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## Edith Stein and Thomas Aquinas on the Analogy of Being

[...] *nicht nur Herr des Seins,  
sondern auch des Sinnes*

Edith Stein

[...] πάντα ἐστὶν ὡς πάντων αἴτιος

Dionysius the Areopagite<sup>1</sup>

**ABSTRACT.** The purpose of my reflection is to explain Edith Stein's phenomenological interpretation of the *analogia entis* (the analogy of being). Her work on analogy is an example of the dual purpose of her philosophical endeavor to "search for the meaning of being" and to "fuse Medieval thought with the lively thought of today", whereby she was referring to her two "masters" Thomas Aquinas and Edmund Husserl.<sup>2</sup> She received her early training from Husserl, the founder of phenomenology, and later immersed herself in the thought of St. Thomas. She set out her views on analogy in her major work, *Finite and Eternal Being*, written in the mid 1930s, engaging the studies of Neo-Thomists Erich Przywara and Joseph Gredt. I believe that Stein's original insights, deeply rooted in theological and philosophical traditions, have a contribution to make to recent "lively" discussions of the analogy (of which *The First World Congress on Analogy* is an example).

**KEY WORDS:** analogy, *analogia entis*, proportionality, Edith Stein, Thomas Aquinas, phenomenology

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<sup>1</sup> Stein: God is "lord not only of being but of meaning", [*Endliches und ewiges Sein* (hereafter "EES"), p. 100]. Dionysius: God "as cause is everything", *De divinis nominibus* 5, quoted by St. Thomas in the *Summa theologica* (afterwards "ST") 1:14:2. All English translations are by W. Redmond (*Sein* and *esse* are rendered by "being"; *Seiendes* by "be-ing"); references are to German pagination.

<sup>2</sup> "[...] weil Beides – das Suchen nach dem Sinn des Seins und das Bemühen um eine Verschmelzung von mittelalterlichem Denken mit dem lebendigen Denken der Gegenwart – [...] ihr persönliches Anliegen ist", [EES, p. 3].