

43700DTE070

RD: Dates March 6, 1961

The problem:

Pure speculative impulse: Anselm of Canterbury 1033/34-1109. LTK I 592-4 FS Schmitt. [He treated all the fundamental speculative problems: the existence of God, the Trinity (Monologion, Proslogion), the fall of the devil, the virginal conception, why God became man, the dialogue on free will, the God's foreknowledge and human freedom (Cap 11 ML 158, 522). Then and now people despair over these issues. 'Faith seeking understanding.' Anselm received the crown of sanctity [?]

Pure speculative problem, a purely ? problem, the question, distinction, *Summa*, conflict.

(page 2)

Traditionalism

(1) We follow the scriptures, the Fathers; that is we do not want to learn.  
(2) Abaelardus 1079-1142 LTK I, 55 Grillmeier. Sic et Non ML178 1329-1610, authorities opposed to one another, about 150 questions. The necessity of putting together a speculative solution, Anselm, with traditional church teaching. Aquinas vs Anselm: ? vs ?? Academic tradition.

(page 3)

The question: Congar DTC XV (29) 370-74 praes 371.

Gilbertus Porret 1080-1154 comm in Boethium LTK IV 890s L Ott Editor Haring  
ML 64 1253 A question arises from an affirmation and its contradictory negation.

1258: there are required authorities and reasons for each side.

St Thomas: a real technique: De Ver 24 a 12 cf In II Sent d 28 a 2  
23 + 11 = 34

The technique becomes obsolescent in the *Summa*: 3 Videtur quod non, 1 Sed  
contra.

(page 4)

Distinction

(1) There are many questions. They are distinguished: Peter Lombard's 4 books of Sentences. Fathers. They are ordered.

They are reconciled: Gratian, floruit c. 1142, *Concordia discordantium Canonum*. LTK IV. (a) It is left to the prudent reader. ≡ Rouet Denzinger, Thomas (vast erudition from previous work) vs. Anselm. (b) to the mind of the author: the historical problem. (c) reverently expounded.

M.D. Chenu *Authentica & Magistralia, Div Thomas* 28 (1925) 257-85.

(page 5)

## Summa

(1) questions are solved through distinctions in such a way that the distinctions themselves do not create new questions; (2) there enters a systematic element, that is, the distinctions are made in accord with a complex of fundamental terms and fundamental principles coherent with one another; (3) whence a complete complex: Aristotle; (a) DB 410-83; (b) supernatural: Landgraf *Dogmengeschichte der Fruscholastik*, Lonergan 'Gratia Operans' 1941, Alzeghy, *Gregorianum* 1950 ('supernatural' is either a laudative adjective or a systematic theorem). *Summa theologiae*, 1, 75, divine; 76, soul and body; 77-89, potencies; 1-2, 1 to 5, concerning the end; 5-69, acts; 49-89, habits; 90-118, law; 109-14, grace.

(page 6)

(page 6)

Conflict, F Ehrle, John Pechkam, *Zeit f Kath Theol* 13 (1889); correctoria corruptoria; Franciscan Roger Marston ob ca 1303, QQ. DD. *Ad claras aquas* 1932: system is taken from Augustine's way of speaking. E Gilson *L'augustinisme avicennisant*, *Pourquoi S Thomas a critique S. Augustin Ad His doct litt au MA*, circa 1929-32.

(1) A system is required; otherwise the reconciliations themselves have to be reconciled. (2) A system is required which is present at least virtually in the sources. (3) The appearance of a system: what pleases the eclecticism of commonsense intelligence, *Selbstverständlichkeit*. (4) Apparent impossibility: system = quoad se; sources = kerygma quoad nos. [Reverse of this page has references: Augustinismus B Decker LTK I 1092-94; Aristotelismus in MA F van Steinbergen LTK I 859-62.]