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Acting On Principles A Thomistic Perspective In Making Moral Decisions

Bound for Beatitude is about St. Thomas Aquinas's theology of beatitude and the journey thereto. Consequently, the work's topic is the meaning and purpose of human life embedded in that of the whole cosmos. This study is not an antiquarian exercise in the thought of some sundry medieval thinker, but an exercise of ressourcement in the philosophical and theological wisdom of one of the most profound theologians of the Catholic Church, one whom the Church has canonized, granted the title "Doctor of the Church," and for a long time regarded as the common doctor. This exercise of ressourcement takes its methodological cues from the common doctor; hence, it is an integrated exercise of philosophical, dogmatic, and moral theology. Its specific theological topic, the ultimate human end, perfect happiness, beatitude, and the journey thereto—stands at the very heart of St. Thomas's theology. Far from being passé,

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his theology of beatitude is of urgent pertinence as the crisis of humanity and of creation and the exile of God seems to approach its apogee. By way of a presentation, interpretation, and defense of Thomas Aquinas's doctrine of beatitude and the journey thereto, Bound for Beatitude advances an argument based on four theses: (1) The loss of a theology of beatitude has greatly impoverished contemporary theology. In order to succeed and flourish, theology must recover a sound teleological orientation. (2) In order to recover a sound teleological orientation, theology must recover metaphysics as its privileged instrument. (3) Thomas Aquinas provides a still pertinent model for how theology might achieve these goals in a metaphysically profound theology of beatitude and the beatific vision. Finally, (4) Aquinas's rich and sophisticated account of the virtues charts the journey to beatitude in a way that still has analytic force and striking relevance in the early twenty-first century.

This volume provides the first comprehensive treatment of

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the central topics in the contemporary philosophy of religion from a Thomist point of view. It focuses on central themes, including religious knowledge, language, science, evil, morality, human nature, God and religious diversity. It should prove valuable to students and faculty in philosophy of religion and theology, who are looking for an introduction to the Thomist tradition.

*Despite living in an "information age," we are confronted by the clash of ideologies and a crisis of universal knowledge. The Church is not unaffected by the world's weariness and similarly faces what Fr. Mauro Gagliardi describes as "the lack of truth, or perhaps better, the disinterest in it." Today's philosophical and doctrinal decline are the results of the loss of first principles and a relativistic view of doctrinal development. As Matthew Levering writes in the Foreword, this first-time English translation of Fr. Réginald Garrigou-Lagrange's *Le sens commun: La philosophie de l'être et les formules dogmatiques* by the acclaimed translator Matthew Minerd "arrives at an auspicious time."*

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This book sees the great Dominican master address a variety of fundamental topics that we need to return to and relearn in our day: the relationship between common sense and both philosophy and faith; the proper defense for philosophical realism; the subordination and coordination of philosophical first principles; our natural capacity for knowing God's existence; and, at length, the problem of dogmatic development. Although originally written during the Catholic Modernist crisis at the turn of the twentieth century, Thomistic Common Sense is no mere relic of past controversies. Jacques Maritain, for example, while reflecting on his formation as a Thomist, cited it as particularly influential. In our own time, this book serves as a foundational textbook of Thomistic philosophy, communicating its wisdom with clarity, power, and perennial resonance.

The Thomist Tradition

Thomism

Encyclopaedia of Religion and Ethics: Suffering-Zwingli

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The Metaphysical Basis of Certain Principles of the Religious Life in the Light of Thomistic Principles The Reawakening of Scholasticism in Catholic Teaching As Evidenced by Pope John Paul II in Veritatis Splendor A Study in Social Philosophy

Examining the influence of Thomas Aquinas and his followers upon the seventeenth century Puritan theologian John Owen, this book breaks new ground in exploring the impact of medieval thought upon Reformed scholasticism. Cleveland argues that Owen uses Thomistic ideas in two ways: first in an Augustinian fashion arguing against Pelagian and semi-Pelagian ideas of human independency; second in a Trinitarian fashion, with Thomistic ideas affecting the understanding of each person of the Trinity. The resulting theological formulation is strongly Western and Orthodox and provides a helpful model for theological formulation seeking to build upon a Western Christian foundation. The works of the Reformed theologian John Owen have long been admired for their depth and theological sophistication. In this book Cleveland fills a significant gap in Owen studies by pursuing a deeper understanding of the role that Thomas Aquinas and the school of thought known as Thomism played in Owen's theology, from his works on providence and salvation by the Holy Spirit to his Christological work. This book introduces readers to Thomistic philosophy through selected topics such as being, God, teleology, truth, persons and knowledge, ethics, and universals. John Peterson discusses metaphysics and the essence-existence distinction and presents

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what he believes is Aquinas' strongest theistic proof. He offers a new defense Aquinas' idea of natural ends based on the distinction between immanent and transient change. Unveiling the complexity of Aquinas' account of truth, Peterson shows the hierarchical levels of truth in the thought of St. Thomas. The book explains why Aquinas would reject Cartesian dualism as well as both materialism and epiphenomenalism on the body-mind issue. Defending the basis of Aquinas' natural-law ethics, *Introduction to Thomistic Philosophy* reveals the role of universalizability and the relation of right and good in his ethics.

Never before in the history of mankind has there been a period when hitherto accepted moral principles have been more severely tested. The agonized cry of a world smitten by two major wars in a handful of years leaves no doubt in the minds of many that natural law ethics, if it is to have relevance and to survive, must provide at least the outline of an answer to the problems of every day living. To date, many hundreds of books and articles have been written setting forth with great eloquence the basic and immutable principles of natural law ethics. But too often these discussions fail to consider, in their agonizing detail, situations where there is a choice between conflicting values, conflicting loyalties, conflicting ideas and duties, each of which has a claim to recognition. It is only in the isolation of the particular case that the frightening dilemmas of natural law can be most clearly experienced. To give just two illustrations.

Thomistic Renaissance - The Natural Moral Law

Where Politics and Theology Meet

Natural Law and Thomistic Juridical Realism: Prospects for a Dialogue with

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Contemporary Legal Theory

A Thomistic Theory of the Natural Law

Thomistic Principles in a Catholic School

Thomism and Predestination

Acting on Principles, the product of over thirty years of teaching, gives a comprehensive overview of the Moral Theology of St. Thomas Aquinas, placing it in dialogue with contemporary ethical theory and developments in Catholic theology since the Second Vatican Council. Suitable for students of ethics and moral theology, and general readers seeking Christian guidance in the formation of conscience and moral decision making, it presents the classical Catholic ethical tradition in a clear and lively style.

"Fr. Zagar offers us a study that is at once scholarly and accessible to a wide readership. Faithful to the thought and method of St. Thomas, Acting on Principles is a splendid resource for teachers, students of moral theology, pastors, catechists, and for all who seek to understand more fully the basis for moral judgment. I am delighted to recommend to

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you this important work!" --Michael Sweeney, O.P. President Dominican School of Philosophy and Theology "Acting on Principles is, in its essence, a profound appreciation of the moral theology of St. Thomas Aquinas, its relevance to contemporary ethics in the light of the Second Vatican Council, and the culmination of over thirty years of study, teaching, and prayer. Father Zagar's lifetime of teaching renders his writing lucid and accessible. This book will long serve as an invaluable resource for seminarians, catechetical programs, and independent study." --Fr. Emmerich Vogt, O.P. Prior Provincial Western Dominican Province "As the fiftieth anniversary of the Second Vatican Council approaches, today's hope is to find ways to blend, in creative fidelity, the moments of continuity and discontinuity that were endorsed by the Council. Janko Zagar's *Acting on Principles*, which began to take shape in the first decades following the Council, exemplifies the ongoing quest for a synthesis true both to the Thomistic legacy and to a Conciliar sense of personalism." --Richard

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Schenk O.P. Regent of Studies, Graduate Theological Union, Berkeley Western Dominican Province Fr. Janko Zagar, O.P., a Catholic priest of the Dominican Order, is Emeritus Professor of Moral Theology and former Academic Dean of the Dominican School of Philosophy and Theology at the Graduate Theological Union in Berkeley, California. He is author of *Bentham et la France*, as well as numerous articles on moral theology and the thought of St. Thomas Aquinas.

This dissertation seeks to establish that there is a renaissance of Thomistic Philosophy in the Post-Conciliar Catholic Church, specifically a reawakening of Scholasticism, as evidenced by Pope John Paul II in his encyclical *Veritatis Splendor*. The Second Vatican Council (1962-1965) ushered in a new era for the Roman Catholic religion prompted by the desire of Pope John XXIII to have the 2,000 year old institution catch up with the modern world and address current problems as well as present the ancient faith in contemporary ways. Prior to Vatican II, there was a monolithic way to explain faith and reason.

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Theology and Philosophy were rigidly taught via textbook manuals according to a norm established under Pope Pius X who vigorously denounced the errors of Modernism in his encyclical Pascendi (1907). His immediate predecessor, Pope Leo XIII had issued Aeterni Patris (1879) which directed a restoration of the pre-eminence of Thomistic philosophy. Unfortunately, the neo-Thomism of the Leonine papacy was not as resilient as the classical Thomism before it. The staunch Thomism which existed from 1879 to 1965 had been preceded by an era of anti-Scholasticism among the European centers of learning during the seventeenth and eighteenth centuries. The Protestant Reformation, the advent of Humanism and the chaos of the French Revolution proved to be formidable foes for Thomistic philosophy. Scholastic reasoning alone could not address the Biblical questions being posed by Luther and the other Reformers. Logical distinctions which are the hallmark of Thomism were too complicated for world which at times violently left the Mediaeval era behind it. Leo XIII after the conclusion of the Napoleonic wars and while Europe

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was relatively at peace, saw the need to resurrect the philosophy he deemed perennially valid to combat religious and political errors which he saw as the causes for the wars and discord among peoples and nations. Leonine strategy was to aggressively promote and proliferate a centralized control over Catholic education, especially at the seminary and university levels. The first half of the twentieth century ironically experienced the horrors of two world wars and demonstrated the depth of human depravity and capacity for evil. No one, however, in 1879 could have envisioned the wars, hot and cold, which would define global existence. Just as Aquinas was originally suspected and rejected by many of his contemporaries in the thirteenth and early fourteenth centuries and later vindicated in glory, so, too, Thomistic Philosophy would wax and wane through the centuries. The aftermath of Vatican II when the Latin Mass was replaced with the vernacular and ecumenical dialogue was sought with the non-Catholic religions, Thomism again took a back seat. Post-Conciliar scholars of philosophy and theology wanted to

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break the chains of manual style textbooks. Existentialism and Phenomenology were the predominant philosophies. Thomistic Philosophy and Scholasticism were viewed as relics of the past. Thirty years after the Second Vatican Council, Pope John Paul II, known for his penchant for Phenomenology and Personalism, issues *Veritatis Splendor* which in essence restores the pride of place the Natural Moral Law doctrine once held before. A true student and subscriber to the moral reasoning used in *Humanae Vitae* (1967) by Pope Paul VI, John Paul II shakes the dust in Catholic intelligentsia by canonizing the Natural Moral Law as the only valid means to do good moral theology. *Veritatis Splendor* ignited a firestorm of debate, essays, discussions and dissertations on the age old principle known as the Natural Law. This paper intends to show the development of the Natural Moral Law doctrine from its beginnings to its most famous herald followed by a systematic review of *Veritatis Splendor* in order to show that Thomism is indeed alive and well in Catholic thought and has once again captured the imprimatur

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of Papal endorsement.

The Principle of Sufficient Reason (PSR) says that all contingent facts must have explanation. In this 2006 volume, which was the first on the topic in the English language in nearly half a century, Alexander Pruss examines the substantive philosophical issues raised by the Principle Reason. Discussing various forms of the PSR and selected historical episodes, from Parmenides, Leibnez, and Hume, Pruss defends the claim that every true contingent proposition must have an explanation against major objections, including Hume's imaginability argument and Peter van Inwagen's argument that the PSR entails modal fatalism. Pruss also provides a number of positive arguments for the PSR, based on considerations as different as the metaphysics of existence, counterfactuals and modality, negative explanations, and the everyday applicability of the PSR. Moreover, Pruss shows how the PSR would advance the discussion in a number of disparate fields, including meta-ethics and the philosophy of mathematics.

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Acts Amid Precepts

The Logical Structure of Thomas Aquinas's Moral Theology

Thomistic Existentialism and Cosmological Reasoning

Pope Francis as a Global Actor

A Study of Aristotelian Thomism Contrasted with Other Philosophies

Thomistic Philosophy in the Principles of Social Group Work

Although most natural law ethical theories recognize moral absolutes, there is not much agreement even among natural law theorists about how to identify them. The author argues that in order to understand and determine the morality (or immorality) of a human action, it must be considered in relation to the organized system of human practices within which it is performed. In order to depict this structure and to explain how it bears upon the analysis of action, the author investigates a number of issues that have attracted the attention of Thomistic and Aristotelian scholarship. He examines the nature of practical reason, its relationship with theoretical reason, the derivation of lower from higher ethical principles, the incommensurability of human goods, the relationship between will and intellect, and the principle of double effect. This book proposes a rather novel legal-philosophical approach to understanding the intersection between law and morality. It does so by analyzing the conditions for the existence of a juridical domain of natural law from the perspective of the tradition of Thomistic juridical realism. In order to highlight the need to reconnect with this tradition in the context of contemporary legal philosophy, the book presents various other recent jurisprudential positions

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regarding the overlap between law and morality. While most authors either exclude a conceptual necessity for the inclusion of moral principles in the nature of law or refer to the purely moral status of natural law at the foundations of the legal phenomenon, the book seeks to elucidate the essential properties of the juridical status of natural law. In order to establish the juridicity of natural law, the book explores the relevant arguments of Thomas Aquinas and some of his main commentators on this issue, above all Michel Villey and Javier Hervada. It establishes that Thomistic juridical realism observes the juridical phenomenon not only from the perspective of legal norms or subjective individual rights, but also from the perspective of the primary meaning of the concept of right (ius), namely, the just thing itself as the object of justice. In this perspective, natural rights already possess a fully juridical status and can be described as natural juridical goods. In addition, from the viewpoint of Thomistic juridical realism, we can identify certain natural norms or principles of justice as the juridical title of these rights or goods. The book includes an assessment of the prospective points of dialogue with the other trends in Thomistic legal philosophy as well as with various accounts of the nature of law in contemporary legal theory.

"Aquinas," says Jean Porter, "gets justice right." In this book she shows that Aquinas offers us a cogent and illuminating account of justice as a personal virtue rather than a virtue of social institutions. For Aquinas, justice is more about interpersonal morality than civic or social obligations, and Porter masterfully draws out the contemporary significance of Aquinas's perspective. - back of book.

Thomism in John Owen

The Perspective of Morality

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Acting on Principles

Thomistic Papers

A Philosophy of Social Leadership According to Thomistic Principles

Principles and Disputations

Publisher description

Alongside a revival of interest in Thomism in philosophy, scholars have realised its relevance when addressing certain contemporary issues in bioethics. This book offers a rigorous interpretation of Aquinas's metaphysics and ethical thought, and highlights its significance to questions in bioethics. Jason T. Eberl applies Aquinas's views on the seminal topics of human nature and morality to key questions in bioethics at the margins of human life – questions which are currently contested in the academia, politics and the media such as: When does a human person's life begin? How should we define and clinically determine a person's death? Is abortion ever morally permissible? How should we resolve the conflict between the potential benefits of embryonic stem cell research and the lives of human embryos? Does cloning involve a misuse of human ingenuity and technology? What forms of treatment are appropriate for irreversibly comatose patients? How should we care for patients who experience unbearable suffering as they approach the end of life? *Thomistic Principles and Bioethics* presents a significant philosophical viewpoint which will motivate further

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dialogue amongst religious and secular arenas of inquiry concerning such complex issues of both individual and public concern.

This title focuses on morals, how human beings should live their lives. The essays included treat the history of philosophy as a development that proceeds by deepening appreciation of basic questions rather than the constant replacement of one worldview by another.

The Sentences

Aristotelian-Thomistic Philosophy of Measure and the International System of Units (SI)

Introduction to Thomistic Philosophy

Thomistic Common Sense: The Philosophy of Being and the Development of Doctrine

Justice as a Virtue

Essays in the Renewal of Thomistic Moral Philosophy

Dealing with the metaphysical foundations of modern physical science, this book demonstrates that not only is classical metaphysics not in conflict with the principles of modern experimental science but that, when analogously transferred to the different divisions of modern science, the metaphysical principle of unity makes intelligible all the laws of modern science. This revolutionary book provides the means for reestablishing the unity of science by interpreting the

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whole of modern experimental science from the perspective of an analogous transfer of the metaphysical principle of unity rather than in terms of efficient causality.

Acting on Principles, the product of over thirty years of teaching, gives a comprehensive overview of the Moral Theology of St. Thomas Aquinas, placing it in dialogue with contemporary ethical theory and developments in Catholic theology since the Second Vatican Council. Suitable for students of ethics and moral theology, and general readers seeking Christian guidance in the formation of conscience and moral decision making, it presents the classical Catholic ethical tradition in a clear and lively style.

Pope Francis confuses many observers because his papacy does not fit neatly into any pre-established classificatory schemes. To gain a deeper appreciation of Francis's complicated papacy, this volume proposes that an interdisciplinary approach, fusing concepts derived from moral theology and the social sciences, may properly situate Pope Francis as a global political entrepreneur. The chapters in this volume ask what difference it makes that he is the first pope from Latin America, how and why different countries in the world respond to him, how his understanding of scripture informs his ideas on economic, social, and environmental policy, and where politics meets theology under Francis. In the

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end, this volume seeks to provide a more robust understanding of the enigmatic papacy of Francis.

Thomistic Principles and Bioethics

Primary and Secondary Precepts in Thomistic Natural Law Teaching

The Principle of Sufficient Reason

A Thomistic Perspective in Making Moral Decisions

Wisdom, Law, and Virtue

A Philosophy of Poetry Based on Thomistic Principles ...

This noteworthy book develops a new theory of the natural law that takes its orientation from the account of the natural law developed by Thomas Aquinas, as interpreted and supplemented in the context of scholastic theology in the twelfth and thirteenth centuries. Though this history might seem irrelevant to twenty-first-century life, Jean Porter shows that the scholastic approach to the natural law still has much to contribute to the contemporary discussion of Christian ethics. Aquinas and his interlocutors provide a way of thinking about the natural law that is distinctively theological while at the same time remaining open to other

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intellectual perspectives, including those of science. In the course of her work, Porter examines the scholastics' assumptions and beliefs about nature, Aquinas's account of happiness, and the overarching claim that reason can generate moral norms. Ultimately, Porter argues that a Thomistic theory of the natural law is well suited to provide a starting point for developing a more nuanced account of the relationship between specific beliefs and practices. While Aquinas's approach to the natural law may not provide a system of ethical norms that is both universally compelling and detailed enough to be practical, it does offer something that is arguably more valuable -- namely, a way of reflecting theologically on the phenomenon of human morality.

The ten essays in this collection approach the philosophy of Thomas Aquinas not merely as an object of scholarly interest but also as a framework for addressing perennial philosophical questions, even as they are raised and debated in our own times. The first five articles are expositions of

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important philosophical themes as developed in Aquinas's own works. In the last five, the authors bring Aquinas's thought to bear on contemporary philosophical discussions of metaphysical, ethical, and social issues. In the first essay, Kenneth L. Schmitz explores the centrality of *esse* in Aquinas's thought and shows the richness of this notion by chronicling the changing currents in its study over the course of this century. Next, Jorge J. E. Gracia describes Aquinas's distinctive solution to the age-old problem of the ontological status of universals. Turning to ethical themes, David M. Gallagher outlines the precise nature of moral goodness and how Thomas relates it to his metaphysical understanding of the good. Gregory Martin Reichberg takes up the more specific issue of the possibility and nature of moral responsibility within the activity of theoretical or speculative thought. In the final essay of the first part, Edward P. Mahoney examines Aquinas's arguments against Averroes' doctrine of the unity of the intellect in order to show the consistency of Aquinas's teaching throughout his

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career. Beginning the second set of articles, Oliva Blanchette contrasts Thomas's notion of perfection with that of Charles Hartshorne, demonstrating how Hartshorne arrives at his particular understanding of the divine perfection. Alejandro Llano argues that the understanding of possibility employed by Jaako Hintikka and Simo Knuuttila is much narrower than Aquinas's analogical understanding, and that consequently they do not distinguish between logical and ontological possibilities. Turning to political philosophy, John P. Hittinger examines Jacques Maritain and Yves Simon's Thomistically inspired arguments for the desirability of modern liberal democracies, while questioning their consistency with Thomas's own political thought. Arguments that could have direct bearing on questions in medical ethics are examined in William A. Wallace's essay, in which he appeals to principles of Thomistic natural philosophy to argue that personal death may well precede the biological death of the human body. In the final article, Stephen F. Brown shows how Henry of Ghent rejected Thomas's

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understanding of theology's relationship to all lower sciences.

The Perspective of the Acting Person introduces readers to one of the most important and provocative thinkers in contemporary moral philosophy

Peter Lombard

The Perspective of the Acting Person

Principles of Education

Principles of Education, a Thomistic Approach

Philosophical Foundations of Thomistic Virtue Ethics

A Critique of the Philosophy of Religion of Henry Nelson

Wieman in the Light of Thomistic Principles

Fabro's Introduction to Saint Thomas is much more than simply a life of Aquinas; imbued with the reflections of a lifetime of philosophical and theological research, the Stigmatine presents only the life and works of Aquinas, but also a detailed study of the Thomistic schools through the centuries, and explains how Aquinas can enter into dialogue with the philosophical world of today.

The Philosophy of Thomas Aquinas

Encyclopaedia of Religion and Ethics

A Reassessment

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Essays in Thomism

Nature as Reason

Correlation of International System of Units with the Philosophy of Aristotle and St. Thomas