

UNDERSTANDING ST. THOMAS ON ANALOGY



John R. Mortensen

THE AQUINAS INSTITUTE FOR THE STUDY OF SACRED DOCTRINE

Understanding St Thomas On Analogy

Brian Kemple



Understanding St Thomas On Analogy:

Understanding St. Thomas on Analogy John Mortensen, 2007-01-30 The primary aim of this thesis is to show how God can be first in thought as well as first among beings In order to approach this question clearly it is first necessary to define and divide analogy correctly Any such discussion of analogy in St Thomas must furthermore begin with a study of the uses of the word analogy in the texts of St Thomas This work therefore begins with an examination of the 161 texts in which the word analogy is found in the writings of St Thomas There are a total of 249 instances of the word found in these texts One of the primary conclusions of this textual study is that the main technical use of the word analogy has to do with analogical naming This use seems to be in contradistinction to the use of the word analogy as found in many of the Scholastics including Cajetan Using the fact that St Thomas mainly speaks about analogy as a kind of naming the study then goes on to see what a definition of analogy would look like and what its essential divisions would be There are many statements about analogical naming and its divisions in St Thomas and each of these is analyzed The result is that analogy is most clearly defined in terms of the relation between the things as defined by the accounts of the namings Based on this definition the most essential division of analogy would be between relations based on the per se as opposed to those based on the per accidens These considerations are intended to lay the groundwork for speaking about how names are used of God in such a way as to pinpoint the logical implications of such action An attempt is made to explain the statement of St Thomas that God is somehow first in our thoughts It will be shown that God is able to be first in thought on account of the ability of the mind to purify its concepts of creaturely content through remotion and the fact that every concept of a created reality will be a concept of something that is a likeness of God Furthermore if one really comes to a knowledge of God and His perfections one cannot help but see these perfections in Him in a way that makes His perfection the source of every created perfection even for our understanding

Understanding St. Thomas on Analogy John R. Mortensen, 2010-01 This book is a reprint of the dissertation that won the 2009 Prize of the Pontifical Academies The analogy of names is not one of those topics that is important because it is a grand conclusion to intensive philosophical or theological research Rather analogy is important because it stands explicitly or implicitly at the very beginning of all work in philosophy and theology For centuries the thoughts of St Thomas on analogy which are found in texts scattered throughout his works were considered to have been aptly grouped and articulated by Cardinal Cajetan Most works on analogy in Aquinas since the time of Cajetan merely repeat what Cajetan said This book approaches the question afresh returning to the works of St Thomas in order to find what he thought was the fundamental meaning of the word analogy Not only are several misconceptions about analogy cleared up but a description is given of the way that God is first in our thoughts as well as in reality

St. Thomas Aquinas on Analogy George P. Klubertanz, 1960 **St. Thomas Aquinas on Analogy** George P. Klubertanz SJ, 2009-03-01 [St. Thomas](#)

[Aquinas on Analogy](#) George Peter Klubertanz, 1978 *Why Aquinas Matters Now* Oliver Keenan, 2024-11-07 Oliver Keenan

brings the medieval philosophy of Thomas Aquinas to life Thomas Aquinas is more than a medieval curiosity He was a reluctant revolutionary a scholar poet and saint whose work unleashed an epoch defining explosion of philosophical creativity in the thirteenth century Writing at a time of war injustice poverty and alienation Aquinas thought reaches across the ages and speaks to us today As Oliver Keenan argues Aquinas matters now not because he was right about everything but because he can teach us a new way of looking at the world A powerful voice for community justice friendship and peace Aquinas profoundly non violent philosophy shows us how to be human in a deeply dehumanizing world The era that he knew was defined by conflict and divisive politics much like our own his unfailing belief in the power of communication to overcome alienation and despair is an important lesson for us all This book brings Aquinas challenging but deeply rewarding philosophy to life for readers new to his work as well as those already familiar Oliver Keenan has spent his working life researching and engaging with Thomas Aquinas culminating in this moving and original account of why he matters now perhaps more than ever

All Things Come into Being Through Him David O. Brown, 2023-04-15 David O Brown demonstrates how it is possible to embrace deism without that leading to those problems deism presents to the Christian namely the denial of providence and rejection of the incarnation

Ens Primum Cognitum in Thomas Aquinas and the Tradition Brian Kemple, 2017-08-21 Ens Primum Cognitum in Thomas Aquinas and the Tradition presents a reading of Thomas Aquinas claim that being is the first object of the human intellect Blending the insights of both the early Thomistic tradition c 1380 1637AD and the Leonine Thomistic revival 1879 present Brian Kemple examines how this claim of Aquinas has been traditionally understood and what is lacking in that understanding While the recent tradition has emphasized the primacy of the real so called ens reale in human recognition of the primum cognitum Kemple argues that this misinterprets Aquinas thereby closing off Thomistic philosophy to the broader perspective needed to face the philosophical challenges of today and proposes an alternative interpretation with dramatic epistemological and metaphysical consequences

The Metaphysical Thought of Thomas Aquinas John F. Wippel, 2000 Written by a highly respected scholar of Thomas Aquinas s writings this volume offers a comprehensive presentation of Aquinas s metaphysical thought It is based on a thorough examination of his texts organized according to the philosophical order as he himself describes it rather than according to the theological order In the introduction and opening chapter John F Wippel examines Aquinas s view on the nature of metaphysics as a philosophical science and the relationship of its subject to divine being Part One is devoted to his metaphysical analysis of finite being It considers his views on the problem of the One and the Many in the order of being and includes his debt to Parmenides in formulating this problem and his application of analogy to finite being Subsequent chapters are devoted to participation in being the composition of essence and esse in finite beings and his appeal to a kind of relative nonbeing in resolving the problem of the One and the Many Part Two concentrates on Aquinas s views on the essential structure of finite being and treats substance accident composition and related issues including among others the relationship between the soul and its

powers and unicity of substantial form It then considers his understanding of matter form composition of corporeal beings and their individuation Part Three explores Aquinas s philosophical discussion of divine being his denial that God s existence is self evident and his presentation of arguments for the existence of God first in earlier writings and then in the Five Ways of his Summa theologiae A separate chapter is devoted to his views on quidditative and analogical knowledge of God The concluding chapter revisits certain issues concerning finite being under the assumption that God s existence has now been established John F Wippel professor of philosophy at The Catholic University of America was recently awarded the prestigious Aquinas Medal by the American Catholic Philosophical Association In addition to numerous articles and papers Wippel has coauthored or edited several other works including *Metaphysical Themes in Thomas Aquinas* and *The Metaphysical Thought of Godfrey of Fontaines* both published by CUA Press PRAISE FOR THE BOOK The quality of Wippel s historical research and interpretation and the detail of his argumentation make this a work that will have to be taken account of in any further studies of this topic John Boler International Studies in Philosophy A carefully and solidly argued presentation of Aquinas s metaphysics by a scholar of medieval philosophy and a superb metaphysician It should stand on the library shelf of every student of medieval philosophy sharing the stage with Wippel s other dependable works Prof Stephen F Brown Boston College In Wippel we have a master of medieval metaphysics who is at the height of his powers and who can bring to bear on this work of interpretation years of study not only of Aquinas but also of the whole context of medieval metaphysics in which Aquinas thought and wrote The result is a monumental work which will quickly become the definitive work on Aquinas s metaphysics Prof Eleonore Stump St Louis University Wippel proposes to set forth Thomas Aquinas s metaphysical thought based on his own texts in accord with the philosophical order This is a bold even audacious proposal but one that Wippel succeeds in realizing thanks to his expansive and detailed knowledge of a field in which he has worked for more than twenty years He has total command not only of the works of Thomas of his sources and of his earliest commentators but also of the secondary literature of this century in English Italian French German and Spanish Gregorianum A positively magisterial account of its subject *Athens and Wittenberg* James A. Kellerman,R. Alden Smith,Carl P.E. Springer,2022-12-05 Scholarship has tended to assume that Luther was uninterested in the Greek and Latin classics given his promotion of the German vernacular and his polemic against the reliance upon Aristotle in theology But as Athens and Wittenberg demonstrates Luther was shaped by the classical education he had received and integrated it into his writings He could quote Epicurean poetry to non Epicurean ends he could employ Aristotelian logic to prove the limits of philosophy s role in theology This volume explores how Luther and early Protestantism especially Lutheranism continued to draw from the classics in their quest to reform the church In particular it examines how early Protestantism made use of the philosophy and poetry from classical antiquity Contributors to this volume Joseph Herl Jane Schatkin Hettrick E J Hutchinson Jack D Kilcrease E Christian Kopf John G Nordling Piergiacomo Petrioli Eric G Phillips Richard J Serina Jr R Alden Smith Carl P E

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