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DATE: N/A The author's previously
published works both in German and in
English have established him as a
Christian philosopher whose message
should be heeded.

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True Morality and its Counterfeits.
Dietrich Von Hildebrand. New York:
Mckay Co. (1955) Abstract This article has
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authors: Categories Religious Ethics in

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The book of my esteemed friend Dietrich

Von Hildebrand entitled "True Morality

and its Counterfeits" was heralded when it

first appeared as the most fully considered

answer to a law-defying situation ethics as

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well as to an ossified legalistic ethics. The book is a positive and constructive answer.

Morality and Situation Ethics | EWTN
In True Morality and Its Counterfeits, Dietrich von Hildebrand scrutinized what he called the “ sin mysticism ” of prominent Catholic novelists, like Graham Greene. He saw that the authors, reacting against the dead “ righteousness ” of hypocrites who went to church and kept the commandments outwardly but who did not open their hearts to God and neighbor, had set up a false dilemma and drawn false conclusions from it.

Temptation Mysticism - The Catholic Thing

True Religion and its Counterfeits. W. Forsyth. Psalm 50:7-21. Hear, O my people, and I will speak; O Israel, and I will testify against you: I am God, even

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your God.... The great evil to which Israel was exposed was the separation of religion from morality. This comes out lamentably in their history, and forms the burden of much of the teaching of their prophets.

True Religion and its Counterfeits -
biblehub.com

To be true Christians we must put off all confidence in human merit and trust in Christ alone for salvation. True Christianity relies totally on the person and work of Christ; counterfeit Christianity adds to this reliance on human worth or works. Concerning counterfeit Christianity, Paul warns, 1.

Lesson 16: True Versus Counterfeit
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where the true meanings of integrity ... the
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“ The effect on morality, ... The
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annual anticounterfeiting summit on
Monday. Among the counterfeit items on
display at the conference were Viagra,
condoms and a Ferrari. Professor Ariely
became interested in the role of brands
when he gave a talk on behavior
economics at ...

The Moral Costs of Counterfeiting - The
New York Times

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True Religion And Its Counterfeits . Psalm
50:7-21. W. Forsyth . The great evil to
which Israel was exposed was the
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comes out lamentably in their history, and
forms the burden of much of the teaching
of their prophets. So in this psalm, which
contains a powerful demonstration of the
worthlessness of ...

Psalm 50:12 Sermons: If I were hungry, I
would not tell ...

Part Three On Healing From An Affair:
True Moral Guilt and Its Counterfeits by
Dr. Bing | Apr 7, 2010 | Affairs , Feelings

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Healing From An Affair , Love | 0
comments Dr. Wall continues his series
(this is the third) on healing from an affair
from the point of view of the person who
had the affair.

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True Moral Guilt and ...

Rational Ethics, or True Morality, is a
system of principles that helps us both to
discover what it means to live well, and to
achieve it. Optimal! Peter Voss ' 97.
Summary of Advantages.

True Morality: Rational Principles for
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Wahre Sittlichkeit und Situationsethik.
(Book, 1957 ...

Traditional Christian moral philosophy gives a clear answer: yes. Many classic Christian works of philosophical argumentation explain why that affirmative answer is true. The philosopher Dietrich von Hildebrand wrote one such study. The book was first published in 1955 as True Morality and Its Counterfeits.

"Through the thought and writings of John Henry Newman, the author explores

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four counterfeits of important Christian ideas in secularized culture--conscience, faith, doctrine, and the university--and presents true exemplars of these notions for the modern world"--

Daniel Heimbach examines the biblical teachings on sexual morality as well as four counterfeit views that have crept into our "sexually revolutionized" society. He gives us an in-depth look at the moral relativism that has spread through our culture and opens our eyes to the effects that nonbiblical sexual choices have on individuals, the family, the church, and the culture.

The flame of Genius is lit by one ' s own Spirit. But the flame is distinct from the log of wood which serves it temporarily as fuel. According to Coleridge, Genius is at least " the faculty of growth " ; yet, as to

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the inward intuition of man, which of the two is genius? Is it an abnormal aptitude of the lower mind? Or a brain fit to receive and manifest the divinity of man ' s over-soul? No Ego differs from another Ego in its primordial or original essence and nature. That which makes one mortal a great man, and another a vulgar, is the quality and makeup of the physical casing, and the adequacy or inadequacy of brain and body to transmit and give expression to the light of the Inner Man (Reincarnating Ego). And this aptness or inaptness is the result of Karma. “ The manifestations of genius ” in a person are only the more or less successful efforts of that Ego to assert itself on the outward plane of its objective form, the man of clay, in the matter-of-fact, daily life of the latter. The flame of Genius is lit by no anthropomorphic hand, save that of one ' s own Spirit. Therefore great

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Critical Voice Of Genius, if true and innate (and not merely an abnormal expansion of the human intellect), it can never copy or stoop to imitate but will ever be original, sui generis, in its creative impulses and realizations. On the other hand, artificial genius — so often confused with its higher counterpart and master, which is but the outcome of life-long study and training — will never be more than the flame of a lamp burning outside the portal of the fane; it may throw a long trail of light across the road, but it leaves the inside of the building in darkness. Between the true and the counterfeit genius, one born from the Light of the Imperishable Ego, the other from the cerebrations of the mortal intellect, there is a chasm to be spanned only by him who never loses sight (even when immersed in the abyss of mud) of his guiding star — his Divine Mind and Soul. It is much easier for the personality to

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gravitate toward the lower quaternary than to soar to its immortal triad. Thus modern philosophy, though proficient on the counterfeit, knows nothing of the true genius and, by propelling the lower to fanciful heights, it dwarfs the Divine Light on the Procrustean bed of narrow-mindedness. The much-prized intellectuality, by stifling intuition, paralyzes spiritual conceptions. Alone the surging masses of the ignorant millions, the great people ' s heart, are capable of sensing intuitively a Great Soul (Mahatma), full of divine love for mankind, and are thus capable of recognizing a Great Genius for, without such noble qualities, no man has a right to the name. It is the so-called uneducated, unsophisticated masses alone who, because of the lack of sophisticated reasoning in them, upon coming in contact with an unusual, out-of-the-way noble character,

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feel that there is in him something more than the mere mortal man of flesh and bundle of intellectual attributes. If superstition makes a man a fool, scepticism makes him mad. There are things in the universe, and around us, of which we know nothing. In this sense, “superstition” becomes a feeling of half wonder and half dread, mixed with admiration and reverence, or with fear, according to the dictates of our intuition. Theosophy’s twin doctrines of Karma and Reincarnation, if examined and understood correctly, will allow the unacknowledged Genius within to reveal to our innermost perceptions the causes of the seemingly undeserved suffering in the world we live in. What we have within, that only can we see without. Can morality be said to have any principle distinguishable from religion, or religion any substance divisible from morality? All things

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Compelled by force, will fly back with the greater earnestness on the removal of that force. Enmity begets insecurity; and while men live in the flesh, and in enmity to any party, there cannot be but perpetual wars. To soar is nobler than to creep. As goodness is contradistinguished from mere prudence, so the true genius is contradistinguished from mere talent. The unhealthful preponderance of impulse over motive which, though no part of genius, is too often its accompaniment, banishes prudence and it thus deprives virtue of her guidance and guardianship. Hence benevolence squanders its shafts and still misses its aim — like the bewitched bullet that, levelled at the wolf, brings down the shepherd! True genius is the armour against evil. Out of all earthly things there come good and evil hand-in-hand: the good through the pure heart, the evil from the evil heart. The comparative

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eminence which characterizes individuals and even countries, may be considered under four kinds: genius, talent, sense, and cleverness. If Genius be the initiative, and Talent the administrative, Sense is the conservative branch in the intellectual republic. Cleverness is a sort of Genius for Instrumentality, the brain in the hand. In literature, Cleverness is more frequently accompanied by wit; Genius and Sense, by humour; Imagination is implied in Genius. The craving of sympathy marks the German, inward pride the Englishman, vanity the Frenchman. So again, enthusiasm and foresight are the tendency of the German; zeal and zealotry, of the English; fanaticism, of the French.

Ethics both in theory and practice.
Phrased in non-technical language, Right and Reason is a thoroughly competent book in the philosophy of Ethics, which

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gives the science of morality from the Aristotelian-Thomistic, common-sense school of thought--which is none other than the Perennial Philosophy of the Ages, the philosophy outside of which one's positions quickly become absurd and all reasoning ends up in dead-ends. Impr.

At all times physicians were bound to pursue not only medical tasks, but to reflect also on the many anthropological and metaphysical aspects of their discipline, such as on the nature of life and death, of health and sickness, and above all on the vital ethical dimensions of their practice. For centuries, almost for two millennia, however, those who practiced medicine lived in a relatively clearly defined ethical and implicitly philosophical or religious 'world-order' within which they could safely turn to medical practice, knowing right from wrong, or at least

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being told what to do and what not to do.

Today, however, the situation has radically changed, mainly due to three quite different reasons: First and most obviously, physicians today are faced with a tremendous development of new possibilities and techniques which allow previously unheard of medical interventions (such as cloning, cryo-conservation, genetic interference, etc.) which call out for ethical reflection and wise judgment but regarding which there is no legal and medical ethical tradition. Traditional medical education did not prepare physicians for coping with this new brave world of modern medicine. Secondly, there are the deep philosophical crises and the philosophical diseases of medicine mentioned in the preface that lead to a break-down of firm and formative legal and ethical norms for medical actions.

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The essays in this collection, spanning 1925 to 1970, confirm Aurel Kolnai's place as one of the great conservative theorists of the twentieth century. Kolnai carefully analyzes the leading intellectual positions and thinkers of his day, the dominant social movements, and the prevailing moral influences—psychoanalysis, fascism, and National Socialism. He documents how they run counter to the architecture of civilization. Kolnai is relatively unknown outside philosophical circles, but Politics, Values, and National Socialism provides an overview of his moral philosophy. In most moral philosophy books one finds pages devoted to the major theories of ethics. This volume is different. It seeks to address the larger moral question of what kind of thought works against morality, and by implication, how one can defend

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morality. Eager to protect the surviving islands of Liberal Civilization, Kolnai's concern is really one of theory. He shows that much of what passes for moral theory is subversive of moral order. All who think that totalitarianism is a permanent threat, and who suspect that ideas can quickly be dangerously distorted in times of social unrest, will find plenty of clarifying ideas in this volume.

Appointed by Pope John XXIII to the Pontifical Commission on Population, Family, and Birth, Fuchs ultimately found himself disappointed in his three years of service and spent the next thirty years exploring a broad array of issues pivotal to a reconstruction of Roman Catholic natural law theory. This is the first full-length analysis of Fuchs's efforts. Beginning historically by looking at Fuchs's writings and beliefs before the

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Pontifical Commission appointment, including his defense of natural law during the "situation ethics" debates of the 50s and 60s, the concept of personal salvation, and the status of "nature" and "human nature," Graham moves to the intellectual conversion that inspired Fuchs to reconsider his concepts following the commission appointment. From there, Graham engages in a sustained critique of Fuchs's natural theory, addressing both the strengths and weaknesses to be found there and suggest possible avenues of development that would make a positive contribution to the ongoing quest to rehabilitate the Roman Catholic natural law theory that continues to dominate the landscape of moral theology today.

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