

# 13<sup>th</sup> Century Scholasticism

Historical Theology

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## I. St. Francis of Assisi

A. Hymn: All Creatures of Our God and King

B. Episcopal Cathedral in New York City



St. Francis Day

## II. Thomas Aquinas

- A. Seventy-four schools bear his name
- B. Background Quiz
1. He was the son of: a. Peasant Farmer, b. Merchant, c. Knight
  2. He was from: a. Italy, b. France, c. "Germany"
  3. He was a member of the order of: a. Franciscans, b. Dominicans, c. Jesuits d. Benedictines
  4. As a teenager, Thomas:  
a. had a terrible accident which left him lame  
b. was kidnapped by his own brothers  
c. became a missionary to England
  5. Thomas attended the University of:  
a. Paris, b. Canterbury, c. Rome
  6. As a student, Thomas: a. did not speak in public, b. often was in trouble for correcting teachers, c. skipped classes often to eat at the bakeries.
  7. Besides being a teacher at colleges, Thomas was asked by Pope Urban IV to:

a. write hymns for the feast of Corpus Christi, b. organize the Sixth Crusade, c. become the Pope's personal biographer

8. The teaching and theology of Thomas Aquinas is called: a. Aquinism

b. Thomism c. Averroesim

9. Thomas Aquinas lived to the age of:  
a. 49 b. 58 c. 66 d. 72

10. Thomas Aquinas was named a saint because: a. people were healed when visiting his grave b. because of his saintly life c. his teachings were so important to the Catholic Church

C. He came to the rescue of the school when teachers and students were embracing Aristotle and Averroes. Averroes was an Islamic scholar who said that reason and philosophy were superior to faith. He chose to guide a path between Obscuranism and Logic. The Obscurants taught that nothing could be learned or known outside of revelation. Logic said everything could be learned through observation.

D. Aquinas said: Grace Perfects Nature We affirm that God has given us a mind that we can reason many things, but there are also many things that have to be revealed to us. Grace does not overpower nature. When a person comes to faith they are not obliterated, but made whole. Grace perfects that which we already were (or intended to be). Because of the image of God upon all people, people are able to attain great things without being Christians. Nature is good but sinful. Grace is powerful but does not eradicate who we are.

E. Aquinas said: God has given us minds that can be used even before we are Christians. Non-Christians can discover many things. The limits of our reason, however, only allows us to understand the “pre-ambles” of knowledge. We need grace by faith to understand the mysteries of the faith. Before being a Christian, we can understand that God created, but we must have faith to understand who God is and his character. (Abelard said once we have faith then we can just let the mind take over).

F. Aquinas said: Because we are made in the image of God, there are natural that all people embrace. Everyone has the capacity for ethics. One does not have to be a Christian to abhor violence or want an end to evil and injustice.

G. Aquinas taught: There are four virtues that we have by our nature: Temperance, Fortitude, Wisdom, and Justice. Temperance is restraint, discipline, self-sacrifice. Fortitude is bravery, standing up against fierce opposition. Wisdom is seeking after truth and knowledge. Justice is the common desire of all humans.

H. Aquinas taught: There are supernatural virtues that come to the Christian through the power of the Holy Spirit. These are the things that God brings into us when we become believers. These things come by Grace, you can't work up these things yourself. Faith, Hope, and Love

I. Aquinas taught: In order to know God there are things that are learned by Nature (preambles of the faith) and other things are by Revelation (mysteries of the faith) (mysteries are the things that are revealed). Nature-there are some things that we can reason on our own such as a person might reason that there is one god or that the world was created. Revelation-these things we cannot come up with by reason such as the Trinity or the incarnation.

J. Aquinas v. Augustine: According to Aquinas the fall of Adam left us gravely weakened in our capacity for virtue. This watered down Augustine's doctrine of original sin, which did not make the same distinction between nature and grace. For Aquinas man lost some extra gift distinct from his nature. For Augustine, man fundamentally perverted his actual nature, making it radically corrupt in all its moral inclinations and actions.

K. Hymns by Aquinas: Panus Angelicus:  
The angel's bread becomes the bread of men.  
The heavenly bread ends all symbols.  
Oh, miraculous thing! The body of the Lord will nourish.

The poor, poor, and humble servant.  
The poor, poor, and humble servant.

PangeLingua:

Of the glorious Body telling,  
O my tongue, its mysteries sing,  
And the Blood, all price excelling,  
Which the world's eternal King,  
In a noble womb once dwelling.  
Shed for the world's ransoming.

III. Bonaventura(1221-1274)

A. From Italy, adopted the name because it means “Good Fortune” . He became the head of the Franciscans.

B. He was also fond of following the teachings of Aristotle. But he was even bigger into experience. He taught that it was impossible to know God through reason, but one must experience Him in the soul. The seeker must detach oneself from material things. A person must rise beyond all things created and behold the ultimate truth of the Trinity, becoming united with God not through the light of reason but through the fire of love. Called the “prince of mystics”

IV. Duns Scotus (1265-1308)

A. Born in Scotland, joined the Franciscan order.

B. Much of his teaching was in opposition to Thomas Aquinas.

C. He separated theology from philosophy. One could not know through reason the Christian God, maybe one could reason that there is an infinite Being.

D. Whereas Thomas Aquinas had married theology and philosophy, Scotus worked to divorce the two.

E. He taught that God's will NOT God's understanding was His supreme attribute. The world was what it is not because reason demanded it that way, but because God willed it that way.

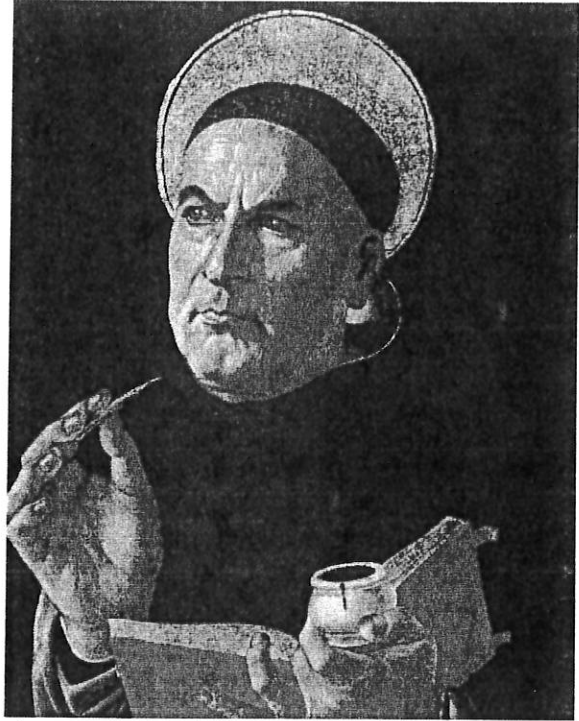
F. Scotus laid the basis for a theology that was more Biblical and less philosophical in character.

G. However, Scotus liked the doctrine of the immaculate conception. Thomas Aquinas had written against this teaching (Began in the 9<sup>th</sup> century). Scotus said, "It is a more perfect exercise of God's grace to preserve an individual from ever having original sin than to purify an individual from its stain. He reasoned that Mary was the "Second Eve" and that scripture did not seem to deny that she was sinless from conception.

H. The Franciscans embraced immaculate conception, but the Dominicans stood against it. In the 14<sup>th</sup> century, the founder of a Swedish order of nuns had a vision that revealed to her that the immaculate conception was true.

I. Today the Catholic Church hold to immaculate conception, but that is about the only teaching that they hold Scotus over Aquinas

J. Our term, "Dunce" comes from Duns Scotus. His writings were considered over-complicated and later theologians would insultingly refer individuals that wrote in a complicated way as a "duns".



Thomas Aquinas



Duns Scotus

