
Acting On Principles A Thomistic Perspective In Making Moral Decisions

Thomistic Principles and Bioethics

Ethics for A-Level

Thomism and Predestination

“Active and Passive Potency” in Thomistic

Angelology

Toward a Thomistic-Whiteheadian Metaphysics of

Becoming

A Thomistic Perspective in Making Moral

Decisions

Thomistic Existentialism and Cosmological

Reasoning

Primary and Secondary Precepts in Thomistic

Natural Law Teaching

Coming to Be

Encyclopædia of Religion and Ethics: Suffering-

Zwingli

Philosophical Foundations of Thomistic Virtue

Ethics

Bound for Beatitude A Thomistic Study in

Eschatology and Ethics

Essays in the Renewal of Thomistic Moral
Philosophy
The Perspective of Morality
Principles and Disputations
The Social Value of Public Worship According to
Thomistic Principles
An Analytic Reconstruction
The Perspective of the Acting Person
A Reassessment
The Logical Structure of Thomas Aquinas's Moral
Theology
Encyclopaedia of Religion and Ethics
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A
Thomistic
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**ALEX
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**Thomistic
Principles
and
Bioethics**

A&C Black
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.
Ethics for A-
Level Wm. B.
Eerdmans
Publishing
Synthesizes
Thomistic and
Whiteheadian
metaphysics.
Thomism and
Predestination
Emmaus
Academic

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. *“Active and Passive Potency” in Thomistic Angelology* Wipf and Stock Publishers 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 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. [Toward a Thomistic-Whiteheadian Metaphysics of Becoming](#) CUA Press
What does pleasure have to do with morality? What role, if any, should intuition have in the formation of moral theory? If something is 'simulated', can it be immoral? This accessible and

wide-ranging textbook explores these questions and many more. Key ideas in the fields of normative ethics, metaethics and applied ethics are explained rigorously and systematically, with a vivid writing style that enlivens the topics with energy and wit. Individual theories are discussed in detail in the first part of the book, before these positions are applied to a wide range of contemporary situations

including business ethics, sexual ethics, and the acceptability of eating animals. A wealth of real-life examples, set out with depth and care, illuminate the complexities of different ethical approaches while conveying their modern-day relevance. This concise and highly engaging resource is tailored to the Ethics components of AQA Philosophy and OCR

Religious Studies, with a clear and practical layout that includes end-of-chapter summaries, key terms, and common mistakes to avoid. It should also be of practical use for those teaching Philosophy as part of the International Baccalaureate. Ethics for A-Level is of particular value to students and teachers, but Fisher and Dimmock's precise and scholarly approach will appeal to

anyone seeking a rigorous and lively introduction to the challenging subject of ethics. Tailored to the Ethics components of AQA Philosophy and OCR Religious Studies. *A Thomistic Perspective in Making Moral Decisions* Springer Publisher description Thomistic Existentialism and Cosmological Reasoning Wm. B. Eerdmans Publishing

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. **Primary and**

Secondary Precepts in Thomistic Natural Law Teaching

SUNY Press
Scope: theology, philosophy, ethics of various religions and ethical systems and relevant portions of anthropology, mythology, folklore, biology, psychology, economics and sociology. Coming to Be Open Book Publishers
The Perspective of the Acting Person introduces readers to one

of the most important and provocative thinkers in contemporary moral philosophy Encyclopædia of Religion and Ethics: Suffering-Zwingli CUA Press
A. "SEPARATE SUBSTANCES" AND "ANGELS"? It is interesting to note that, in an expressly theological treatise such as the *Summa theologiae*, St. Thomas generally uses the term "angel", in preference to "separate substance"; while in works

with a less explicit theological intent - e. g. the *Summa contra gentiles* and the *De substantiis separatis* 1 - he generally prefers the term "separate substance". But at any rate there is little doubt that the two terms, "separate substance" and "angel" have a certain interchangeability and equivalence in the works of St. Thomas. In other words, "the separate substance" is

equivalent to "the angel, insofar as its existence and attributes are knowable through human reason alone". And this has led Karl Barth 2 to charge that St. Thomas' angelology is primarily a philosophical presentation, with little relevance to theology. 1 We might say that these works are "philosophical" insofar as arguments from reason are emphasized in them, rather than arguments

from revelation or faith. However, as Lescoe points out (in the Introduction to his edition of the *De substantiis separatis*, p. 8), the treatise on separate substances leads up to theological subject-matter in Ch. 's XVII ff- namely, an exposition of Catholic teaching as found in Sacred Scripture, the Fathers, and especially Dionysius. And Chenu maintains that the *Summa*

contra gentiles is basically a theological work, because it not only leads up to theological subject-matter in Bk. *Philosophical Foundations of Thomistic Virtue Ethics* Catholic University of America Press Acting on Principles A Thomistic Perspective in Making Moral Decisions Wipf and Stock Publishers Bound for Beatitude A Thomistic Study in Eschatology and Ethics Routledge

T. A. Cavanaugh defends double-effect reasoning (DER), also known as the principle of double effect. DER plays a role in anti-consequentialist ethics (such as deontology), in hard cases in which one cannot realize a good without also causing a foreseen, but not intended, bad effect (for example, killing non-combatants when bombing a military target). This study is the first book-

length account of the history and issues surrounding this controversial approach to hard cases. It will be indispensable in theoretical ethics, applied ethics (especially medical and military), and moral theology. It will also interest legal and public policy scholars. *Essays in the Renewal of Thomistic Moral Philosophy* Oxford University Press

Bound for Beatitude is about St. Thomas Aquinas's theology of beatitude and the journey thereto. Consequently, the work's 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, 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.
The Perspective of Morality
Catholic University of America Press
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 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.
Principles and Disputations
Cambridge University Press
The Perspective of the Acting Person introduces readers to one of the most

important and provocative thinkers in contemporary moral philosophy

The Social Value of Public Worship According to Thomistic Principles

Routledge
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.” 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. Springer Science & Business Media 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 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 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.

An Analytic Reconstructi on *Acting on Principles*A Thomistic Perspective in *Making Moral Decisions* 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 dialogue amongst religious and secular arenas of inquiry concerning such complex issues of both individual and public

concern.
The
Perspective of
the Acting
Person
Catholic
University of
Amer Press
In this
comprehensiv
e anthology,
twenty-seven
outstanding
scholars from
North America
and Europe
address every
major aspect
of Thomas
Aquinas's
understanding
of morality
and comment
on his
remarkable
legacy. The
opening
chapters of
The Ethics of
Aquinas
introduce
readers to the

sources,
methods, and
major themes
of Aquinas's
ethics. Part II
of the book
provides an
extended
discussion of
ideas in the
Second Part of
the Summa
Theologiae, in
which
contributors
present
cogent
interpretations
of the
structure,
major
arguments,
and themes of
each of the
treatises. The
third and final
part examines
the legacy of
Thomistic
ethics for the
twentieth
century and

today. These
essays reflect
a diverse
group of
scholars
representing a
variety of
intellectual
perspectives.
Contributors
span
numerous
fields of study,
including
intellectual
history,
medieval
studies, moral
philosophy,
religious
ethics, and
moral
theology. This
remarkable
variety
underscores
how
interpretations
of Thomas's
ethics
continue to
develop and

<p>evolve -- and stimulate fervent discussion within the academy and the church. Book jacket.</p> <p>A</p> <p>Reassessment Taylor & Francis</p> <p>This volume provides the first comprehensive</p>	<p>e treatment of 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,</p>	<p>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.</p>
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