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- page 310 §26. Die Ternarglieder im einzelnen. Das erste Ternarglied. 1. Mens
- 312 Difficulty that Mens is substantial, knowledge and love accidental, whence inequality of divine persons.
- 313 Though not explicit, it is not far from Augustine's thought to argue that through acts of knowledge and love of self, the unconscious or sub-conscious Mens becomes a self-conscious Mens; hence that the acts of self-knowledge and self-love are as much constitutive of the first person as of the second and third.
2. Memoria.
- 313 Cf. Confessions, X; De Mus VI; De lib. arb. II
- 313f Storehouse of ordered memory images; that come forth according to law (without name, law of association); on command of will.
- 315 Seat of all science and art  
 Of the judicial numbers, ie norms regarding rhythm meter and quantitative relations generally; not received from without but a priori; not extended in time and transitory, but above time, changeless, eternal.
- 316 Seat of laws of aesthetics, ethics; of the concept of happiness which we know without experiencing it
317. Seat not of images of sciences and arts but of the sciences and arts themselves
- 318 Space and time not sensible impressions
- 319 Origin of these ideas: early acceptance of Platonist reminiscence, but soon dropped in favor of view that soul knows them of itself, that it beholds the world of intelligible ideas by an incorporeal light. De Trin. XII, c 15, n 24.
- 320 "So viel steht indes fest, dass die memoria die Trägerin apriorischer Funktionen und Begriffe ist."  
 The memoria is the seat of knowledge of the self, of its powers and its circumstances.
- 321 Self-consciousness rather a puzzle to Augustine  
 Affections in memory; can be recalled with similar or opposite or neutral emotional tone; happy memories of sorrows and vice versa.
- 322 The highest content of the memoria is God: God cannot be found outside the memoria; transition from psychology to mysticism of Conf X c 24
- 323 God is in the soul as truth is, in incorporeal fashion; that is all one can say about the how of this obscure mystery.  
 Richness, unlimited, of memoria: Conf X c 17
- 324 Augustine goes beyond notion of memory as power of recall of past acknowledges no absurdity in memory of present  
 Augustinian memoria close to our "Bewusstsein" "Gedankenkreis"
- 325 To memory pertains "nosse" as opposed actual thinking, cogitare  
 Memory is the total power of knowing and the total known content  
 Memory is the stage on which the whole of one's inner life takes place, the basis of possibility of every spiritual activity
- 326 In Memory the identity of self is anchored  
 Through memory is measurement of time possible, ie measurement
- 327 of length of waiting for future, of length of recall of past

- 327 Memory is the source fountain whence Wissen und Erkennen flow  
in a continuous stream  
"I link the present with the past and think of my future course  
of action as though present Conf X, c 8 n 14
- 328 Since Geist is in its own memory, this unconscious self-consciousness  
is the ground of thinking actual self-consciousness and self-willing  
The natural fruitfulness of memory reaches its summit in bringing  
forth the rules of Dialectics, Ethics and Aesthetics to actual  
consciousness
- 329 Learning is simply putting in order what already is in the memoria  
Conf X c 11.  
Becoming conscious is the passage from confusion to "pulling oneself  
together" and thinking is putting together separated components.  
"Gewusstwerden ist daher so viel wie aus der Zersteuerung zusammen-  
gebracht werden und denken heisst die vereinzelt Bestandteile  
sammeln." Conf X c 11.  
Memory plays the role of a generating principle: it is the source  
of conscious thinking, of the inner word. "Es ist die Quelle  
des mit Aufmerksamkeit festgehaltenen Gedankens, des inneren Wortes."
- 330 The distinction between memory and word is not of content but  
formal; the distinction lies in the degree of intensity of  
consciousness; the content of memory remains ~~below~~ below the  
swell of consciousness, while thinking raises this content  
to consciousness  
The productive principle of thought is not memory but soul;  
the fruitfulness of memory ~~is~~ conditions the production, but  
the producer, the active principle, is Geist, the "I," the  
personality that through memory brings forth the word.  
De Trin XIV ~~cx23xx#3~~ c 7 n 8; XV c 12 n 22; Conf X c 14 n 22;  
c 16 n 25; c 14 n 21; c 17 n 26; De Trin XV c 21 n 41  
Of Cajetan In STh I, 27, 1, n XIV
- 331 "Wir sehen die Analogie liegt nach Augustinus im eigentlichen  
Sinn in der Fruchtbarkeit des Gedächtnisses. Das Gedächtnis  
ist daher streng genommen nicht als solches eine Analogie  
der ersten Person. Es besitzt seinen analogen Charakter  
nur, insofern es fähig ist, das bewusste Wissen hervorzubringen,  
ja im eigentlichen Sinne, sofern es das geistige Wort zeugt."

§27. Das zweite Ternarglied. 1. Verbum.

- 331 De Fide et Symbolo, 393 AD, accounts for name Verbum from  
332 the role of the Second Person in revelation  
c 3 n 3: "Verbum autem Patris ideo dictum est, quia per ipsum  
innotescit Pater... as we make known inmost thoughts by our  
owrds, "sic illa sapientia quam Deus Pater genuit, quoniam per  
ipsam innotescit dignis animis secretissimus Pater, Verbum  
eius convenientissime nominatur."
- 333 This view-point remains in latest works. Revelation is the  
word of God, because it is not the word of mere man. Here  
however a strict distinction is drawn between word of God in  
the meaning of revelation and the immanent word of God.
- 334 The spoken word of man (De magistro)  
335 distinction between vehicle of sound and its meaning content  
336 sound received by ear, meaning by mind; sonus intellectus of word  
337 meaning and vox; meaning and imago vocis  
338 ~~dix~~ meaning independent of diversity of language  
339 verbum from verberare, beat the air; etymology in Priscian.  
Inst gramm III, c. 1, p 367 line 6

Schmaus, Augustine, 3.

thought/

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- 340 Augustine bases his view of Verbum on SScr  
Sap 21; Matt 9 23; Lc 5 21f; Lc 12 15; Mt 15 10-20
- 341 hence spiritual as well as corporeal mouth  
Word involves two elements: a content; a being brought forth  
it is brought forth from the knowledge contained in memory  
it is the interiorly spoken/word, the formed constituted thought  
De Trin XV c 10 n 19; c 9 n 19; c 10 n 17  
even-if-one-does-not-speak,-still  
necessary condition of actual thinking even if no external speech
- 342 "Diese Spekulation über den Begriff Wort liegt ganz in der  
Richtung des alles bis zum letzten Konsequenz-forttreibenden  
Ende durchdenkenden und bis zur äußersten Konsequenz fort-  
treibenden augustinischen Geistes."
- The existence of a Word in God established from SScr
- 343 Thorough investigation whether Word an absolute or relative concept
- 344 The speaking Father cannot without his speaking spoken Son  
be thought conceived. Without Word Father is not uttering.  
Sapientia different  
De diversis quaestionibus 83 qu 23 of Retract I c 26  
Father wise by wisdom he generates; ever has his wisdom; Gk influence
- 345 Trinitate VI: shows consequence that Father not wise by himself
- 346 Wisdom and Word identical thing, but Son is nata sapientia;  
wisdom is absolute, word contains relation.
- 347 Wisdom is not proper name of Son  
Accurate thinking of De Trin VI and VII somewhat spoilt by  
statement in XV that as Wisdom is proper name of Son though  
both F and SpS are wise, so Love is proper name of Sp though  
both Father and Son love.
- 348 "Eo quippe Filius quo Verbum et eo Verbum quo Filius" Trin VII c 2 n 3  
Nonetheless Augustine's thought makes the formal ground of the  
Son being Son lie in the fact that He is Word
- 349f Father speaks to Son - He speaks the Son
- 351 Son speaks as Word; He does not speak a word  
Absolute similarity of Son to Father  
What is known without consciousness = consciously thought
- 352 This equality lacking in outer word  
Equality of principle and object of knowledge requires that  
the known object be the subject; ie self-knowledge
- 353 "Der Grund der Gleichheit liegt in der Zeugung als der voll-  
kommenen Selbsterkenntnis des Vaters  
Difference in content would involve imperfection of divine knowledge
- 354 De vera Relig c 36 n 66 "Veritas est, quia sine ulla dissimilitudine  
est"
- 355 Object of Father's knowledge expressed in Verbum is all knowable;  
Augustine refuses to translate Logos by Ratio because Ratio  
does not include relation to creatures, Verbum does.
- 356 Eccli 37 20 De Trin XV c 11 n 20; IX c 7 n 11  
Necessity of Plan for building In, Ioan Tract 1 n 9.  
"Die künstlerische Idee des allmächtigen, weisen Gottes ist  
das vollkommene Wort des Vaters, das voll ist von allen  
unveränderlichen Lebensgründen der Dinge De Trin VI c 10 n 11  
In this word that is eternal truth not only present but also  
past and future things have their ideal being De Trin IV c 1 n 3
- 357 Against Scheel, Schmaus insists that the Weltidee is not  
constitutive of the Word but only a moment in divine knowledge  
Scheel disregards immanent character of Augustinian Trinity  
Scheel's view (AD 1901) rejected by Harnack.

Schmaus, Augustinus, 4.

- 359ff Parallel to spoken word (assumo sonum) in Incarnation  
De Trin XV c 11 n 20
- 361-9 2. Imago.
- 364ff Augustine's use of Imago differs from Gk inasmuch as notion  
of truth intrinsic to Imago
- 368 Son because Imago and Imago because Son; Imago differs from  
Verbum inasmuch as adds emphasis on similarity equality
- 369 §28. Das dritte Ternarglied. 1. Dilectio.  
De fide et symbolo c 9 n 18f Complaint that while many  
learned and spiritual men have written on Word, few on SpS.  
He is a distinct person, God, Holy Ghost, Gift AD 393  
Cf Gregory of Naz, Orm 31 n 5 MG 36 137 CD written in AD 380
- 370 for revelation of elementary state of thought on SpS  
De fide et symbolo notes existence of opinion that SpS is  
bond of union, Godhead of Father and Son; c 9 n 19  
SpS also, they claim, is love of F and S; can appeal to  
many texts
- 371 That SpS is Godhead of F and S is listed among heresies  
in AD 428 and rejected as Macedonian error  
That SpS is Love-of-F-and-S bond of union of F and S in
- 372 hymns of Marius Victorinus  
Augustine perhaps read bond of union as love into Gks  
Regnon wrongly blames Augustine for not being more decided  
in affirming SpS as conjoining love; Schmaus points that  
Augustine had to develop this notion, very little in predecessors  
De Trin contains Augustine's final thought
- 373 All production of a Word is closely connected with affection, love  
Besides mind and word there is love; like word, it is spiritual;  
closely connected with mind and word; immanent; real; joins  
mind and word in unity.  
Distinction between conception and birth of word: desire  
conceives but satisfaction gives birth to word; cupiendo concipitur,  
adipiscendo nascitur De Trin IX c 9 (psychology of asceticism)
- 374 De Trin IX c 10 "... utrum omnis notitia verbum, an tantum  
amata notitia"
- 375 Element of love even in word of hated objects: a proval of good  
definition of bad thing
- BL amor meus, pondus meum; ubi thesaurus, ibi cor
- 376 If love conditions word as word, then prior to word; Augustine  
does not push this position to its conclusion  
Schmaus follows Harnack in rejecting view that Augustine  
acknowledge a primacy of will, love over intellect  
Contra Maxim. Ar. II c 14 n 8; Regnon II 349; Petav de Trin VII c 6 n 7
- 376f Knowledge is a necessary condition of love De Trin X c 1 n 1.

- 378 Knowledge necessary condition of love, but is it also ground of love, principle from which it must proceed? or is it only temporally or logically posterior without any necessary inner relation? Augustine did not put this question. But his view that love is a naturally concomitant phenomenon of the word, he sufficiently implies "dass aus jedem Worte mit Notwendigkeit die Liebe sich als Folge ergibt"
- 379 Is love an offspring, is it generated? Human thought can hardly find a reason why the word should be generated and not love. Must make big effort De Trin IX c 12 n 17  
parens.
- 380 Significance of self-knowledge: mens cognitor et cognitum, sola But mens similarly beloved and lover  
De Trin IX c 12 n 18  
Nam inquisitio est appetitus inveniendi, quod idem valet, si dicas: reperiendi. Quae autem reperiuntur quasi pariuntur; unde proli similia sunt; ubi nisi in ipsa notitia? Ibi enim quasi expressa formantur.  
inquisitio; invenire; reperire; parere; proles
- 381 Seeking prior to word; seeking supposes appetite; this appetite not same as love that supposes knowledge but similar. Since appetite and seeking prior to word, it cannot be proles, must be parens.  
De Trin IX c 12 n 18; XV c 23
- 382 But Augustine not satisfied with this; general appetite supposes general love; puzzle De Trin XV c 24  
Leaves materials whence later different kind of production will distinguish different processions
- SpS is Love of Father for Son and of Son for Father  
De Trin VI c 5; XV c 19 n 37
- 385 Augustine does not reach distinction between love essential and love notional; his love supposes persons of Father and Son; it is their mutual love, friendship
- 386 Only three persons; psych reason. De Trin VI c 5 n 7  
Love equal to wisdom; else wisdom undervalued
- 387 SpS principle of union of F and S; still love not supreme if F and S were two gods.
- 388 Since SpS is mutual love, proceeds from both F and S  
388f Holy because Love? Love because Unity? vice versa?
- 391-9 2. Donum
- 392 Augustine readily and frequently uses Donum as personal name of SpS because of its traditional acceptance  
De fide et symbolo c 9 n 19; De vera relig c 5  
Development of SScr argument 392-5
- 396 Donum causes difficulty of eternity of procession
- 397 distin: donum donatum De Trin V c 15
- 398 donum because relation to creature, heterogeneous element in Augustinian theory of immanent trinity  
Later seems to drop earlier view  
De Trin XV c 19 n 36 donum... in quantum datur  
De Trin XV c 19 n 36: Ita enim datur sicut donum Dei ut etiam seipsum det sicut Deus.

Schmaus, Augustine, 6.

416 §30. Schluss. Rückblick und Fortwirkung.

Unity of God is starting- and end-point of all Augustinian thought  
Took over unity of essence, relativity of persons; worked out  
rigorously to conclusions

Main significance lies in psychological speculation  
predecessors offered him very little to work from

417 "Augustinus, der unvergleichliche Psychologe der Väterzeit, das  
psychologische Genie der Patristik, Augustinus, in dessen Welt-  
anschauung der Gottesgedanke das Zentrum bildet, verschmilzt den  
tiefen Inhalt des Gottesglaubens mit den feinsten Ergebnissen der  
psychologischen Forschung. Aus dem innersten Grunde des eigenen  
Seelenlebens schwingt sich sein Geist nicht nur bis zu dem einen  
göttlichen Wesen empor, sondern dringt hinein bis in das innerste  
trinitarische geheimnisvolle Leben der drei göttlichen Personen."

Main problem unsolved: distinction between essential and notional  
acts.