

Middle Ages

not all - ^{ecclesiastical} politics literature liturgy follow
but as an intellectual movement

assessment - strictly a judgment of value
I cannot judge for you - materials for understanding of
this intellectual movement.

basically theological - philological work was done but in
a theological context - they were practically
all conceived themselves as theologians - in
any case they had to meet theological criteria.

What is theology? Ans. by ^{dealing with} paradox 1° Theological movement - how can other be any
movement in our true faith handed down from
apostles - faithfully preserved

2° Middle Ages - little or no historical sense [meaning = f(context)
explicit systematic context of (age)
no awareness of theological movement

A Vatican Council - Constitutio de fide 1795 + 2000

- I 2 orders of knowledge
 principle $\left\{ \begin{array}{l} \text{faith} \\ \text{reason} \end{array} \right.$ object $\left\{ \begin{array}{l} \text{mysteries hidden in faith, known only if revealed} \\ \text{naturally known} \end{array} \right.$
- II reason, illuminated by faith, $\left\{ \begin{array}{l} \text{some understanding of mysteries} \\ \text{never in this life comparable to understanding of propositions which} \end{array} \right.$
 connection is one another
 analogy of naturally known
 proportionate light
- III while revelation not something like developed as - philosophy - Church's business to preserve it
 since greater understanding seems wisdom in individuals & in groups
 each person each nation each dogma

~~fundamental distinction between nature and grace nature & supernatural.~~

~~always known descriptively / ^{not} "facts" "do/dt"
discovered in M.H. - explanatory formulation - dependent on, Propositions, Theology smaller.
2 essentially distinct orders / ^{grace} - ^{nature} - ^{reason} - ^{post} ^{below}~~

~~Augustin demonstrates "mysteries"
Preserved change or conspicuous - of Thomistic
Philosophy - ^{from}
Reformation free will $\left\{ \begin{array}{l} \text{phil.} \\ \text{theol.} \end{array} \right.$ Augustinian~~

~~Agustines - carried them systematically for this world [actual grace]
Sola - all good works -~~

Kenan 17-A1° profoundly traditional - leaning on eccles. sense

2° but also developing spirituality

Aug. De Doctrina xtrae de claudic Alami

Anselm burst of intelligence Trinity in questions of faith & Christology

Otherand
Anselm
Peter Lombard } collect sentences - perhaps apparent contradictions -
commentators → reconcile

3° most whole development - explanatory formulation of prosa / metaph

descriptive - "facta" - Peter Lombard 20 ways of saying "divine" ^(analyzing)
so philosophy - "de/dt" - Propositions, Stephen Langton, Philip the Chancellor, Thomas Aquinas

Problem infants baptism / Innocent III / Council of Vienna / some rejected - non-papal mode theologia

4° precisely because a development, not then regarded as a dogma

then did not at once arise a methodology / theology
Vatican seemed still too far off / philosophy - logical analysis

5° illustration - infant baptism / Innocent III / Council of Vienna

Association with of Sacit

- MA
- 1) basically theological & traditional
 - 2) theology was discovering its status as a science
 - 3) the discovery was methodologically fundamental
 - 4) but the formulation of the discovery was a matter of opinion

The "natural" tool for implementing the program of philosophy was Aristotle

↳ in natural order
↳ *an sich* de facto.

eg. infant baptism - habit - infants born to heaven
but not achieve faith operating their ability.

Aristotle 1° was reason to be illuminated by faith

2° then had to be discovered + systematically implemented

a) that faith could benefit from this recovery of reason

b) that Aristotle was the tool

3° needed men of insight + loving - plenty of heralds
congruence
disagreement

The great innovator
William Toeco
Questions
mode of solution
answers

Aquinas - someone had been proposed - century of Bks of Sentences
Commentaries on Aristotle
known accepted studies

Catholic synthesis = transformation of Arist. via Dionysius
Augustine
in spirit of "sacra doctrina"

12. not Euclid but habits of understanding
science
wisdom

First work 25-30 - very ahead - nature of predications
kept on all his life - further insights
but also of Plato + Plotinus
never anyone since in any way comparable to him

One illustration

Summa Dei - aliqua intersejunctio of the Trinity □ → □ → □

More known his Summa De Ver + Sum De Pot Summa
manuscripts Summa of philosophy in Thomas Aquinas - authoritative
TS 1946 - 1948

4 1564-1642

1596-1650

1643-1747

Ambiguity of Aristotle

- 1° Avicenna
 - 2° Averroes
 - 3° Thomist transformation - Thomist synthesis
 - 4° Supr of Porretans - but back to non-transformed Aristotle
- negation of being of God - contingency of creation
 unity of human intellect and
 negation of being of will
- Handwritten
van Steygen

Context Ambiguity of Aristotle

- 1° Aristotle
- 2° Avicenna - well known ^{as a scientist} ^{ambiguity in}
- 3° Averroes ^{of superfluous of} ^{theology + omission}
- 4° Thomist synthesis - 1° did not explain he was synthesizing ^{summa for beginners}
 agreed to Aristotle, in Dionysius, in Augustine - did not
 2° mind kept developing - not stupid - but ^{not given to me} ^{another}
 Giles of Rome - pupil - had his works before him ^{method}
 preferred to agree - not determined
 in Aristotle - a thing - but also lost individuality
 Thomas of Aquinas - knew Thomist - but synthesis missing ^{accidental}
 Godfrey of Fontaines - highest admiration for Aristotle rather than Aquinas
- 5° Supr of Porretans - embraced Aristotle along with heterodoxy
 clarity of God - contingency - unity of intellect and - negation of providence
- 6° Aquinas returns to Paris - 1269 - to defend himself - change in theory liberty
- 7° Primitiveness ^{blatant in Hebraeum}
 primarily against Aristotle ^{substantiated}
 also against Thomas - ^{ambiguity of form}
 in man
- 8° Tempus 1277 - 219 theses - better & better - about 15 against Thomas
 deinde penultimas
 1) 20 yrs later - beyond to pronounce : ^{recessum}
 Godfrey of Fontaines ^{privilegium} ^{pupilo}
 2) opposed. utrum qd. per. per. act. XII 6
 Phil. Belg. I, p. 100-105
- 9° Parallel condemnation at Oxford - Kilwardby 1225

Consequent Antiquity of Theological Method

2) Roger Moysen - use Augustine (rhetoric) theory of Ag. and Aristotle
new movement missing pt. explanatory system

1) Peckham rose in Opuscula in Paris [narrated Bartholomew of Egen]
traditionalist presses Ag. humility
doctrine - fills the Church of God to pagan idols
"religiosis authenticis doctoribus Augustino et ceteris"

3) group "cum doctrina suorum omnium in omnibus dubitabilibus
patris per gentes homine advertebat"

4) correctorium

5) impugnationis

6) ~~Demander~~ Aristotle - Logic - Augustine Rasi
~~Peter John Oliver~~

6) points in dispute

pt on the surface - real issue - theological method

I Summary

a Nature of Philosophical Development - Vatican

- 1) two orders
- 2) reason illuminated by faith | can understand | not adequately
- 3) church - incarnation of the truth
progress in understanding of the one truth

b Medieval discovery

- 1) positive ecclesial comparison / comparison
- 2) speculative unification
- 3) discovery of the 2nd order
- 4) consequences for the logical method
comparison & disputation | Aquinas' suspect condemned
| reacting Augustinianism (2)

III Analysis Antiquity Aristotle

Y Koch

Arch d'hist doct Lett MA 1989 [Journ of Metz]

at end of XIII century all over Antitellain - logical thinking

principal element: syllogism - [science, wisdom, scepticism]

Syllogism as science - moon phases spherical
 ↓
 unity in data as individual | data as kind in similar sequences | impossible to verbally give

Syllogism as wisdom - virtually unconditional

Syllogism as scepticism - infinite regress

- 1) New Academy
Sextus Empiricus
- 2) mounting scepticism XII
- 3) Kant

I, §, 6

Philosophic problem varied
 distinct in principle from philosophy
 was the philosophic problem solved - or was Aquinas' Thomist synthesis philosophical
 hard to believe that it was while development of modern philosophy
 paradox of engaged in a solved problem
 van Riel - Epistemologic horiste 600 pp
 abundance of theories - disagreement

III Aquinas

sylogism as science → by leucrotheism

- wisdom → existence - ambiguity
- scpticism →
 - 1) principles exist from definitions of terms + syllogism
 - 2) other terms are validated by wisdom ["being"]
 - 3) wisdom - "gift of Holy Spirit"
 - First philosophy
 - no front porch - 9 van Rieth

Aq. a theologican sacra doctrina = primary habits of ^{understanding} ~~science~~ wisdom 650 pp
Fr. van Achelen [Theology Digest]

- 1) understanding of this world order → reason illuminated by faith
cf. scientia habita X^o in Aq.
Sed
- 2) not = proceeding from faith - & proceeding from spontaneous wisdom
& seeking methodical forms of wisdom

IV Scotus

sylogism as science 1st 3 exclusion of insight ^{perhaps illusory} or impossible

sylogism as wisdom - overlooked - of terms the principle
problem of terms not seen

sylogism as scpticism

proceeds w/o a scptic
but without any effective defence

terms - see nexus [if insight, which is supposed not to exist]
because supposed not to exist

- 1) understanding not cultivatable
- 2) less often understood
- 3) fewer or fewer nexus seen

any terms - futile disputations - each abundant in history ^{sense}

V Setus epistemical theory

- 1) possibility of science - terms + values → universal + necessary propositions
even if sense theory, terms valid
even when sense valid, insufficient for universal
- 2) terms - taking a look - therefore things composed of quasi-universals
not universal
nor particular
- 3) formal distinction a parte rei - if rational difference
+ returns from looking
- 4) induction of existent + present as existent + present [fiction]
really known - judgment
before hypothesis = extrinsic
- 5) no provision for empirical science
could be ordered otherwise | intelligibility = necessity
yet intelligibly ordered

6) Michalski
Prochus: dist.
Rep. our insight included
no understanding
no Arist. demonstrat

VI Reductio ad absurdum

- 1) seeking necessary as science
but God can do whatever does not involve contradiction
methodically worked in Arist - by analogy
∴ science = what can be established by principle of contradiction alone
- 2) Michalski
- 3) de potentia Dei absoluta - ordinata
- 4) What about intentions of existent + present or existent + present
when absent ≠ not present ≠ non-existent
Ockham no contradiction
Nicolaus of Autrecourt 1) no contradiction
2) new basis - possibility

VII Theology

- 1) not an understanding
- 2) fideism
- 3) and empty dogmatism - Luther
- 4) Descartes - New Age - Regulae ad directionem ingenii

insight within
emerge distinct
power
Kant