

UNDERSTANDING ST. THOMAS ON ANALOGY



John R. Mortensen

THE AQUINAS INSTITUTE FOR THE STUDY OF SACRED DOCTRINE

Understanding St Thomas On Analogy

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Understanding St Thomas On Analogy:

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 *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 **St. Thomas Aquinas on Analogy** George P. Klubertanz SJ, 2009-03-01 St. Thomas Aquinas on Analogy George P. Klubertanz, 1960 **St. Thomas Aquinas on Analogy** George Peter Klubertanz, 1978 **Saint Thomas and Analogy** Gerald Bernard Phelan, 1948 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

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 **St.**

Thomas and Analogy Gerald B. Phelan,1941-02-01 **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 **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 **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 **St. Thomas Aquinas, 1274-1974; Commemorative Studies ,1974** **The Philosophy of Religion** Michael Palmer,2008 One of the most notable features of the current philosophical climate is the resurgence of

interest at school and university in the Philosophy of Religion With his extensive teaching experience at both these levels Dr Michael Palmer has created another invaluable aid for all students and instructors working in this area This two volume anthology is the most comprehensive compilation of major writings now available to the public while its user friendly structure makes it particularly important for students at differing levels of attainment The book includes comprehensive introductions to each topic detailed analysis of each essay biographical information about individual philosophers wide ranging bibliographies and examination questions The result is the most important aid to study in this area now on the market which will be an invaluable resource for students teachers and the general reader alike *The Review of Metaphysics* ,1952

Free Will and Four English Philosophers Joseph Rickaby,1906 This book contains criticism and analysis of the works of four prominent English philosophers Thomas Hobbs John Locke David Hume and John Stuart Mill

The Logic of Analogy R.M. McInerny,1971-07-31 The need for another study on the doctrine of analogy in the writings of St Thomas may not be obvious since a complete bibliography in this area would doubtless assume depressing proportions The present work is felt to be justified because it attempts a full fledged alternative to the interpretation given in Cajetan's *De nominum analogia* an interpretation which has provided the framework for subsequent discussions of the question Recently it is true there has been growing dissatisfaction with Cajetan's approach indeed there have been wholesale attacks on the great commentator who is alleged to have missed the clef de voute of the metaphysics of his master Applied to our problem this criticism leads to the view that Cajetan was not metaphysical enough or that he was metaphysical in the wrong way in his discussion of the analogy of names As its title indicates the present study is not in agreement with Cajetan's contention that the analogy of names is a metaphysical doctrine It is precisely a logical doctrine in the sense that logical has for St Thomas We have no desire to be associated with attacks on Cajetan the meta physician attacks we feel are quite wrongheaded If Cajetan must be criticized for his interpretation of the analogy of names it is imperative that he be criticized for the right reasons Moreover criticism of Cajetan in the present study is limited to his views on the analogy of names

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