

43900DTE070 (no date)

Medieval theology and the notion of science

4 handwritten schematic pp. No date. Many of the same topics as A437. A full p (2) treats the topic Summa, p. 3 Crisis, p. 4 Tragoedia, Possibilitas. On reverse of rejected pp of essay on realism (2 pp. of which are headed 'The Analogy of Vision.' (Fay?))

(1) To the evolving notion of science (2) to which 'deductivism' makes no exception (3) there is added medieval theology. (A) Problems: theoretical – Anselm – and from the authorities themselves – Abelard. (B) The *quaestio*; contradictories stand, and serious reasons are given for each side. (C) Distinction: (a) there was not one question but many, the entire field of theology; what the Fathers did regarding Trinity, Incarnation, Pelagianism, the Middle Ages did regarding all of theology. (b) distinct questions: material division, collection of authorities, perhaps some reconciliation Lateran IV DB ? (D) Summa: ordering: function not of questions but of coherent solutions; the reconciliation of authorities and the solution of the problems is useless if the reconciliations themselves have to be reconciled and the solutions simply create new problems.

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Summa

1 Aristotle: grace habitual DB 410, 483: Aq. began the doctrine of actual grace
actual

2 The theologian distinguishes the supernatural and the natural. This resolved problems that otherwise were insoluble: Landgraf, Lottin. It established methodological principles: theology treats the supernatural order. Cf DB 1795 s. Cf. semi-rationalists, Anselm, Richard (?).

3 The transformation of Aristotle:

potencies	I, 77-89	material being	materia—forma—esse
acts	I-II 6-48	angels	forma – cons [?]
habits	I-II 49-89	God	esse subsistens

α Not only with regard to natural but also spiritual

β Not just from Aristotle: sense-matter
intelligence-form

Augustine (development of dogma): verum – esse

γ From what is first for us, for the apostles, the first Christians, the Fathers, to what is first in itself, not biblical categories or patristic categories.

δ thus in every science physics
chemistry
biology
psychology
economics

this is the **sign of maturity** [bold is RD]

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Crisis

1 the essence of the crisis

between traditionalists (first for the apostles, the Fathers, Augustine, and themselves) and the scientific movement toward what is first in itself; and the incapacity of the age to understand the crisis itself.

Einstein: watch what they do, pay no attention to what they say.
 Method is reflection on the solution, analysis of the way they proceeded. Thomas did, but did not explain what he did.

2 the signs of this deficiency in understanding

- α William of Tocco new articles
 new way of determining
 new reasons
 If Aquinas and ? are compared, a stone and a cathedral
- β what are first in themselves are not the words of Augustine
 Aristotle is abandoned: John Peckham DPCA 36
- γ Aristotle is accepted - materially & to be transformed
 per modum unius there were condemned Aquinas & Averroistae
 Stephen Tempier 18 I 1277
 Edwardus [Robert?] Kilwardy OP 18 III 1277
- δ correctoria marginal questions: de visione beata
 de aeternitate mundi
 de materia spirituali
 de pluralitate formarum
 de illuminatione intellectuali
 de intellectualismo et voluntarismo
 Gillon DTC 29, 658-93
 La signification historique 151-93
- ε purus Augustinismus – Roger Marston OFM ob 1303 QQ.EE. Quaracchi
 purus quidam aristotelismus - ? de Fontinus – Les philosophes belges
 augustinismus militans – Petrus Ioannis Olivi OFM
 Durandus a S. Porciano O.P. theologia inquisitionis
- ζ decadentia et calamitas – Scotus, Ockham, Nicholas of Autrecourt DB 553-70

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3 Tragedy: what began with Thomas was not continued; after his canonization 18 July 1323, in the subsequent year it was licit to defend his teaching in Paris. Next line is unclear. What began with Thomas was really not very well understood. What is first in itself - ? per accidens. The organon on Aristotle was accepted but not the scientific spirit. Modern science arose and developed against Scholasticism.

4 Possibility: can a system of what is first in itself exist and be accepted? By the very fact that it is systematic, it is rigid, static, fixed. It excludes history and development. It cannot include the evolution of an argument. By the very fact that it regards what is first in itself, a chasm develops like that between Lazarus and the rich man; gospel vs theology. What kind of possible criterion is there for a method in theology that would guarantee that there are not endless disputed questions? [RD: Links here with the earlier course of the same title]