

Scripta philosophica. - De nominum analogia. De conceptu entis.

-- thomas de vio



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Analogical Synthesis: An Impossible Project?

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The Practical Faculty of Theology

Watertown, Mass., USA

IN THE EFFORT TO BRIDGE together Action and Theology, Philosophy and Theology, the doctrine of analogy has played a decisive role for centuries, at least in the Catholic tradition. If we agree that both—philosophy and theology—have a common task of articulating the mystery of the one we call God, it is crucial to formulate some rules for their respective disciplines. In this article, I will argue that the importance of analogy has been much more far-reaching. The search for a site where the universal and the empirical in language describing the ultimate reality meet has led to the development of a new methodology at the level of our understanding, on one hand, and placing this methodology in the context of the Christian faith, on the other. This is done in this way by tracing the narrow path between various sorts of possible analogies, which may lead us either to a better understanding of the one side, and, attempt at an idealization of God that would deprive him of his personal character. In this article, I will argue that in one way, analogy was a means of keeping the transcendence of God without destroying creation or its autonomy/mystery.

A philosophical argument against the possibility of analogies, the most important step remains. If the above describes the role of analogy

¹ I want to express my deep gratitude to Gilian Lewis, Brian Koskoff, O.P., Matthew Leveng, Austin Ranchar, O.P., and David Tracy for their valuable comments and suggestions.

See Thomas Joseph White, "Introduction: The Analogy one Controversy and its History," in Michael Falcon, ed., *Analogy and Theology*. Address to the Institute of Cardinal Thomas Joseph White (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2011), 1-5, esp. 5.

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Juan Antonio Hevia Echevarría, El Tratado sobre la analogía de los nombres de Cayetano, El Catoblepas 39:1, 2005

Esta analogía se caracteriza en que el nombre análogo tan solo conviene formalmente al primero, y a los demás con denominación extrínseca. Prop- terea ergo medium theologicum seu virtualis revelatio semper analogum esse debet, utpote ex analogis confla- tum, scilicet ex notione supernaturali revelata seu credita et ex notione naturali scita, quae tamen, quatenus stat sub illa, elevatur et instrumentum fit conclusionis super- naturalis obiective inferendae; hoc autem impossibile foret, si ens, et consequenter scientia naturalis et super- naturalis, non essent analogiae.

Cajetan, Tommaso de Vio 1469

VON RAD, Der Lobpreis Israels -- D. Plutarch, Libellus 1513 — Plutarch: De his qui tarde a numine corripiuntur libellus, übers.

Dominic of Flanders' Critique of John Duns Scotus' Primary Argument for the Univocity of Being in: Vivarium Volume 56 Issue 1

I: DEFINITIO ANALOGIAE inaequalitatis 1545 auam -inter subalternas vel intermedias, et inter has auam inter species infimas vel atomas. Ekkehard Börsch: Das Leistungsprinzip als theologisches Problem. An Stelle einer empirisch subjektlosen und einer konstruktivistisch objektlosen Konzeption der Soziologie verfolgt der Autor eine an der analogia entis orientierte Konzeption der Soziologie.

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