

METAPHYSICS DIVISION: JOHN V. FLYNN, *Chairman*.

THE MEANING OF PARTICIPATION IN ST. THOMAS

During the last fifteen years the notion of participation has become more and more the focus of attention on the part of Thomistic historians and metaphysicians. As a result of an important series of studies by European scholars, such as those of Fabro, Geiger, De Finance, De Raeymacker, the very recent work of Arthur Little, the Irish Jesuit, and not a few others, the doctrine of participation has now emerged as one of the central structural pieces of the whole philosophical system of St. Thomas. The same studies also bring out the unmistakable indebtedness of the Angelic Doctor to the Neoplatonic tradition for the main lines of this theory.¹

The consequence has been to force us to revise considerably our estimate of just what constitutes the characteristic "personality," so to speak, of the Thomistic system, both as regards its inner structural unity and its authentic historical relations with its predecessors. When the modern Thomistic revival began under Leo XIII in the latter part of the preceding century, it was the Aristotelian facet of St. Thomas's philosophy which was the first to emerge into the limelight and to occupy the attention of Thomistic historians.² It soon became apparent, however, as independent historical study of both Aristotle and St. Thomas progressed, that the originality of the latter and his independence of Aristotle were considerably greater than had been suspected. The fundamental point of difference was accurately analyzed as lying at the very heart of the metaphysics of being, namely, in the radical shift of equilibrium operated by St. Thomas from form and essence to the act of existence or *esse* as the metaphysical core of every being and the basic unifying perfection of the universe. Perhaps the single figure to whom we owe most both for the scientific justification and the successful propagandizing of this interpretation is Prof. Gilson.³

¹ Cf. C. Fabro, *La nozione metafisica di partecipazione secondo S. Tommaso d'Aquino*, 2a ed. (Torino, 1950); L.-B. Geiger, O.P., *La participation dans la philosophie de S. Thomas d'Aquin* (Paris, 1942); J. de Finance, S.J., *Etre et agir dans la philosophie de S. Thomas* (Paris, 1945); L. De Raeymacker, *Philosophie de l'être*, 2e éd. (Louvain, 1947); A. Little, S.J., *The Platonic Heritage of Thomism* (Dublin, 1949), a book of uneven worth but with many valuable insights; A. Hayen, S.J., *L'intentionnel dans la philosophie de S. Thomas* (Brussels, 1942), etc.

² Cf. F. Van Steenberghen, "L'interprétation de la pensée médiévale au cours du siècle écoulé", in *Scholastica Ratione Historico-Critica Instauranda: Acta Congressus Scholastici Internationalis, 1950* (Rome, 1951), p. 33. Characteristic examples of this period are the classic treatises of De Régnon, *Métaphysique des causes* (Paris, 1886), and especially of A. Farges, *Théorie fondamentale de l'acte et de la puissance, du moteur et du mobile* (Paris, 1886), in which there is not a single mention of the principle of the limitation of act by potency, now recognized as the heart of the Thomistic act-potency theory.

³ For example, in his well-known books, *Le Thomisme*, 5e éd. (Paris, 1944), Chap. I: "Existence et réalité"; and *Being and Some Philosophers* (Toronto, 1950).

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ACPA in Today's Intellectual World American Catholic Philosophical Association. Meeting, 1983 *Husserlian Intentionality*

and Non-Foundational Realism J.J. Drummond, 1990-02-28 The rift which has long divided the philosophical world into opposed schools the Continental school owing its origins to the phenomenology of Husserl and the analytic school derived from Frege is finally closing But this closure is occurring in ways both different and in certain respects at odds with one another On the one hand scholars are seeking to rediscover the concerns and positions common to both schools positions from which we can continue fruitfully to address important philosophical issues On the other hand successors to both traditions have developed criticisms of basic assumptions shared by the two schools They have suggested that we must move not merely beyond the conflict between these two modern schools but beyond the kind of philosophy represented in the unity of the two schools and thereby move towards a new postmodern philosophical style On the one hand then and for example Husserl scholarship has in recent years witnessed the development of an interpretation of Husserl which more closely aligns his phenomenology with the philosophical concerns of the analytic tradition In certain respects this should come as no surprise and is long overdue It is true after all that the early Husserl occupied himself with many of the same philosophical issues as did Frege and the earliest thinkers of the analytic tradition Examples include the concept of number the nature of mathematical analysis meaning and reference truth formalization and the relationship between logic and mathematics

Proceedings of the Annual Meeting of the Catholic Philosophical Association American Catholic Philosophical Association, 1983 List of members in Proceedings of 2d annual meeting **Dictionary Of Modern American Philosophers** John R. Shook, 2005-05-15 The Dictionary of Modern American Philosophers includes both academic and non academic philosophers and a large number of female and minority thinkers whose work has been neglected It includes those intellectuals involved in the development of psychology pedagogy sociology anthropology education theology political science and several other fields before these disciplines came to be considered distinct from philosophy in the late nineteenth century Each entry contains a short biography of the writer an exposition and analysis of his or her doctrines and ideas a bibliography of writings and suggestions for further reading While all the major post Civil War philosophers are present the most valuable feature of this dictionary is its coverage of a huge range of less well known writers including hundreds of presently obscure thinkers In many cases the Dictionary of Modern American Philosophers offers the first scholarly treatment of the life and work of certain writers This book will be an indispensable reference work for scholars working on

almost any aspect of modern American thought Practices of Belief: Volume 2, Selected Essays Nicholas Wolterstorff, 2010-02-11 This volume brings together Nicholas Wolterstorff's essays on epistemology written between 1983 and 2008 American Catholic Philosophical Quarterly, 1999 The Realist Turn Douglas B. Rasmussen, Douglas J. Den Uyl, 2020-08-05 Douglas B Rasmussen and Douglas J Den Uyl maintain that a realist turn namely one in which the natural order is the basis for individual rights is needed to bring about a proper understanding and defense of liberty They argue that the critical character of individual rights results from their being tethered to metaphysical realism After reprising their explanation and defense of natural rights Rasmussen and Den Uyl explain metaphysical realism and defend it against neo pragmatist objections They show it to be a formidable and preferable alternative to epistemic constructivism and crucial for a suitable understanding of ideal theory *Ludwig Wittgenstein between Analytic Philosophy and Apophaticism* Sotiris Mitralaxis, 2015-10-13 This volume initiates an inquiry into the relationship between Ludwig Wittgenstein's analytic stance towards philosophy and the inherently apophatic nature of his epistemology a subject that has been repeatedly hinted at but hitherto never thoroughly researched through this particular hermeneutical lens In using the term apophaticism the book is not merely referring to the theological *via negativa* or to tendencies towards mysticism but rather to a comprehensive epistemological stance that refuses to identify truth with its formulation and to identify the understanding of the signifier with the knowledge of its signified reality to use Christos Yannaras' definition The question of whether Ludwig Wittgenstein's work can be approached as a particularly efflorescent case of the implementation of an implicitly and at times explicitly apophatic epistemology is herewith addressed As such this volume contends that such an approach would not merely provide elucidations on apophatic epistemologies but rather shed potentially valuable hermeneutical light on Wittgenstein's work functioning as an epistemological thread running through it Consequently the focal points here consist of questions concerning knowledge and its disclosure ineffability non discursivity the function of language the limits of one's language as the limits of one's world and the language of religion among others In addition the volume's contribution to shedding more light on the apophatic aspects of Ludwig Wittgenstein's philosophy is enhanced by its inclusion of a broad spectrum of different approaches with contributors ranging from Wittgenstein scholars to Patristics scholars and beyond *Proceedings of the Boston Area Colloquium in Ancient Philosophy* John J. Cleary, Gary M. Gurtler, 1998-12 This volume represents some of the activities of the Boston Area Colloquium in Ancient Philosophy from the academic year 1997-98 It contains nine colloquia that were hosted by eight different colleges and universities in the greater Boston area Discussions of the works of Plato dominate this volume with six of the nine colloquia based on Platonic texts Appropriately the colloquia begin with an analysis of division in the ancient atomists Later a study of truth in Aristotle gives a counterpoint to the Platonic interplay of drama and pedagogy or logic and rhetoric examined in papers about the Theaetetus and Symposium A presentation of Proclus's account of evil revisits some of the issues of sophistry and morality discussed in relation to Plato's Republic and Euthydemus

Finally the remaining Platonic papers are in a way not about Plato at all but about Socrates and Xanthippe supplementing Platonic dialogues with Xenophon and others Underneath these discussions of ancient texts current modes of philosophy run along providing a score of alternative interpretative schemes This publication has also been published in paperback please click here for details [Proceedings of the Annual Meeting of the American Catholic Philosophical Association](#) American Catholic Philosophical Association, American Catholic Philosophical Association. Meeting, 1974 List of members in Proceedings of 2nd annual meeting

Scepticism, Relativism, and Religious Knowledge Michael G Harvey, 2014-09-25 Scepticism Relativism and Religious Knowledge shows where responses to scepticism and relativism by Karl Barth and Reformed epistemology have led to impasses and reconstructs their insights in a robust response that does not depend on making excessive claims about our epistemic capacities This response is based on a nuanced conception of the relationship between trust doubt faith and reason and a Kierkegaardian perspective on religious knowledge that stresses the role of the will and the intellectual and theological virtues This book will appeal to those with an interest in the deep and often difficult questions of religion and philosophy particularly regarding matters of truth doubt and belief [The Nature of Confession](#) George A. Lindbeck, 1996-01-01 Voted one of Christianity Today's 1997 Books of the Year Ours is an age of profound cultural change in which new categories and alliances are bound to arise In theology the liberal strategy has lost support having degenerated into mere anthropology and succumbed to the political agendas of its proponents And while the evangelical movement appears to be gaining ground it is simultaneously suffering an acute identity crisis Currently the postliberal or Yale school movement has found a strong resonance in some mainline denominational circles Its emphasis on the biblical text and Jesus Christ through which all other reality needs to be construed may turn out to be the most significant theological realignment in more than a century Are we witnessing a paradigm shift Can evangelicals and postliberals make common confession Might they even combine forces to reinvigorate the church its theology and its mission for a new era In this groundbreaking book creative evangelical and postliberal thinkers explore exactly how they agree and disagree along a range of issues from epistemology and theological method to doctrinal concerns Evangelical contributors include such significant theologians as Alister McGrath and Gabriel Fackre Postliberal contributors include George Lindbeck a founding father of postliberalism and George Hunsinger the former student and major interpreter of the late Hans Frei another founder of postliberalism In *The Nature of Confession* we are presented with the beginnings of a robust discussion of real importance to both the academy and the church

Aquinas's Theory of Perception Anthony J. Lisska, 2016-06-09 Anthony J Lisska presents a new analysis of Thomas Aquinas's theory of perception While much work has been undertaken on Aquinas's texts little has been devoted principally to his theory of perception and less still on a discussion of inner sense The thesis of intentionality serves as the philosophical backdrop of this analysis while incorporating insights from Brentano and from recent scholarship The principal thrust is on the importance of inner sense a much overlooked area of Aquinas's philosophy

of mind with special reference to the vis cogitativa Approaching the texts of Aquinas from contemporary analytic philosophy Lisska suggests a modest innate or structured interpretation for the role of this inner sense faculty Dorothea Frede suggests that this faculty is an embarrassment for Aquinas to the contrary the analysis offered in this book argues that were it not for the vis cogitativa Aquinas's philosophy of mind would be an embarrassment By means of this faculty of inner sense Aquinas offers an account of a direct awareness of individuals of natural kinds referred to by Aquinas as incidental objects of sense which comprise the principal ontological categories in Aquinas's metaphysics By using this awareness of individuals of a natural kind Aquinas can make better sense out of the process of abstraction using the active intellect intellectus agens Were it not for the vis cogitativa Aquinas would be unable to account for an awareness of the principal ontological category in his metaphysics

Mental Language Claude Panaccio, 2017-02-01 The notion that human thought is structured like a language with a precise syntax and semantics has been pivotal in recent philosophy of mind Yet it is not a new idea it was systematically explored in the fourteenth century by William of Ockham and became central in late medieval philosophy Mental Language examines the background of Ockham's innovation by tracing the history of the mental language theme in ancient and medieval thought Panaccio identifies two important traditions one philosophical stemming from Plato and Aristotle and the other theological rooted in the Fathers of the Christian Church The study then focuses on the merging of the two traditions in the Middle Ages as they gave rise to detailed discussions over the structure of human thought and its relations with signs and language Ultimately Panaccio stresses the originality and significance of Ockham's doctrine of the oratio mentalis mental discourse and the strong impression it made upon his immediate successors

Scientific Realism Jarrett Leplin, 2023-04-28 This title is part of UC Press's Voices Revived program which commemorates University of California Press's mission to seek out and cultivate the brightest minds and give them voice reach and impact Drawing on a backlist dating to 1893 Voices Revived makes high quality peer reviewed scholarship accessible once again using print on demand technology This title was originally published in 1984

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