Aquinas Second Way University Of Notre Dame

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In the Summa theologiae, Aquinas attempts to set forth the whole of Christian theology in summary form. It was written, he says, for "the instruction of beginners," but few Christians today have the time or inclination to reach for the five thick volumes that comprise the standard English-language edition. In Holy Teaching, Frederick Bauerschmidt presents some choice selections from the Summa theologiae, along with commentary that unpacks the selections and places them in context. Holy Teaching is an ideal introduction to the work of Aquinas that will give students, pastors, and interested laypeople a greater appreciation for our common Christian inheritance.

Five Proofs of the Existence of GodE provides a detailed, updated exposition and defense of five of the historically most important (but in recent years largely neglected) philosophical proofs of God's existence: the Aristotelian proof, the Neo-Platonic proof, the Augustinian proof, the Thomistic proof, and the Rationalist proof. This book also offers a detailed treatment of each of the key divine attributes -- unity, simplicity, eternity, omnipotence, omniscience, perfect goodness, and so forth -- showing that they must be possessed by the God whose existence is demonstrated by the proofs. Finally, it points out that all of these proofs have been leveled against all of these proofs. This book offers as ambitious and complete a defense of traditional natural theology as is currently in print. Its aim is to vindicate the view of the greatest philosophers of the past -- thinkers like Aristotle, Plotinus, Augustine, Aquinas, Leibniz, and many others -- that the existence of God can be established with certainty by way of purely rational arguments. It thereby serves as a refutation both of atheism and of the atheism which gives aid and comfort to atheism.

Thomas Aquinas devoted a substantial proportion of his greatest works to the virtues. Yet, despite the availability of these texts (and centuries of commentary), Aquinas's virtue ethics remains mysterious, leaving readers with many unanswered questions. In this book, Pinstein argues that the key to understanding Aquinas's approach is to be found in an association between a) attributes he attributes to the virtues, and b) interpersonal capacities investigated by the science of social cognition, especially in the context of autistic spectrum disorder. The book uses this research to argue that Aquinas's approach to the virtues is radically non-Aristotelian and founded on the concept of second-person relatedness. To demonstrate the explanatory power of this principle, Pinstein shows how the second-person perspective gives interpretation to Aquinas's descriptions of the virtues and offers a key to long-standing problems, such as the reconciliation of magnanimity and humility. The principle of second-person relatedness also interprets acts that Aquinas describes as the fruition of the virtues. Pinstein concludes by considering how this approach may shape future developments in virtue ethics.

This 12-hour free course explored the meaning of the words 'God' and 'religion' and what it means to ask philosophical questions about them. If you want an easy and fun way to understand St. Thomas Aquinas's five arguments for the existence of God, this book is for you. Written as dialogue between Lucy and AJ in a coffee shop, these arguments are presented by Fradd and Delfino in every day language, with helpful examples and analogies, and by raising and answering objections along the way. Additional resources at the end of the book will deepen your understanding of the material, help you to grow in wisdom, and strengthen your faith.

Originally published in 1272 and previously untranslated, this book provides an extended view of Aquinas's approach to Neoplatonic thought and functions as a guide to his metaphysics.

Herbert McCabe was one of the most original and creative theologians of recent years. Continuum has published numerous volumes of unpublished typescripts left behind by him following his untimely death in 2001. This book is the sixth to appear. McCabe was deeply immersed in the philosophical theology of St Thomas Aquinas and was responsible in part for the notable revival of interest in the thought of Aquinas in our time. Here he tackles the problem of evil by focusing and commenting on what Aquinas said about it. What should we mean by words such as 'good', 'bad', 'being', 'cause', 'creation', and 'God'? These are McCabe's main questions. In seeking to answer them he demonstrates why it cannot be shown that evil disproves God's existence. He also explains how we can rightly think of evil in a world made by God. McCabe's approach to God and evil is refreshingly uncomplexion given much that has been said about it of late. Yet it is also very traditional. It will interest and inform anyone seriously interested in the topic.

Everyone believes something. But how and why do people believe? What counts as evidence? How much can be assumed or believed by faith alone? When it comes to religious faith, the questions become at once more difficult and more important. Over the centuries, Christians have offered different approaches to explaining or defending the Christian faith, a discipline known as apologetics. But it has not always been clear how different apologetic methods work, or what each approach has to offer. In this comprehensive survey, Brian Morley provides an overview of Christian apologetic approaches and how they differ. He explores the historical and philosophical underpinnings of key figures and major schools of thought, from the presuppositionalism of Cornelius Van Til to the evidentialism of Gary Habermas. Moving beyond theory, Morley also covers apologetic application, demonstrating how each view works out in practical terms. This guide covers the complexities of apologetics in a way that is accessible to the non-specialist. Even-handed and respectful of each apologist and their contribution, this book provides the reader with a formidable array of defenses for the faith.

Though often invoked by pro-life supporters, Thomas Aquinas in fact held that human life begins after conception, not at the moment of union. But in following the twists and turns of Aquinas's thinking about the beginning and end of human life, Fabrizio Amerini reaches a nuanced interpretation that will unsettle both sides in the abortion debate.

Links Aquinas's metaphysics and anthropology to his action theory and ethics to illuminate how the moral theory is built within Christian theology. The authors emphasize the integration of concepts of virtue, natural law, and divine grace within Aquinas's ethic -- from publisher's description.

Present and explains the hylomorphic conception of the material world developed by Thomas Aquinas, proposing that the key to understanding Aquinas's conception lies in his distinctive account of intrinsic change.

In A Comparative Analysis of Cicero and Aquinas, Charles P. Nemeth investigates how, despite their differences, these two figures may be the most compatible brothers in ideas ever conceived in the theory of natural law. Looking to find common threads that run between the philosophies of these two great thinkers of the Classical and Medieval periods, this book aims to determine whether or not there exists a common ground whereby ethical debates and dilemmas can be evaluated. Does comparison between Cicero and Aquinas offer a new pathway for moral measure, based on defined and developed principles? Do they deliver certain moral and ethical principles for human life to which each agrees? Instead of a polemical diatribe, comparison between Cicero and Aquinas may edify a method of compromise and afford a more or less restrictive series of judgements about ethical quandaries.
Few philosophers or theologians exerted as much influence on the shape of medieval thought as Thomas Aquinas. He ranks amongst the most famous of the Western philosophers and was responsible for almost single-handedly bringing the philosophy of Aristotle into harmony with Christianity. He was also one of the first philosophers to argue that philosophy and theology could support each other. The shape of metaphysics, theology, and Aristotelian thought today still bears the imprint of Aquinas' work. In this extensive and deeply researched study, Eleonore Stump examines Aquinas' major works, Summa Theologica and Summa Contra Gentiles, and clearly assesses the vast range of Aquinas' thought. Philosophers, theologians, and students of the medieval period alike will find this unrivalled study an indispensable resource in researching and teaching Aquinas.

The hypostatic union of Christ, namely his being simultaneously human and divine, is one of the founding doctrines of Christian theology. In this book Michael Gorman presents the first full-length treatment of Aquinas's metaphysics of the hypostatic union. After setting out the historical and theological background, he examines Aquinas's metaphysical presuppositions, explains the basic elements of his account of the hypostatic union, and then enters into detailed discussions of four areas where it is more difficult to get a clear understanding of Aquinas's views, arguing that in some cases we must be content with speculative reconstructions that are true to the spirit of Aquinas's thought. His study pays close attention to the Latin texts and their chronology, and engages with a wide range of secondary literature. It will be of great interest to theologians as well as to scholars of metaphysics and medieval thought.

This book explores the role of Aristotelian concepts, principles, and themes in these selected works of fiction, ultimately reaffirming the richness of Christian philosophy and theology. From the mindful Christian life.--Eric Ziołkowski, Charles A. Dana Professor of Religious Studies and Department Head, Lafayette College

This path-breaking approach to Thomas Aquinas interprets the Five Ways in the context of his theory of science. Aquinas is the leading medieval philosopher and his work is of continuing contemporary relevance. Addressing all the critical themes of authority and reason, Christopher Martin examines the role of science and definitions in medieval thought, and how to deal with the big question: is there a God? Rigorous and challenging, Martin's clear exposition compares and contrasts Aquinas' arguments with those of other philosophers, Anselm, Descartes and Kant.

Examining Graham Greene's The End of the Affair, Toni Morrison's Sula, Nikos Kazantzakis's The Last Temptation of Christ, Earl Lovelace's The Wine of Astonishment, and Paul Thigpen's My Visit to Hell, Middleton deftly illuminates the expression of both mainstream and progressive Christian doctrines as themes in these selected works of fiction, ultimately reaffirming the grace of meaning in the mindful Christian life.

This book provides a comprehensive, critical study of the oldest and most famous argument for the existence of God - the argument from Aquinas to Samuel Clarke. In the first book, William L. Rowe examines and interprets historically significant versions of the argument from Aquinas to Samuel Clarke and explores the major objections that have been advanced against it. Beginning with analyses of the Cosmological Argument as expressed by Aquinas and Duns Scotus in the thirteenth century, the author seeks to uncover, clarify, and critically explore the philosophical concepts and thesis essential to the reasoning exhibited in the principal versions of the Cosmological Argument. The major focus of the book is on the form that the argument takes in the eighteenth century, principally in the writings of Samuel Clarke. The author concludes with a discussion of the extent to which the Cosmological Argument may provide a justification for belief in God.

Includes the whole of the First Part of the Summa Theologica. Pegis's revision and correction of the English Dominican translation renders Aquinas' technical terminology consistently as it conveys the directness and simplicity of Aquinas' writing; the Introduction, notes, and index aim at giving the text its proper historical setting, and the reader the means of studying St. Thomas within that setting.

This book explores the role of Aristotelian concepts, principles, and themes in Thomas Aquinas's theology. Each of the ten essays investigates the reception of Aquinas's theological reception of Aristotle in a central theological domain: the Trinity, the angels, soul and body, the Mosaic law, grace, charity, justice, contemplation and action, Christ, and the sacraments. In general, the essays focus on the Summa theologicae, but some range more widely in Aquinas's corpus. Readers will become acquainted with Aquinas's theological uses of the great Aristotelian themes, such as act and potency, God as pure act, substance and accidents, power and generation, change and motion, fourfold causality, form and matter, hylomorphic anthropology, the structure of intellect, the relationship between knowledge and will, happiness and friendship, habits and virtues, contemplation and action, politics and justice, the best form of government, and private property and the common good.
Employing fresh readings, the author examines & underscores the centrality of the concept of perfection for the theologies of Thomas Aquinas & John Wesley, & finds them to be largely complementary.

"The second half of the book surveys the history of the Summa's influence from Aquinas's death in 1274 through the twentieth century. Torrell traces the fate of Aquinas's Summa from its slow start, through the eventual emergence of Thomism, to its widespread acceptance. The nineteenth and twentieth centuries witnessed the ultimate triumph of Aquinas's work with the encyclical Aeternis patris, and in the wake of Vatican II there has been renewed interest in its content and method."--BOOK JACKET.

Brian Davies's book is the first to offer a modern, comprehensive presentation of the total thought of Thomas Aquinas, one of the greatest Western philosophers, and one of the greatest Christian theologians.

Aquinas on Beauty explores the nature and role of beauty in the thought of Thomas Aquinas. Beginning with a standard definition of beauty provided by Aquinas, it explores each of the components of that definition. The result is a comprehensive account of Aquinas's formal view on the subject, supplemented by an exploration into Aquinas's commentary on Dionysius's Divine Names, including a comparison of his views with those of both Dionysius and those of Aquinas's mentor, Albert the Great. The book also highlights the tight connection in Aquinas's thought between aesthetics and ethics, and illustrates how Aquinas preserves what is best about aesthetic traditions preceding him, and anticipates what is best about aesthetic traditions that would follow, marrying objective and subjective aesthetic intuitions and charting a kind of via media between the common extremes.

The conflict between science and religion seems indelible, even eternal. Surely two such divergent views of the universe have always been in fierce opposition? Actually, that's not the case, says Peter Harrison: our very concepts of science and religion are relatively recent, emerging only in the past three hundred years, and it is those very categories, rather than their underlying concepts, that constrain our understanding of how the formal study of nature relates to the religious life. In The Territories of Science and Religion, Harrison dismantles what we think we know about the two categories, then puts it all back together again in a provocative, productive new way. By tracing the history of these concepts for the first time in parallel, he illuminates alternative boundaries and little-known relations between them/shereby making it possible for us to learn from their true history, and see other possible ways that scientific study and the religious life might relate to, influence, and mutually enrich each other. A tour de force by a distinguished scholar working at the height of his powers, The Territories of Science and Religion promises to forever alter the way we think about these fundamental pillars of human life and experience.

Thomas Aquinas (1224/6-1274) lived an active, demanding academic and ecclesiastical life that ended while he was still comparatively young. He nonetheless produced many works, varying in length from a few pages to a few volumes. The present book is an introduction to this influential author and a guide to his thought on almost all the major topics on which he wrote. The book begins with an account of Aquinas's life and works. The next section contains a series of essays that set Aquinas in his intellectual context. They focus on the philosophical sources that are likely to have influenced his thinking, the most prominent of which were certain Greek philosophers (chiefly Aristotle), Latin Christian writers (such as Augustine), and Jewish and Islamic authors (such as Maimonides and Avicenna). The subsequent sections of the book address topics that Aquinas himself discussed. These include metaphysics, the existence and nature of God, ethics and action theory, epistemology, philosophy of mind and human nature, the nature of language, and an array of theological topics, including Trinity, Incarnation, sacraments, resurrection, and the problem of evil, among others. These sections include more than thirty contributions on topics central to Aquinas's own worldview. The final sections of the volume address the development of Aquinas's thought and its historical influence. Any attempt to present the views of a philosopher in an earlier historical period that is meant to foster reflection on that thinker's views needs to be both historically faithful and also philosophically engaged. The present book combines both exposition and evaluation insofar as its contributors have space to engage in both. This Handbook is therefore meant to be useful to someone wanting to learn about Aquinas's philosophy and theology while also looking for help in philosophical interaction with it.