

Philosophy for understanding theology pdf

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Philosophy for understanding theology pdf. Primary readings in philosophy for understanding theology. Primary readings in philosophy for understanding theology pdf. Philosophy for understanding theology summary.

To really understand theology you need a basic understanding of philosophy. This may sound like a frightening prospect, especially if you've ever had to take a philosophy class that seemed to "look at the navel", being too abstract, but it's essential. Philosophy is the slave of theology. It provides theology with the concepts, the "skeleton", so to speak, on which we can base our understanding of Divine Revelation. Philosophy helps us to understand God, the human person, the world and our relationships with them. Philosophy influences people and culture. For example, people may not be able to express a specific philosophy of relativism, but, as you can see in so many conversations with people today (just go to any blog!), many are relativistic in their attitudes and practices. Although the Church does not have an "official philosophy", the perennial philosophy that emanates from the thought of the great doctor of the Church, St. Thomas Aquinas, offers us the clearest and most realistic philosophy from which we can learn theology. Countless Popes, from Leo XIII to Francis, have recommended that St. Thomas think that it is the wisdom that should guide our philosophical path. Pope Leo XIII pointed out that the theology of Thomas was a definitive exposition of Catholic doctrine, and ordered the clergy to take the thought of Thomas as the basis of their theological positions. I must admit that my own philosophical education lacked many areas. He had studied philosophy in the early '90s. He went out knowing very well the modern and contemporary philosophy, but almost nothing of the ancient and medieval philosophy. This has been a major gap in my own studies and still, many years later, I am trying to fill it. For several years I had the opportunity to teach fundamental, dogmatic, liturgical and spiritual theology to candidates for the permanent diaconate. I am grateful that this has been granted this this Because it helped me learn to be a professor of theology and also to communicate some key doctrinal ideas in an attractive, deep and pastoral manner. There is a big difference between teaching theology to high school students and teaching theology to adult men who wish to be ordered for service in the Church. There is a huge distinction between pedagogue (teaching young people) and Andragogía (teaching adults), a distinction that I had to learn quite quickly as a professor of these diaconal candidates. One of the things that I rapidly recognized is that many of these diaconal candidates had little or no philosophical training. When dogmatic theology is taught, trying to make distinctions between person and nature in Santísima Trinidad, without a solid philosophical background, life is much more difficult than necessary. Philosophy gives us categories, definitions and distinctions and offers us a real framework on which to base our theology. He does not necessarily tell us what to think, but he taught us how to think. And when we study the history of philosophy, we can see the great exchange that exists between faith and culture. One only needs to look at the formulation of the Nicea Creed to see how much we use philosophical terms to express our Theologic Faith. Well, we have to nuance the question a bit, making the distinction between someone who is studying formally theology and someone who only wants to learn more about him. In any case, philosophy will certainly help, but academically, the church has suggested that philosophy classes should be held before beginning an academic academic study of theology. The Conference of Catholic Bishops of the United States, at its sixth edition of the Priestly Training Program (2008, which in turn is based on the masterful post-sinodal exhortation of Pope San Juan Pablo II, Pastors Dabo Vobis (1992), suggests The following study plan: 1. The story of When we learn what the great thinkers of the past and the present have taught, those with whom we agree and those with whom, as people of faith, should be disagreed, we learn what humanity is thinking. Of the ancients, like Plato and Aristotle, we can learn some of the ideas that influenced the Evangelist San Juan and the Father of the Church, San Agustín, as well as, in the case of Aristotle, in the thinker whom Santo Tomás Aquino á € "Baptized" adapting its former pre-Christian wisdom to the formation of a true Christian philosophy. When we study the thought of the medieval philosophers, not only Holy Tomás, but also Juan Duns Escoto and Guillermo de Ockham, as well as so many others, we can see the roots of the notion of himself and the reality of our world contemporary. This is especially true when we read and study the history of modern philosophy, with thinkers as a redevence, whose "return to the topic" changed forever the way most Westerners see reality, there are aware of She or not! When we study the contemporary philosophy, learning about existentialism, personalism and many others á € œ isosá € "™ t, we can see the long-term impact on how this has affected the expression of our faith. 2. Logic. One can ask himself why the studio of the logic, something more commonly associated with Mr. Spock and that of his Vulcan Companies of Star Trek á € i, helps us understand the faith of the Church. When I ask me this question, I usually raise the eyebrow as Leonard Nimoy and mention that there is no real separation between faith and reason, although they are certainly different, and that learning to reason and argue in a coherent way can only help and transmit the Faith in a creame way. 3. Epistemology. This is the study of how we know, an examination of human knowledge. It is vital to understand this topic before studying any form of Especially moral or dogmatic. 4. Metaphysics. One base saucid in in is essential for the creation of a Catholic theological method. Metaphysics, as a branch of philosophy, deals with essence and existence. 5. Ethics. "Doing good, avoiding evil" was a basic axiom of St. Thomas Aquinas, and the study of ethics teaches us precisely to do so. 6. Natural Theology. This is an essential preparation for the study of theology, because it examines the nature of God, His existence and His attributes. 7. Philosophical Anthropology. Essentially, it is the study of what it means to be a human being. If we can begin to understand the mystery that is man, this, in turn, can lead us to a study of what it means to be man in the light of Christ, a field of dogmatic theology, a study entitled Theological Anthropology. 8. Political philosophy. The Congregation for Catholic Education of the Vatican now insists that students who start their theological studies have already finished. The essential reason is that the Christian, even if he is not of the world, must be in the world and actively participate in the life of the polis, of the city, bringing his Christian faith to illuminate all situations. Yes, philosophy is the slave of theology! Philosophy, as mentioned above, teaches us not what to think, but how to think. And in our world, where everyone on the Internet has a voice (including me), we need a solid philosophy more than ever!

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