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French Catholic political philosophers Jacques Maritain and Yves R. Simon elaborated on the thought of Thomas Aquinas in order to formulate their philosophical defenses of democracy.

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To Thomism in the second sense are opposed, e.g. the Molinists, as well as all who defend the moral instrumental causality of the sacraments in producing grace against the system of physical instrumental causality, the latter being a doctrine of the Thomistic School.

Catholic Encyclopedia (1913)/Thomism - Wikisource, the ...

Thomism's strength continues to be in affirming the naturalness of social and political life while underlining that the secular is not ultimate for human beings. On the one hand emphasizing the importance of reason and freedom, Thomist approaches seek to ensure that the state does not become totalitarian (which can happen in religious, sacred dress also of course).

Talks and Lectures: Thomism

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CATHOLIC ENCYCLOPEDIA: Thomism

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A review of Liberty, Wisdom, and Grace: Thomism and Democratic Political Theory, by John P. Hittinger John Hittinger is a Catholic scholar of political philosophy and, most recently, an academic dean at Ave Maria University in Michigan. This volume is a collection of 16 of his scholarly articles that have been published over the last 20 years.

Aquinas for the Democratic Age - Claremont Review of Books

John P. Hittinger, one of the finest of these scholars, provides in *Liberty, Wisdom, and Grace* a comprehensive survey of the Thomists' contributions to contemporary political thought as well as a detailed analysis of their approach to democracy.

Liberty, Wisdom, and Grace eBook por John P. Hittinger ...

The Summa represents Thomas' mature thought on the graced movement of the elect towards God" conformed to, and moved by, their Trinitarian exemplar. Here, Thomas defines grace as a created habitus which is a deifying participation in the divine nature, and charity and wisdom as participations in the likeness of the Holy Spirit and Son.

The Grace of the Holy Spirit, the Virtue of Charity, and ...

Sufficient grace, as a weak delight, imparts merely the ability (*posse*), or such a feeble will that only the advent of the victorious delight of grace (*delectatio coelestis vitrix, caritas*) can guarantee the will and the actual deed. Therefore, like Thomism, the system postulates an essential difference between sufficient and efficacious grace.