

UNDERSTANDING ST. THOMAS ON ANALOGY



John R. Mortensen

THE AQUINAS INSTITUTE FOR THE STUDY OF SACRED DOCTRINE

Understanding St Thomas On Analogy

George P. Klubertanz



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 The One Church of Christ: Understanding Vatican II Stephen A. Hipp, 2018 Vatican II represents a watershed in the history of Catholic

ecclesiology Although it stands in organic continuity with previous magisterial teaching distortions of its teaching have proliferated since the time of the Council leading many to conclude that the Catholic Church changed her position regarding the identity that exists between the One Church of Christ and the Catholic Church Stephen A Hipp s The One Church of Christ Understanding Vatican II refutes that conclusion and explains the Catholic understanding of how Christ s indivisible Church relates to the Catholic Church to non Catholic Christian communities and to other religious societies Hipp thoroughly examines the controversial statement that the Church of Christ subsists in the Catholic Church from terminological historical and theological perspectives showing that Vatican II introduces nothing doctrinally new to the Church s self understanding but provides a more nuanced way of speaking about the unicity and universality that define Christ s Church He reveals that Vatican II thereby establishes ecumenism and interreligious dialogue on fruitful ground while calling Catholics to a greater appreciation of the extraordinary gift of the Church s subsistence *St. Thomas Aquinas on Analogy* George Peter Klubertanz,1978 *Saint Thomas and Analogy* Gerald Bernard Phelan,1948 *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 St. Thomas and Analogy Gerald B. Phelan,1941-02-01 *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

Reason, Revelation, and Metaphysics Montague Brown, 2020-11-06 Any realist metaphysics must include an integrated account of the transcendentals and the analogy of being for an adequate metaphysics must be about everything and all things share in some key metaphysical characteristic being unity truth goodness and beauty However they do not share in them in exactly the same way Therefore there is need to explain the transcendental characteristics in an analogical way By using the phrase transcendental analogies Reason Revelation and Metaphysics claims that there are analogies of unity truth goodness and beauty which are related to but irreducible to the analogy of being As this book is a systematic study of the topic theoretical reason has primacy in the project and metaphysics is given pride of place But reason is practical and aesthetic as well that is our consciences urge us to seek what is good and we are delighted by what is beautiful Although goodness and beauty are not reducible to truth they must be included in any adequate metaphysical account for metaphysics looks to explain everything Although metaphysics is traditionally thought to be a philosophical project involving ontology and natural theology Montague Brown argues that an adequate metaphysics must ultimately be theological including within its scope the truths of revelation Philosophical reason's examination of the transcendental analogies raises questions that it cannot answer We experience a world of many beings truths goods and beauties Recognizing that these many instances have something in common we affirm a transcendent instance of each traditionally called God However although we know that a transcendent instance exists we do not know its nature therefore we cannot say how it is related to the other instances If we try to apply this transcendent instance as the prime analogate to shed light on the other analogates we must fail for the abstractness and universality of the transcendent instance can add nothing to our understanding of the particular instances Wanting to know how the many exist and are related philosophical reason finds no way forward and recognizes its need for help It is the thesis of this book that reason finds this help only in the revelation of the God's covenantal relation with the world The first principle of all things most perfectly revealed in Jesus Christ perfect God and perfect man is really and freely related to us Only by accepting this revealed prime analogate can the transcendental analogies bear fruit in our ongoing quest for understanding

Reason and the Rule of Faith Christopher J. Thompson, Steven A. Long, 2010-11-04 Inspired by the Catholic intellectual tradition these essays are the fruit of a series of seminars sponsored by the Center for Catholic Studies and the Saint Paul Seminary School of Divinity at the University of St Thomas in Saint Paul Minnesota With a special focus on the works of John Paul II especially *Veritatis Splendor* and *Fides et Ratio* the authors bring to light a host of considerations that set the work of his pontificate within the illuminating light of the living intellectual tradition

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 **The Triune God: Systematics** Bernard J. F. Lonergan, 1988-01-01 Written in Latin for students at the Gregorian University in

Rome Bernard Lonergan's 1964 *De Deo Trino* The Triune God examines Christian Theology's conception of the Trinity in two parts The first part the pars dogmatic is here translated into English in an edition that includes the original Latin on facing pages The section called Prolegomena follows the dialectical development of Trinitarian doctrine by Christian thinkers from the time of the New Testament to the Council of Nicea 325 AD The remainder of the volume consists of five theses outlining the evolution of the principal features of Trinitarian doctrine from the New Testament to the Council of Nicea and on through the Patristic era The Triune God Doctrines is complementary to the previously published The Triune God Systematics Together they represent the most massive treatment of the doctrine of the Trinity in recent centuries This work of translation ensures that Lonergan's masterpiece *De Deo Trino* will at last be available in its entirety to contemporary readers

Doctrine and Devotion in Seventeenth-century Poetry R. V. Young, 2000 English devotional poets of 17c set in a wider European and Catholic context *Reason and the Rule of Faith* Thompson, Christopher J. Thompson, Steven A. Long, 2011 *Logic in Religious Discourse* Andrew Schumann, 2013-05-02 Knocking on Heaven's Door is the oldest human dream that seems unrealized still Religious discourse does show the road but it requires a blind faith in return In this book logicians try to hear Heaven's Call and to analyze religious discourse As a result the notion of religious logic as a part of philosophical logic is introduced Its tasks are 1 to construct consistent logical systems formalizing religious reasoning that at first sight seems inconsistent this research is fulfilled within the limits of modal logic paraconsistent logic and many valued logic 2 to carry out an illocutionary analysis of religious discourse this research is fulfilled in frames of illocutionary logics and 3 to formalize Ancient and Medieval logical theories used in the theology of an appropriate religion they could be studied within the limits of unconventional logics such as non monotonic logics non well founded logics etc *From Imagination to Faërie* Yannick Imbert, 2022-06-23 Tolkien is one of our most beloved fantasy writers Such was the power of his imagination that much has been written on his invented world languages and myth This book is an invitation to tread the paths of Tolkien's realm exploring three regions of his work language myth and imagination We will be looking for a path leading to a summit from where we can view Tolkien's whole realm Yannick Imbert argues that we can gain such a view only if we understand Tolkien's philosophical theology his Thomism To attain this vantage point and better understand the genius of his Middle Earth readers journey with Tolkien through his academic personal and theological milieu which together formed his Thomistic imagination Love Seeking Understanding Michael Altenburger, Jacob W. Wood, 2024-06 As Catholic theology emerged from the crisis of modernity theologians turned to both patristic and medieval sources to recover lost wisdom from the theological tradition and adapt it to the challenges of an age that separated reason from faith the practice of theology from the spiritual life In time Thomas Aquinas and Hans Urs von Balthasar became the patrons of two very different approaches to this challenge St Thomas Aquinas offering contemporary theologians an approach rooted in the patristic medieval Latin synthesis of Augustine and Aristotle that also draws on the East and von Balthasar offering contemporary

theologians a patristic modern approach rooted in the Eastern theological synthesis of Maximus the Confessor and Erich Przywara that also draws on the West Although Aquinas and Balthasar together with their contemporary followers sought to unite reason and faith theology and prayer contemporary Thomists and Balthasarians have tended to diverge widely from one another often with a polemical spirit How should one understand the theological genius of St Thomas Aquinas and Hans Urs von Balthasar today How can two of the greatest theologians in the Catholic tradition be brought together in more fruitful and peaceful dialogue This edited volume comprises contributions from a range of scholars who elucidate the depth and breadth of two of the most prominent figures of the Catholic tradition today A scholar from each school of thought contributes an essay on a particular theme Metaphysics Trinity Revelation Christology Anthropology Evil and Eschatology By presenting the two essays side by side this volume provides the contemporary reader with an opportunity to better engage both thinkers and understand disagreements and areas for constructive movement forward The tone of the volume is intentionally irenic seeking points of constructive dialogue and opening new pathways to the renewal of sapiential theology through a fruitful synthesis of Thomistic and Balthasarian thought

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