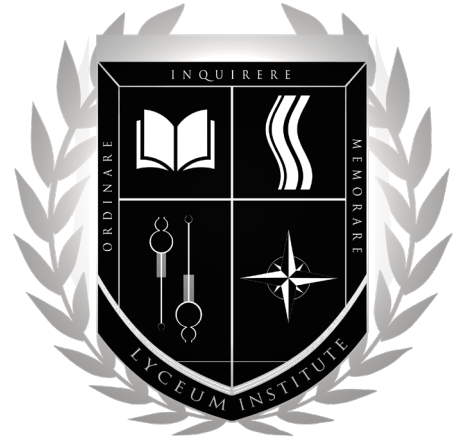


METAPHYSICS: THE DOCTRINE OF ANALOGY

SEMINAR SYLLABUS

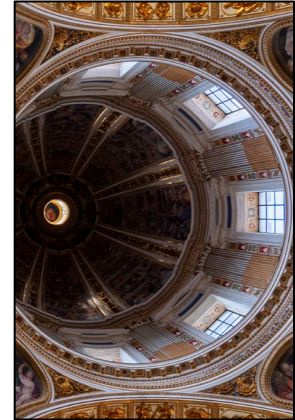


[2024 Q4]

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DESCRIPTION

Is analogy a *grammatical, logical or metaphysical doctrine*? This question bears great weight: where we place analogy in the scheme of our sciences may radically alter the balance of our noetic doctrines and thus the whole of our philosophical understanding. Indeed, attaining a right understanding of **what** and **how** the term “analogy” signifies proves essential to accomplishing a complete intellectual resolution of countless questions: such as our ability to know objects of radically diverse kinds; our ability to predicate transcendental terms, such as “good” (and thus impacting all our ethics); and, perhaps most famously, our ability to have meaningful names predicated of God—among many others. As such, although we approach this question primarily from within the Thomistic tradition and with an intention to deepen awareness of and provide some resolution to the debates undertaken therein, we do so also with an eye to its importance for philosophy as such.



Discussions of analogy within the Thomistic tradition belong to two distinct historical periods. First, in the early Thomistic development, or Latin Thomism (roughly, from 1380 until 1644), the doctrine unfolds through dialectical argumentation against the Scotistic tradition. Second, in the twentieth-century, Erich Przywara (re)introduces (in 1932) the expression “*analogia entis*” with the explicit intention of arguing that analogy is primarily a metaphysical doctrine, a doctrine of being itself, and not merely a doctrine of signification or understanding. As other Thomists of the Leonine Revival (begun in 1879 and continuing to this day) attempt to handle this proposal—as well as to interpret the works of Latin Thomists (chiefly Tommaso de Vio Cajetan) with respect to St. Thomas himself—a not-inconsiderable controversy has entangled Thomism over the past century. Was Thomas himself proposing a metaphysical doctrine? Was Aristotle? Does Cajetan’s approach cohere with what St. Thomas says, or does it diverge in new directions? Can a metaphysical doctrine be found in Cajetan’s own thinking? Have other Thomists—of both the Latin Age and the Leonine Revival—made contributions important for these questions?

Structuring our seminar and aiding us to navigate these questions, therefore, will be three textual groupings: the key works of Aristotle, Thomas Aquinas, and Tommaso de Vio Cajetan and the ways in which they proposed doctrines of analogy; texts by secondary authors, building off these primary texts, who propose and defend a doctrine of the *analogia entis*; and texts by other secondary authors who object to and oppose the notion of an “analogy of being” understood as a metaphysical doctrine. Not all texts considered will fall neatly into these three groupings, for the nuances of these authors are manifold. Broadly, however, they will allow us to identify the key heuristics for questioning and interpreting the doctrine of analogy not only as it belongs to our primary authors, not only as it belongs to the Thomistic tradition, but also as analogy itself exists and functions.

METHOD

The seminar is 8 weeks long, with one recorded lecture and one discussion session each week. Most discussion sessions are structured around selected readings from the works of Aristotle, Aquinas, and authors writing in the Thomistic tradition. Participants are expected to have read the assigned reading and listened to the lecture prior to the session, so that they may engage in a semi-structured discussion directed and moderated by the instructor. As this is an advanced seminar, one *cannot* participate well without a *deep engagement* with the assigned reading. Moreover, *continual discussion* will foster that participation and engagement throughout the week. Participants will be expected to partake in these discussions on a regular basis and will be challenged to do so directly.

It is expected that full participation in this advanced seminar will require a minimum of **15-20+ hours per week** of reading, listening, discussing, and reviewing material.

READING

The primary texts for this seminar will be made available in PDF, primarily taking from the works of Aristotle, Aquinas, Cajetan, and important Thomistic authors of the 20th and 21st centuries. Assigned readings fall into three categories: Required, Recommend, and Background. Background readings inform the lecture and their insights may be drawn upon to illuminate primary texts and issues, raised by the required and recommended readings. The assignments are **subject to change**.

Primary literature bibliography:

- Aristotle c.330BC: τὰ μετὰ τὰ φυσικά (*Metaphysics*) – selections
- Thomas Aquinas 1266-68: *Summa theologiae, prima pars* – selections
- Thomas Aquinas 1252/56: *Scriptum super libros Sententiarum Magistri Petri Lombardi* – selections
- Thomas Aquinas i.1252–1271: other selected texts.
- Tommaso de Vio Cajetan 1498: *De nominum analogia*
- Tommaso de Vio Cajetan 1509: *De conceptu entis*
- Joannes a Sancto Thoma [Poinot]: 1632: *Cursus Philosophicus Artis Logicae* – selections

Secondary literature bibliography:

- Erich Przywara 1932: *Analogia Entis: Metaphysics: Original Structure and Universal Rhythm*
- James Anderson 1949: *The Bond of Being: An Essay on Analogy and Existence*
- Bernard Montagnes 1963: *The Doctrine of the Analogy of Being according to Thomas Aquinas*
- Oliva Blanchette 2003: *The Philosophy of Being: A Reconstructive Essay in Metaphysics*

- Steven Long 2011: *Analogia Entis: On the Analogy of Being, Metaphysics, and the Act of Faith*
- Thomas Joseph White et al. 2010: *The Analogy of Being: Invention of the Antichrist or Wisdom of God?*
- Ralph McInerny 1961: *The Logic of Analogy: An Interpretation of St. Thomas*
- Ralph McInerny 1968: *Studies in Analogy*
- Ralph McInerny 1996: *Aquinas and Analogy*
- John Mortensen 2006: *Understanding St. Thomas on Analogy*
- Joshua Hochschild 2014: *The Semantics of Analogy*
- Brian Kemple 2017: *Ens Primum Cognitum in Thomas Aquinas and the Tradition*
- Domenic D'Ettore 2021: *Analogy After Aquinas: Logical Problems, Thomistic Answers*
- Rudi te Velde 2021: *Metaphysics between Experience and Transcendence*

LECTURE

Each week there will also be an audio lecture (approximately one hour in length), posted to Teams at the beginning of the week. This lecture will be based upon the assigned reading, but will also stray into related topics, or may use the reading as a launching point for addressing related issues. The purpose of these lectures is to help orient students in reading and questioning both how we interpret the texts of the Thomistic tradition as well as how we apply their lessons to our own understanding of analogy's reality, to import certain fruitful considerations from the broader context of analogy's discussion, as well as to raise specific questions that should help structure and guide our discussion sessions. As highly-technical in content and discussion, it is recommended that one listens to these lectures carefully, pausing and re-winding as necessary, while taking notes.

DISCUSSION

The heart of the seminar is the discussion session (**Saturdays 11:15am-12:15pm ET**, officially: many sessions run longer): where all the thoughts emergent and encountered throughout the week—via the reading, lecture, and on-going textual conversations in the Teams channel—are brought into explicit conversation. This allows us to attempt a concerted effort at bringing resolution to our difficulties, and—failing such a resolution—to direct our inquiry further.

Each discussion session will begin with a brief synopsis of the week's material and a focusing on whichever aspects of that material seem most pressing. Beyond the direction provided by the instructor, participants are encouraged to bring their own concerns explicitly into view and to engage with the instructor and one another in civil debate and collective inquiry.

AUDITS OR COMPLETES

All Lyceum Institute seminar participants will be able to either *audit* the seminar or *complete* the seminar. To complete the seminar, the participant **must** submit an essay of 2000–5000 words pertaining to the interpretation of analogy's real nature, intelligibility, and/or applicability. This essay may be evaluated for publication in *Reality* and will be included in each Lyceum Institute member's profile, along with the mark of auditing or completing.

SCHEDULE

<p>Week I</p> <p>09/22–09/28</p>	<p>The Historical Roots and the Importance of the Controversy</p> <p>Lecture 1: In the Analogical Balance</p> <p>Required Readings:</p> <ul style="list-style-type: none"> Kemple 2024: “Preface to Predication”. Key texts of Aristotle and Aquinas on Analogy, Part I. <p>Recommended Readings:</p> <ul style="list-style-type: none"> Anderson 1949: <i>The Bond of Being: An Essay on Analogy and Existence</i>, “Introduction”.
<p>Week II</p> <p>09/29–10/05</p>	<p>Thomas Aquinas and the Signification of Proportion</p> <p>Lecture 2: Modalities and Objects of the Voice</p> <p>Required Readings:</p> <ul style="list-style-type: none"> Key texts of Aristotle and Aquinas on Analogy, Part II. <p>Recommended Readings:</p> <ul style="list-style-type: none"> John Mortensen, <i>Understanding St. Thomas on Analogy</i>.
<p>Week III</p> <p>10/06–10/12</p>	<p>Univocity, Names, and Concepts: from Scotus to Cajetan</p> <p>Lecture 3: Demonstration and Predication</p> <p>Required Readings:</p> <ul style="list-style-type: none"> Scotus c.1300: <i>Ordinatio</i>, lib.1, d.3, q.2: “Whether God is the first object naturally known in this state of life?” Cajetan 1498: <i>De nominum analogia</i>, c.1–3. <p>Recommended Readings:</p> <ul style="list-style-type: none"> D’Ettore 2019: <i>Analogy After Aquinas: Logical Problems, Thomistic Answers</i>, c.1, “The Objection from John Duns Scotus”. Cajetan 1498: <i>De nominum analogia</i>, c.4–11. <p>Background Readings:</p> <ul style="list-style-type: none"> Hochschild 2010: <i>The Semantics of Analogy: Rereading Cajetan’s De Nominum Analogia</i>.
<p>Week IV</p> <p>10/13–10/19</p>	<p>Concepts of the Later Latin Thomists</p> <p>Lecture 4: Analogy in the Architecture of Concepts</p> <p>Required Readings:</p> <ul style="list-style-type: none"> Cajetan 1509: <i>De conceptu entis</i>. Poinsot 1632: <i>Cursus Philosophicus – Ars Logica Secunda Pars</i>, q.13–14 (selections). <p>Recommended Readings:</p> <ul style="list-style-type: none"> Kemple 2017: <i>Ens Primum Cognitum</i>, c.1.2, “Thomas Cajetan and the Doctrine of Being”.

	<ul style="list-style-type: none"> D'Ettore 2019: <i>Analogy After Aquinas</i>, c.5, “Cajetan”.
<p>Week V</p> <p>10/27–11/02</p>	<p>Thomistic Revival and the Analogy of Being</p> <p>Lecture 5: Theory of the <i>Analogia Entis</i>: Thomistic Fact or Pseudo-Thomist Fiction?</p> <p>Required Readings:</p> <ul style="list-style-type: none"> Przywara 1932: <i>Analogia Entis: Metaphysics: Original Structure</i>, §6 “The Grounding of Analogy”. Montagnes 1963: <i>The Doctrine of Analogy of Being according to Thomas Aquinas</i>, c.2, “Transcendental Analogy”. <p>Recommended Readings:</p> <ul style="list-style-type: none"> Long 2011: <i>Analogia Entis: On the Analogy of Being, Metaphysics, and the Act of Faith</i>, c.2-3. <p>Background Readings:</p> <ul style="list-style-type: none"> Blanchette 2003: <i>Philosophy of Being: A Reconstructive Essay in Metaphysics</i>, c.4, “The Analogy of Being”.
<p>Week VI</p> <p>11/03–11/09</p>	<p>Logic, Metaphysics, and Metaphor</p> <p>Lecture 6: Predication and the Universe of Discourse</p> <p>Required Readings:</p> <ul style="list-style-type: none"> McInerny 1996: <i>Aquinas & Analogy</i>, c.3-6. Deely 2015: <i>Logic as a Liberal Art</i>, selections. <p>Recommend Readings:</p> <ul style="list-style-type: none"> Te Velde 2006: <i>Aquinas on God: The ‘Divine Science’ of the Summa Theologiae</i>, c.4, “Divine Names: On Human Discourse about God”.
<p>Week VII</p> <p>11/10–11/16</p>	<p><i>Modi Essendi, Intelligendi, et Significandi</i></p> <p>Lecture 7: The Locus of Analogy</p> <p>Required Readings:</p> <ul style="list-style-type: none"> Deely 2002: “The Absence of Analogy” in <i>The Review of Metaphysics</i>. <p>Background Readings:</p> <ul style="list-style-type: none"> Kemple 2017: <i>Ens Primum Cognitum</i>, c.4, “The Discursion of Concept Formation”.
<p>Week VIII</p> <p>11/17–11/23</p>	<p>Analogy and the <i>Via Resolutionis</i></p> <p>Lecture 8: Relations of Understanding and of Being</p> <p>Readings:</p> <ul style="list-style-type: none"> Key texts of Aquinas on Analogy, Part III. Te Velde 2021: <i>Metaphysics between Experience and Transcendence: Thomas Aquinas on Metaphysics as a Science</i>, c.5, “The Place of Analogy in Metaphysics”.