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The Moralist as a Teacher of Truth

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ABSTRACT

The Moralist as a Teacher of Truth is an original research that starts from the general philosophy (M. Florian, 2003, 70), expressed by a multitude of opinions that come from a “multiplicity of various scale” (Gh. Geană 2008, 145). The multiple opinions are anchored in a frame characterized by “the acceleration of the social, political and economical processes, and therefore, the human being remains more and more lonely in the confrontation with the information” (A. M. Macsut, 2012). There is a moral chaos that is created for the human being, in which there is a need of the moralist as teacher of truth, who surpasses the danger of inner undoubling (M. Florian 2001, 112) and has the courage to reveal to the disciple (in truth) that the good moral act means “to listen to the moral law and to avoid what this law forbids” (*Veritas Splendor* 68).

The morality of human act depends “of the object rationally chosen by the free will” (*Summa theologica I, q8, a16*). To be mentioned that Mircea Florian is a meta-ethicist and meta-ethics is a complex discipline (V. Morar 2006, 3 - 4) that has as purpose a research in depth of the moral analysis without which ethics is only a metaphysical speculation (N. Bellu 1971, I). The definition of truth in the view of Titu Maiorescu, whose disciple Mircea Florian was, is the following: “any truth is a clear formulation of the unchanged rules, which are the... fundament of the universe, and corresponds to the timeless direction of human intelligence” (T. Maiorescu 1883).

The method of study is the one of the structuralism, in the meaning that the text is seen as having a complex significance and being full of reports, but it is broken from the context where it was written in order to underline its actual character (P. Grech 1980, 195 – 197). The texts are also taken into account as a communicative event in the meaning that the moralist as teacher of truth is not considered an isolated concept but is inserted within a process of language communication (S. C Schimdt 1982, 100; W. Egger, 2006, 7 -14), projected in “a judge in action” (N. Bellu 1971, I) in a meta-ethical frame.

We choose for the research Patristic authors (Augustin and Gerard of Csanad), Scholastics ones (Thomas Aquinas who is already a classic of the philosophy), as well as contemporary authors (Mircea Florian is the preferred one, who taught a course of patristic and medieval philosophy).

The method of structuralism allows a timeless dialogue between Augustin, Gerard de Cenad, Thomas D`Aquino and Mircea Florian, who lived in different times that proved to be difficult and assumed the roles of being *teachers of moral* in an *immoral world*.

The moral is seen by the four thinkers (Augustin, Gerard de Csanad, Thomas Aquinas și Mircea Florian) as a doctrine resulted "as a result of the rational reflexion, that shows the goals that the human being needs to set for himself and the means to fulfil them" (E. Clement, 1999, 34). On the Romanian land Gerard of Csanad founded "the oldest school" (E. Dumea 2002, 296). During the academic activity of Mircea Florian, the thinking of Gerard of Csanad was not known in Romania. Mircea Florian was impressed, as Gerard of Csanad, by the Christian philosophy, of Plato's influence on Augustin: therefore, Augustin "is the deepest and the most systematic philosopher from the patristic work" (M. Florian 1996, 160). Gerard of Csanad considers Augustin as "*maximus inter perfectos*" (*Deliberatio 17-18*). After Augustin, who lived in the 4th century, the Christian philosophy entered in a period of regression until the 6th century. The humans were confronted with the terror of the Barbarians and had no time for intellectual debate. Gerard of Csanad was killed by these Barbarians. The only writing left from Gerard of Csanad is *Deliberatio Gerardi Morisenae Ecclesiae Episcopi supra Hymnum Trium Puerorum ad Insigninum Liberalium* who was partially translated into Romanian. The Romanian Edition from 1984 was "brushed" by the communist censorship and many texts from the Bible are missing (the Romanian edition is analyzed by Șt. Grosu 2013, 59 – 68; A. M. Macsut 2013, 104 – 110). Etienne Gilson reminds of Gerard of Csanad, in his history treat of Patristic and Medieval philosophy, and shows that for him the Christian dogma is superior to the philosophy, but that the philosophy also comes from God (E. Gilson 1995, p. 89). Mircea Florian concludes that there was no definite border between theology and philosophy during medieval times (M. Florian 1996, 51). It can appear here the reproach that Augustin and Gerard of Csanad as Patristic, as well as Thomas Aquinas as Scholastic, are only Theologians and have no relationship with the philosophy, but this is a simple judgement that does not take into count the reality of those historical times. To this purpose, Mircea Florian shows that the Church was "the only cultural and pedagogic institution" (M. Florian 1996, 64) and that it was natural for the medieval philosophy to have a religious character (M. Florian 1996, 64).

Augustin and Gerard of Csanad are anchored into the Patristic thinking, where there is harmony between faith and reason, but during the time of Thomas D'Aquino, discussions between Christian thinkers and the Arabic ones appear, referring to the alienation between faith and reason (W. Dancă 2013, 126).

Thomas Aquinas makes clear a methodological difference between philosophy and science and opens the process of secularisation of knowledge "that enormously helped to the developing of human and experimental sciences" (W. Dancă 2013, 128). He shows that there is both philosophy and science: "the order of sciences is double: some of them erase from known principles with the help of natural light of reason, like arithmetic, geometry and others similar; others erase from known principles with the help of superior sciences like theology" (*Suma*

teologică I, q. 1, a. 2) and underlines that there are truths that surpass the human capacity like “The Trinity and the Unity of God” (*Summa contra Gentiles* I.3).

The moral problem is identified with the good as supreme goal, and Gerard of Csanad, Augustin, Thomas D`Aquino and Mircea Florian are, by their activity and life, in a morally established concept, mentors that prove that morality means “an attribute of action, behaviour and human will” (M. Florian 1993, 17).

In a moral debate, Gerard of Cenad, Augustin, Thomas D` Aquino and Mircea Florian are described as a teacher called as “the human that can teach another human” (T. Aquinas, *De Magistro*, 37). This teacher must be able to determine the moral knowledge of his disciples (Toma D` Aquino, *De Magistro*, Augustin, *De Magistro*). The multiplicity of opinions leads the human steps through “the wideness of the forest of words” (G. de Cenad 1984, 101). Within this chaotic context, the education receives a special importance and there is a need “to appeal to the great teachers of Christianity” (Iulian Naroş 2014). The educational doctrine of Patristic and Medieval era is exposed by Mircea Florian in his academic course (M. Florian 1996, 51 – 65). Gerard of Csanad is a teacher of Christianity that assumes the role of moralist as a teacher of truth and shows that the road of obtaining the knowledge is slow because there is a need of judgement (G. de Cenad 1984, 71). Thomas Aquinas and Augustin also assume this role (Thomas Aquinas, *De Magistro*; Augustin, *De Magistro*). The moral evocated by Gerard of Csanad, Augustin, Thomas Quinas and Mircea Florian cannot exist without a basis related to the natural universal law, which is an old expression that exists since the creation of the human being (Ştefan Grosu, 2015, 37 – 41). There is the example with the 7th Commandment from the Decalogue (*Not to steal*) that “defines the destination and the universal division and the property of the goods and the respect of the persons, of their goods and of the integrity of creation” (*Compendiul Bisericii catolice* 503). On the basis of this Commandment, the Church is building the social doctrine that “contains the right behaviour in the economical activity and in the social and political life, the right and the obligation of the human work, the justice and the solidarity among nations, the love for poor” (*Compendiul Bisericii catolice* 503).

Key words: Moral, Philosophy, Religion, Life, reason.