapids/Cambridge: Eerdmans, 1997);-----; *The Concept of Woman: The Early Humanist Reformation (1250-1500)* (Eerdmans 2002) ; *The Concept of Woman: Search for Communion of Persons (1500-2015)* (Eerdmans, 2016).
 -----; “Four Principles of Complementarity: A Philosophical Perspective,” in Helen Alvere and Stephen Lopes, eds, *Not Just Good but Beautiful: The Complementary Relation Between Man and Woman* (Plough, 2015), Chapter 6, 49-60.
 -----; Gender Reality vs Gender Ideology,” *Solidarity: The Journal of Catholic Social Thought and Secular Ethics*: (2014) Vol. 4: Iss. 1, Article 1. Available at: <http://researchonline.nd.edu.au/solidarity/vol4/iss1/1> See also in John P. Hittinger and Daniel C. Wagner, eds., *Thomas Aquinas: Teacher of Humanity* (Cambridge: Cambridge Scholars Publishing, 2015, 294-345).
 -----; “Man-Woman Complementarity: The Catholic Inspiration,” in *Logos: J. of Catholic Thought and Culture* 9:3 (2006): 87-108.
 -----; “Philosophy of Relation in John Paul II’s New Feminism,” and “Can Feminism be a Humanism,” in Michelle Schumacher, ed, *Women in Christ: Towards a New Feminism* (Eerdmans, 2004), 67-105 and 251-284.

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HISTORY OF SELECTED THEORIES OF GENDER IDENTITY

Historical Period	Unisex Theories	Polarity Theories	Complementarity Theories
Ancient and Medieval Roots	Plato 428-355 BC Porphyry 235-305 John Scotus Erigena 810-877 Avicenna 980-1037	Traditional Polarity Aristotle 384-322 BC Philo 13 BC-AD 54 Plotinus 205-270 Averroes 1126-1198 Albert the Great 1193-1280 Giles of Rome 1243-1316 Imaging Reverse Polarity Boethius 480-524 Dante 1265-1321	Original Scriptural Type Genesis (1:26, 1:27, 1:28, 2:24, 5:1-32). Original Philosophical Type Aristotle <i>De Anima</i> (412a28-29; 412b6-9); <i>Gen of animals</i> (714a5-23); and <i>Metaphysics</i> 1065a2-6. Fractional Augustine 354-430 Anselm 1033- 1109 Hildegard of Bingen 1098-1179 Moving to Integral Thomas Aquinas (1224-1274)
Renaissance and Modern Developments	Neoplatonic Unisex Giovanni Pico della Mirandola 1463-1494 Cartesian Unisex Descartes 1590-1650 Maria van Schurman 1607-1678 Poullain de la Barre 1647-1723 Mary Astell 1666-1731 Marquis de Condorcet 1743-1794 Olympe de Gouges 1748-1793 Mary Wollstonecraft 1759-1797	Traditional Aristotelian Polarity Satires: <i>Le Roman de la rose</i> 13 th c. Leon Battista Alberti 1404-1472 Polarity Embedded in Fractional Complementarity Jean Jacques Rousseau 1712-1778 Immanuel Kant 1724-1804 Reverse Polarity Henreich Cornelius Agrippa 1486-1536 Lucrezia Marinelli 1571-1653	Fractional Complementarity Giovanni Bocaccio 1313-1375 Christine de Pizan 1344-1430 Leonardo Bruni 1369-1444 Francesco Barbaro 1390-1454 Nicholas of Cusa 1401-1464 Integral Complementarity Isotta Nogarola 1418-1466 Albrecht von Eyb 1420-1475 Laura Cereta 1469-1499 Catholic men and women working together in complementarity relations in Europe and the New World and Promotion of the Sacred Heart of Jesus

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<p>19th-21st Century Challenges and Principles</p>	<p>Marxist feminism Karl Marx 1818-1883 Frederick Engels 1820-1895 Emma Goldman 1869-1940 Selma James Marlene Dixon Shulamith Firestone</p> <p>Post Modern Unisex and Gender Ideologies Albert Kinsey 1894-1956</p> <p>Margaret Mead 1901-1978</p> <p>John Money 1921-2006</p> <p>Michel Foucault 1926-1984</p> <p>Alice Rossi 1922-2009</p> <p>Kate Millett 1934-</p> <p>Gayle Rubin 1949-</p> <p>Secular feminism Betty Friedan 1921-2006</p> <p>National Organization of Women (NOW)</p> <p>Bella Abzug 1920-1998</p> <p>Equality moving to identity of men and women in all areas of work and public life including same sex marriage</p>	<p>Traditional: Superiority of Male in Fractional Complementarity</p> <p>Frederick Hegel 1770-1831 Arthur Schopenhauer 1788-1860 Soren Kierkegaard 1813-1855 Frederick Nietzsche 1844-1900 Carl Jung 1875-1961</p> <p>Traditional: Superiority of Male Mind and Body Sigmund Freud 1856-1939 Jean Paul Sartre 1905-1980 Lionel Tiger 1937–</p> <p>Simone DeBeauvoir 908-1985 traditional polarity moving to reverse polarity</p> <p>Reverse: Superiority of Female Body and Mind Radical Feminism Valerie Solanis 1936-1988 Mary Daly 1928 –2010 French feminists</p> <p>Rejection of men and gender as ontological categories</p>	<p>Fractional Complementarity: Theodor Gottlieb von Hippel 1741-1796 John Stuart Mill 1806-1873 Harriet Taylor 1807-1858</p> <p>Integral Complementarity Deitrich von Hildebrand 1889-1977</p> <p>Gabriel Marcel 1889-1973</p> <p>Edith Stein 1891-1942</p> <p>Jacques Maritain 1893-1960 Raissa Maritain 1893-1960</p> <p>Emmanuel Mounier 1905-1950</p> <p>Bernard Lonergan 1904-1984</p> <p>Hans Urs von Balthasar 1905-1988</p> <p>W. Norris Clarke 1915-2008</p> <p>Gertrude Elizabeth Anscombe 1919-2001</p> <p>Karol Wojtyla 1920–/ John Paul II 1978–2005</p> <p>G.Elizabeth M. Anscombe 1919-2001</p> <p>M.A. Krapiec 1921-2008</p> <p>Alice von Hildebrand 1923-</p> <p>M. Prudence Allen, RSM 1940-</p> <p>New foundation for integral complementarity drawing upon Thomistic metaphysics and phenomenology</p>
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Edith Stein (St. Teresa Benedicta of the Cross), 1891-1942

Types of Gender Differentiation

Positive - feminine - Negative		Positive - masculine - Negative	
tendency towards union	urge to lose the self in another human being	tendency towards detachment	brutal despotism over others and especially women
dedication towards developing others to completion	too much curiosity about others	dedication to a discipline	enslavement to work
orientation towards concrete whole person	placing too much emphasis on self or own family	orientation towards specialization	atrophy of one's humanity
special capacity for empathy	an inability to accept criticism without seeing it as an attack	special capacity for objectivity	degeneracy of too much abstraction

SPECIES OF WOMAN

HUMAN SPECIES

SPECIES OF MAN

1. soul more intensely connected to all parts of the body; 2. female corporeal structure of the body oriented towards supporting growth of new life within as mother	<p>lived-body-soul unity</p> <p>female/male structure</p>	1. soul more detached from parts of the body; 2. male corporeal structure of the body oriented towards reproducing by detachment of seed as father
1. receives world inwardly through emotions and more affected inwardly by the lived experience of the body; 2. intellect judges world received emotionally through comprehension of value of existent in its totality 3. will emphasizes personal and holistic choices	<p>faculties:</p> <p>sensitive (emotions)</p> <p>intellect</p> <p>will</p> <p>feminine/masculine structure</p>	1. receives world through intellect and less affected by the lived experience of the body; 2. intellect judges the world received intellectually in a compartmentalized way; 3. will emphasizes exterior, specialized choices
<p>feminine professions:</p> <p>nursing, social work, education, holistic medicine, including also gynaecology and paediatrics, governess, translator, editor, research in humanities and arts, bureaucratic work, administration, and politics</p>	<p>Individual professional work</p> <p>woman/man structure</p>	<p>masculine professions:</p> <p>factory work, hard physical labour in industry, trade, and agriculture, business, national or municipal service, technology, trade, legislature, chemistry, mathematics, theoretical physics, clerical work, administration, natural science, philosophy, and specialized medicine</p>

Two important points about this analysis of species need to be made: the first concerns the freedom of the individual to develop a unique personal identity, and the second concerns the value for society of the complementary identities of women and men. Stein is adamant that individuals can freely choose to develop characteristics different from the ones to which they have a natural attraction through the different structure of their lived-body-soul inner form.

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Bernard Lonergan, S.J. (1904-1984)

Metaphysics of Gender Differentiation and Complementarity

Field	Kind of Form	Investigates	Finds	Category	Complementarity
Theology	Analogically conjoined forms of spiritual realities.	Spiritual realities: God and relations of Divine and human beings.	Women and men created and called to enter into a communion of persons by free choice and repeated acts of self gift to another person or persons in space/time and in eternal life.	The Divine Communion of Persons as analogous (alike and different) to human communion of persons.	In personalist aspects of marriage through grace and united by charity.
Philosophy	Immaterial central form and conjugate forms of intelligence and material realities in the woman and man.	Intellectual realities: The person; the soul as the form of the body; intelligence and decision; interpersonal search for the common good.	A man or a woman defines himself or herself as a particular kind of man or a particular kind of woman by the choices he or she makes in relation with others in friendship, contracts, and the good life. Choice of particular sexual act (or not) in relation to the true and the good.	Existential self definition as an individual woman or man in relation with others, sometimes by contract.	Woman and man as complementary beings able to enter into friendships. With a complementary differentiation within the species... consequently, though not formally, in the higher nonorganic activities of reason and rational appetite united by friendships.
Anthropology Sociology Political Science Linguistics	Analogical immaterial and material conjugate forms.	Intercultural realities: Interaction patterns among human beings in families, society, government, language & culture.	Development of integrated gender identity in a woman or a man in interpersonal relations through incultured education of children to adulthood.	Influences on a woman’s identity and on a man’s identity through language, history, culture, society...	Women and men viewing one another through the bias of sex/gender identity.
Human Psychology ----- Animal psychology	Immaterial and material conjugate forms. ----- Material conjugate forms	Intelligence, psychic realities: Consciousness-sensations, passions, instincts, desires, and behavior. ----- The same as above without intelligence.	Psychological identification as male or female organizes behavior of the reproductive system. Sexual attraction with vital, psychic, sensitive, and emotional characteristics.	Male or female identity through the conscious lived experience of the body, memory, etc.	A complementary differentiation of woman and man within the species... in the totality of vital, psychic, sensitive, emotional characteristics united by <i>eros</i> .

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Field	Kind of Form	Investigates	Finds	Category	Complementarity
Biology	Material conjugate forms	Organic realities: Physiology systems; genes; anatomy including the endocrinal glands.	Reproductive system; chromosomes; anatomy and biological fecundity. The male and female reproductive systems produce and organize male and female hormones.	Male and female fertility-xx and xy chromosomes; and primary and secondary sexual characteristics.	Sex [gender] differentiation as two complementary semifecundities. A complementary differentiation of male and female within the species, with a material basis in a difference in the number of chromosomes, with a regulator in the secretions of the endocrinal glands, with manifestations in anatomical structure and physiological function.
Chemistry	Material conjugate forms.	Chemical realities: Compounds and reactions.	Hormone molecules organize hydrogen atoms at higher level: androgens, testosterone, and estrogens.	Male and female hormones.	
Physics	Material conjugate forms.	Physical realities: Atoms and subatomic particles.	Structure of hydrogen atom: "Some things never change"- each hydrogen atom 14 billion years old.	No difference by sex/gender in the 10^{27} hydrogen atoms in an average adult.	

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Karol Wojtyla 1920–/John Paul II (1978–2005)

Ontological Complementarity

Integration of 4 levels: Biological, Individual, Personal, Spiritual

Man-Woman Complementarity

WOMAN

MAN

<p>1. Female corporeal structure oriented towards supporting growth of new life within as mother A. By ovulation from puberty to menopause B. Reinforced by pregnancy and birth.</p> <p>2. Psycho-emotive consciousness of this bodily experience is the origin of the maternal instinct which makes women capable of being open to another human being.</p>	<p><u>Biological Complementarity</u></p> <p><u>Female/Male Structure</u></p> <p>Hylomorphism</p> <p>consciousness external and internal sensitive powers (emotions)</p>	<p>1. Male corporeal structure oriented towards reproducing by detachment of seed as father.</p> <p>2. A man remains outside the process of pregnancy and birth and so has to learn his fatherhood from the mother.</p>
<p>1. With the intellect and will, a woman decides how she will act as a woman.</p> <p>2. A woman can choose to access her maternal instinct or to reject it (as in the case of abortion).</p> <p>3. Feminine is a woman’s way of being in the world.</p> <p>4. A woman’s femininity is fulfilled by different forms of maternity.</p>	<p><u>Individual Complementarity</u></p> <p><u>Woman/Man Structure</u></p> <p>Faculties:</p> <p>intellect will</p>	<p>1. With the intellect and will, a man decides how he will act as a man</p> <p>2. A man can choose to learn from women how to be open to another person or to remain closed.</p> <p>3. Masculine is a man’s way of being in the world.</p> <p>4. A man’s masculinity is fulfilled by different forms of paternity.</p>
<p>1. A woman’s part is to receive new life and to pay attention to the person in all circumstances.</p> <p>2. Women need to overcome all utilitarian tendencies to use men for sentiment.</p> <p>3. A woman’s genius is to bring the dynamism of attention to the dignity of the person into all situations in society.</p> <p>4. Women should use their feminine genius to overcome all discrimination, violence, or exploitation in union with old feminism.</p> <p>5. Women should discover their feminine genius to support the human person in all areas in which they have a sphere of influence to contribute their part to new feminism.</p>	<p><u>Personal Complementarity</u></p> <p><u>Man-Woman Relational Structure</u></p> <p>The law of the gift</p> <p>Applied to Old and to New Feminism</p>	<p>1. A man’s part is to protect new life and provide for its development.</p> <p>2. Men need to overcome all utilitarian tendencies to use women for sensuality.</p> <p>3. Man’s dominion (not domination) in the world is built up by their genius in culture, education, and technology, and efficiency.</p> <p>4. Men should use their masculine genius to overcome all discrimination, violence, or exploitation in union with old feminism.</p> <p>5. Men should coordinate their masculine genius with women’s feminine genius to support a culture of life as their contribution to building a new feminism.</p>
<p>1. The Blessed Virgin Mary became a mother by conceiving Jesus in her body after accepting him with her personal intellect and will.</p> <p>2. God entrusts the human being to women in every circumstance.</p> <p>3. The father of lies waits to destroy the human being and can fool a woman into killing the human being entrusted to her.</p> <p>4. Women’s part is to confront the culture of death by choosing to affirm life in every circumstance.</p>	<p><u>Spiritual Complementarity</u></p> <p><u>Relation to God</u></p> <p>Communion of persons in likeness to Divine Communion of Persons</p> <p>Culture of Life vs. Culture of Death</p>	<p>1. St. Joseph became a father by adopting Jesus with his personal intellect and will.</p> <p>2. Man called by God to protect and provide for new life in every circumstance.</p> <p>3. The father of lies can fool a man into destroying life by abandoning a woman or forcing her to kill it.</p> <p>4. Man’s part is to confront the culture of death by choosing to affirm life in every circumstance.</p>

II. Assessment of the Truth of the Idea of an Integral Complementarity of Woman and Man

John Henry Newman’s Seven Criteria for Assessing A True Development of a Living Idea
in *An Essay on the Development of Christian Doctrine* (1845, 1878)

- a) **Newman’s Interest in Developing Criteria to Test a True Development of an Idea**
- b) **Newman’s Definition of “Development”**

The process, whether it be longer or shorter in point of time, by which the aspects of an idea are brought into consistency and form, I call its development, being the germination and maturation of some truth or apparent truth on a large mental field. On the other hand, this process will not be a development, unless the assemblage of aspects, which constitute its ultimate shape, really belongs to the idea from which they start. (*Newman, An Essay on the Development of Christian Doctrine*, 38)

- c) **Newman’s Seven Criteria**

Newman’s First Criteria:

Preserve the identity of the Original Type through all its apparent changes and vicissitudes from first to last.

Newman’s Second Criteria:

The continuity of principles in the Original Type remain entire from first to last, in spite of that process of development. Changes do not destroy the type.

Newman’s Third Criteria:

Assimilative power for dogmatic truth.

Newman’s Fourth Criteria:

Logical sequence (in fidelity in development).

Logical Sequence has been set down above as a fourth test of fidelity in development, ... That is, I mean to give instances of one doctrine leading to another; so that, if the former be admitted, the latter can hardly be denied, and the latter can hardly be called a corruption without taking exception to the former. (*Newman, An Essay on the Development of Christian Doctrine*, 383)

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Newman’s Fifth Criteria:

A true development seen in the anticipation of its future (in favor of the fidelity of development, ethical or political).

It has been set down above as a fifth argument in favor of the fidelity of developments, ethical or political, if the doctrine from which they have proceeded has, in any early stage of its history, given indications of those opinions and practices in which it has ended. (An Essay..., p.400)

In Sermon XV on the “Theory of Development” Newman recognized that theological principles and principles in Christian philosophy have at times both implicit and explicit articulations:

Principles of philosophy, physics, ethics, politics, taste, admit of both implicit reception and explicit statement; why should not the ideas, which are the secret life of the Christian, be recognized also as fixed and definite in themselves, and as capable of scientific analysis? (Sermon XV, 327-38)

It is no proof that persons are not possessed, because they are not conscious, of an idea. Nothing is of more frequent occurrence, whether in things sensible or intellectual, than the existence of such unperceived impressions.

Newman’s Sixth Criteria

Conservative action on its past (of the original idea) with corruption tending to its destruction.

A true development, then, may be described as one which is conservative of the course of antecedent developments being really those antecedents and something besides them: it is an addition which illustrates, not obscures, corroborates, not corrects, the body of thought from which it proceeds; and this is its characteristic as contrasted with a corruption (An Essay..., 200).

Newman adds later “...that a true development is that which is conservative of its original, and a corruption is that which tends to its destruction.” (An Essay..., 419)

Newman’s Seventh Criteria

The chronic vigor of a true development of an idea is in distinction from its corruptions, perversions, and decays.

We have arrived at length at the seventh and last test, which was laid down when we started, for distinguishing the true development of an idea from its corruptions and perversions: it is this: *A corruption, if vigorous, is of brief duration, runs itself out quickly, and ends in death; on the other hand, if it lasts it fails in vigor and passes into a decay (An Essay..., 437).*

The point to be ascertained is the unity and identity of the idea with itself through all stages of its development from first to last... To guarantee its own substantial unity, it must be seen to be one in type, one in its system of principles, one in its unitive power towards externals, one in its logical consecutiveness, one in the witness of its early phases to its later, one in its union of vigor with continuance, that is, in its tenacity. (*An Essay..., 206*).

When we consider the succession of ages during which the Catholic system has endured, the severity of the trials it has undergone, the sudden and wonderful challenges without and within which have befallen it, the incessant mental activity and the intellectual gifts of its maintainers, the enthusiasm which it has kindled, the fury of the controversies which have been carried on among its professors, the impetuosity of the assaults made upon it, the ever-increasing responsibilities to which it has been committed by the continuous development of its dogmas, it is quite inconceivable that it should not have been broken up and lost, were it a corruption of Christianity. **Yet it is still living, if there be a living religion or philosophy in the world; vigorous, energetic, persuasive, progressive; vires acquirit eundo [acquiring force]; it grows and is not overgrown; it spreads out, yet is not enfeebled; it is ever germinating, yet ever consistent with itself.** (*An Essay..., 43-438*).

Conclusion

Four essential elements of Integral Complementarity of Woman and Man

- 1) Equal dignity
- 2) Significant difference
- 3) Synergetic Union
- 4) Intergenerational fruition

References:

John Henry Newman, *An Essay on the Development of Christian Doctrine* (Notre Dame Press, 1989).

-----., “The Theory of Developments in Religious Doctrine,” in *Fifteen Sermons preached before the University of Oxford* (Waterloo Place, London: Rivingtons, 1834), Sermon XV, 312-351, here 328-28.

Genesis 1:26; 1:27; 1:28; 2:24; and 5:1-32.

Aristotle *De anima* 412a28-29; 412b6-9; *Generation of Animals* 714a5-23; *Metaphysics* 1065a2-6

St. Augustine, *City of God*, 22.17

St. Hildegard of Bingen, *Scivias*

St. Thomas Aquinas, *Summa Contra Gentiles* 4.79.10; 2.81.8

John F. Wippel, *The Metaphysical Thought of Thomas Aquinas, From Finite Being to Uncreated Being* (Washington DC, Catholic University of America Press, 2000), 337.

W. Norris Clarke, SJ, *The One and the Many: A Contemporary Thomistic Metaphysics* (Notre Dame: University of Notre Dame Press, 2001), 103, 107, 115.

G.E.M. Anscombe and Peter Geach, *Three Philosophers* (Oxford: Blackwell, 1961), 99.

John Paul II, Encyclical *Evangelium Vitae* (1995), Referring back to CDF, *Declaration on Procured Abortion*, 1974, nos 12-13 and CDF, *Donum Vitae*, 1987, 1.

The Concept of Woman (Volumes 1–3)

Sister Prudence Allen, R.S.M.

*The culmination of a lifetime's scholarly work
on the concept of woman throughout history*

This pioneering study by Sister Prudence Allen traces the concept of woman in relation to man in Western thought from ancient times to the present. In her third and final volume Allen covers the years 1500–2015, continuing her chronological approach to individual authors and also offering systematic arguments to defend certain philosophical positions over against others.

Building on her work from Volumes I and II, Allen draws on four "communities of discourse"—Academic, Humanist, Religious, and Satirical—as she traces several recurring strands of sex and gender identity from the Renaissance to the present. Now complete, Allen's magisterial study is a valuable resource for scholars and students in the fields of women's studies, philosophy, history, theology, literary studies, and political science.

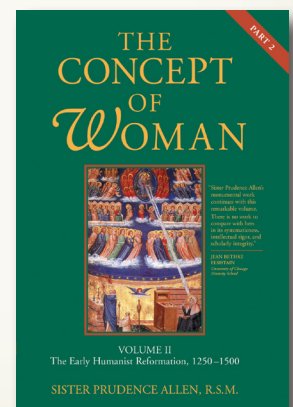
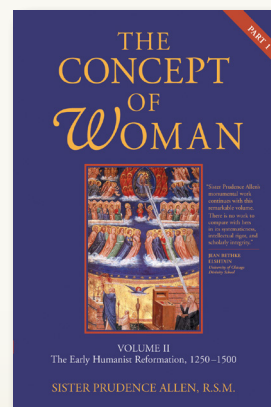
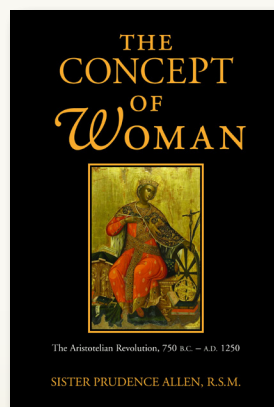
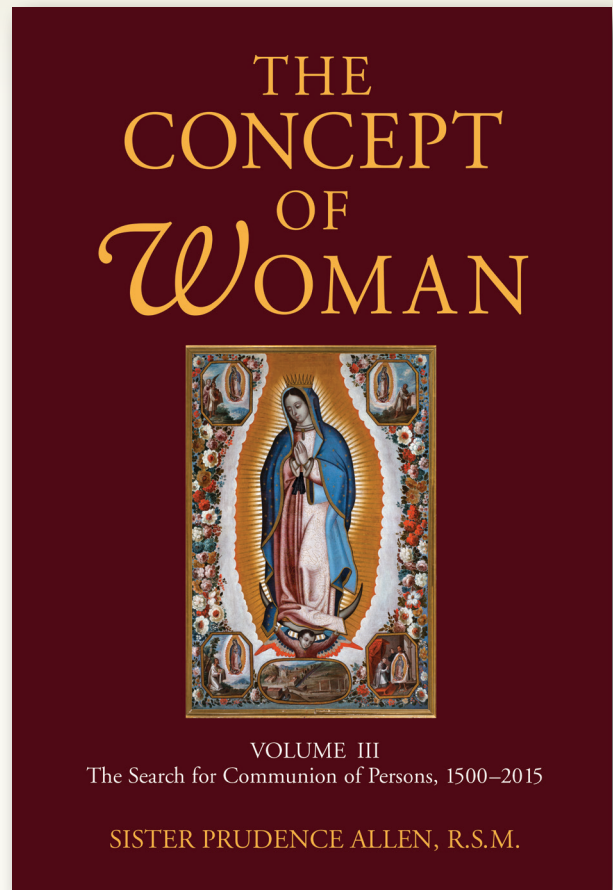
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