

Introduction- The church bears the story of our life. We dialogue with our fathers yet they are remote. We receive their signals through many interpretations. Yet it is the same story, and our task is to put on the skin (a method) of our fathers to see how they used the thought forms of their day to express the same reality we know.

THE TIMES

Historical- Prelude to the M/A was vandalization of Europe by teutonic tribes and Huns from north and east. Early M/A Frankish ruling line through Clovis (Merovingians) emerged out of small warring feudal kingdoms. The high M/A characterized by church vassalization of these kingdoms, and the late M/A by rise of the nation-state.

Mood- The times were struggle and violence. Chaos in breakdown of Roman civilization, repeated attacks from maurading bands, plagues. Superstition evolves into skepticism and guilt (purgatory a by-product). An "awe-fog" surrounds every man, and the life question was "How will I end up?" and "What is my position?"

Social Roles- The knight fights chaos (dragon), keeps community safe, wars against external enemies, became paradigm of "gentle-man". Monk fights internal enemies, wards off demons, orders the spirit and checks the devil, using sacraments for the 7 awe-filled events of life. The cultic hero was the perfect combination of knight and spiritual man, the saint who would be your "patron" (eg, St. George). The peasant (or serf) lived an earthy life of toil in midst of threats and terror. Task was to be obedient in his place. The "Realm of Christ" (Christendom) kept constantly present through secondary symbols like cathedral chimes.

The Common Sense- M/A began under aegis of the religious; eg, everything a man knew was revealed, including his reasoning. In high M/A an agreement in which reason could be used independently to express revelation; a religious-secular view. Later, beginning with Duns Scotus (a radi-gap from God to man; only link was church authority) and culminating with Occam (God beyond reach) came a religious-secular split, with reason vying against revelation for truth. Our times has come full circle, with reason autonomous in a totally secular world.

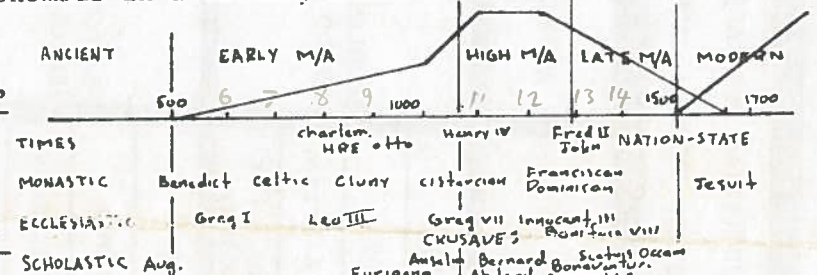
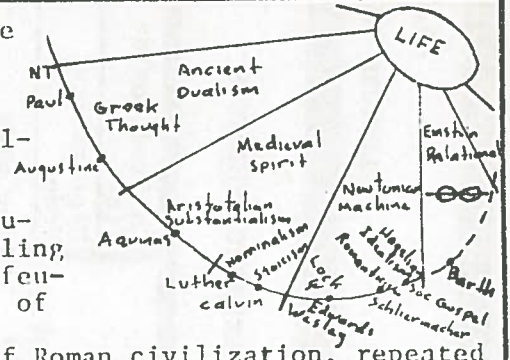
THE CHURCH

Ancient Heritage- Traditions of Roman order and Greek humanism survived with the clergy, who possessed literacy and administrative ability. The papacy represented the growing centralization of the Western church around the bishopric of Rome. In the monasteries survived the Scriptures and writings of the Early Church Fathers, culminating in Augustine, who codified western theology.

Monastic- At breakdown of civ. the church had the only organized relief forces. Guided by Gregory I (bishop at Rome around 600) the Augustine mission was sent to Briton and Benedictine monks infiltrated every part of European society, stressing labor as well as study and prayer. Their cultural function included "gluing" Europe together with calendar and canonical hours. From Briton Celtic missions Christianized Germany, culminating in Boniface, prelude to revival of order and learning under Charlemagne. Other great orders rose in the M/A specializing in: contemplation (Cistercians- 11th c.), service (Franciscans- 13th c.), learning (Dominicans- 13th c.) and world missions (Jesuits- 16th c.).

Ecclesiastic- The church institution is universalized in Europe when Pope Leo III crowned Charlemagne Holy Roman Emperor in 800. Cluniac reforms from 910 begin after decay of church and Frankish unity of Carolingian empire, continued by German rulers (Otto I & III), who appoint their own popes and continue reforms. Gregory VII (1073-1st to be officially called "Pope") struggles against Henry IV in 1077 in the Investiture Controversy over issue of church-appointed bishops. The Crusades, initiated by Urban II in 1015, began the long process of contacts with the Arab world to culminate with the re-introduction of Aristotle into Europe. A series of reforms and strong leadership builds the church to its highest degree of power and centralization under Innocent III (1200). Boniface VIII, in Bull Unam Sanctam (1299), reflects the defensive position of a church in decline by declaring the church weilds spiritual sword, the state the temporal sword for the church and the necessity for everyone to be subject to the church. Frederick II symbolizes the ascendancy of the state over the church by the end of the 13th c. as Papal use of the Interdict loses its power over John and Frederick.

Scholastic & Mystic- Scholasticism arose as care structures afforded luxury of uninterrupted reflection until, by high M/A, theology flowered as "queen of the sciences". Simultaneously great universities were founded at Paris, Louvain and Bologna. Mysticism was born in attempt to bring scholastic insights into personal experience. A Christ-centered brand based on Neo-Platonism developed in Latin Europe around Bonaventura, Bernard and the Victorines. It was to play a key role in creating the climate for Aquinas' work. As schism dominated the church in late M/A and church-state tension grew more dramatic, the theory of conciliarism, rooted in Marcellus of Padua (1330), set into motion democratizing forces in the church, and liturgy, art, architecture and sacraments continue to hold the M/A together until the Renaissance in 15th c.



THE TIMES		THE CHURCH		AQUINAS & SCHOLASTICISM		THOMISTIC SYNTHESIS	
HISTORICAL	Ancient Prelude	ANCIENT HERITAGE	The Clergy	SCHOLASTIC METHOD	Question of Authority	THOMISTIC SCREEN	Unified World-View
	Early M/A 500-1077		The Papacy		Theonomy and Observation		Hierarchical Model
	High M/A 1077-1300		Fathers & Scrip.		Tradition and Harmonization		The Laws
	Late M/A 1300-1500		Augustine & Christian Theology		Reason and Interpretation		Place of Reason
MOOD	Chaos of Constant Danger	MONASTIC	Gregory I	PLATONIC VEHICLE	Realism	ETHICAL IMPLICATIONS	Natural Virtues
	Superstition and Awe		Benedictines		Ontological Categories		Supernatural Virtues
	Skepticism and Guilt		Celtic Missions		Primacy of Will		Role of Revelation
	Existential Question		Major Orders		The Augustinian Line		Social Grades
SOCIAL ROLES	Knight	ECCLESIAS-TIC	Leo III & HRE	ARISTOTELIAN BREAK-IN	Nominalism	DOCTRINE OF GOD	Aristotelian Caus by Analogy
	Monk		Gregory VII & Investiture Controv		Natural Categor's		Supreme Intellect
	Saint		Urban II and The Crusades		Primacy of Knowledge		Supreme Will
	Peasant		Innocent III & Boniface VIII		The Aristotelian Line		Personae
THE COMMON SENSE	Religious Sense	SCHOLASTIC AND MYSTIC	Queen of Sciences	AQUINAS' LIFE	The Man	SACRAMENTS	Awaken to Life
	Religious-Secular		University Mvt.		Augustinian Background		Mediate Grace
	Religious vs. Secular		Mysticism		Benedictine Heritage		Sustain Social Vehicle
	Secular Sense		Conciliar Mvt.		Dominican Preaching		Mission of The Church

AQUINAS & SCHOLASTICISM

Scholastic Method- With breakdown of classical civ. what is the authority by which you order society in context of transcendent reality (awe-some circumstances)? Based on presupposition God is "most truly present to the soul and immediately knowable" (Bonaventure- 13th c.) and the principle of Truth: a divine light in man that intuites the true, good, TWI in purity. Thus all knowledge was automatically religious; all observable data was to be corresponded with a-priori religious knowledge (given in scriptures and tradition) in order to establish the right will in any given situation (eg, to theologize was to harmonize elements of tradition and interpret canon law so practical decisions could be made in a chaotic world. People lived in a "theonomy box"). Role of reason was to interpret the law rather than question what was given in tradition. The motto of the age might well have been, "Their's not to reason why; their's but to do or die."

Platonic Vehicle- Foundation of scholastic method rested on Plato. Essence in the idea, reality in the specis. General categories of being, goodness, beauty, truth and will were innate in man, with will the primary agent of response to Divine Activity. This "realism" stemmed from Augustine through John Scotus Eriugena (major formulator of ground rules- 9th c.), Anselm (11th c. ontological argument: God was self-evident), Bernard (12th c.- rational support of faith experience unnecessary), Bonaventure, Duns Scotus, Benedictines, Augustinians, Franciscans and most mystics, & was seed for the Reformation and Enlightenment (inner light). Pantheistic tendency.

Aristotelian Break-in- Mediated through Moors in Spain (esp. Avicenna, 11th c. & Averroes, 12th c.) Aristotelian philosophy presupposed essence in the object, reality in the event. The effects were the starting place; know world first, then induce God. This nominalism was considered subjective, a wild, disruptive intrusion that scared the conditionalists and threatened church authority. New primary categories: substance, form, actuality, potentiality. Implication was man is separated from God, truth, not innate knowledge. He must know principles of action that make sense of data and gestalt TWI. This line picked up in Abelard (father of dialectics- use of reason to question the "theonomy box" itself), passed through Albertus Magnus to his pupil T. Aquinas and the Dominicans, radicalized in Occam, and led to the Renaissance.

Aquinas' Life- (1225-74), born of noble Italian parents, raised in Augustinian tradition of authority, schooled at Monte Cassino (Benedictine hqts.), attracted by Dominican articulation of the "new philosophy", and went against his parents' wishes to join them in Paris. Known as the "dumb ox" (large of frame and quiet meditator), he was later proclaimed "angelic doctor". He died of gluttony at 49.

THOMISTIC SYNTHESIS

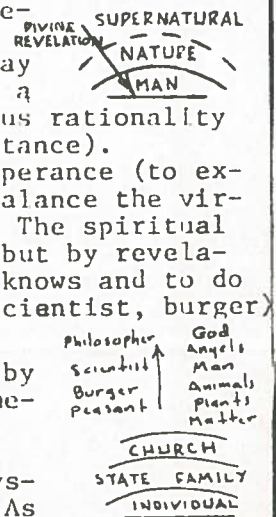
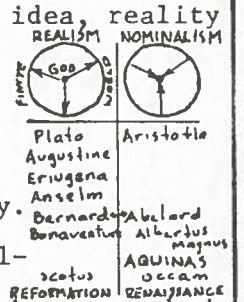
Thomistic Screen- Convinced by Dominican preaching, Aquinas acknowledged life to be one thing, not a shadow of "reality". He also realized society operated necessarily out of hierarchical arrangements. From this he put the universe into a new comprehensive array that re-ordered the awe and restored the discontinuous aspect of God against the Neo-Platonic monistic leanings. His Laws gave content to his abstract model and a way of ordering religious and social life up to the 20th c. He broke reason free to a new credibility and made intellect essential in man. The degree of self-conscious rationality was the degree of humanness (from Aristotle- intellect the highest natural substance).

Ethical Implications- natural virtues from Plato operated: courage (to be), temperance (to express limits of finitude), wisdom (to know the limits, the Laws), justice (to balance the virtues in any act). But this wasn't enough to insure final happiness (beatitude). The spiritual virtues of Faith, Hope and Love were necessary and apprehendable not by reason but by revelation alone; eg, Divine Grace, given in revelation, enabled man to know what he knows and to do what he must do. Aquinas' model allowed a way to organize roles (philosopher, scientist, burger) and social order (church, state, family, individual).

Doctrine of God- almost straight Aristotelianism: chain of being in nature led by analogical thinking to God as prime "esse" and first cause (motion demands prime-mover, cause demands prior cause, contingency presupposes ultimate necessity, purpose points to final purpose, value and design demands absolute perfection). You live before everything, and if you push that you live finally before the Mystery of it all. This argument gave philosophical respectability to the church. As well as cause, God also prime intellect, from analogical reasoning: to understand reality is to presuppose reality is understandable; reality is understandable because the Ground of Being; has the character of intellect; thus the soul of man is capacity to know. On will- God is also dynamic Ground and as such is self-willed. This is his love. To understand these scholastics, must realize their God not personal (a 19th c. heresy) but "faces of Being" (personae); ie, a man is faced by enigmatic power, by possibility, by decision (spirit).

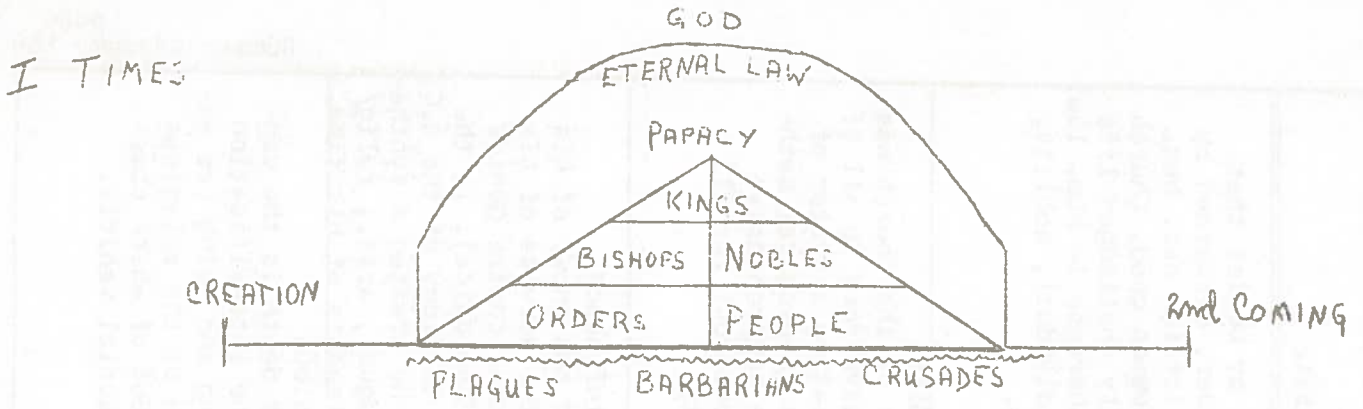
Sacraments- Gave power to see what I see and to act upon it. Sacraments awaken me to full life as means of grace (Aquinas' pipeline theory- see model). The Host and Cup is the Christ-event itself (hence, transubstantiation). In that happening a strange thing can occur: I can be awakened to my own powers to live. The social vehicle then depends on sacramental system and sacerdotal operation (eg, priest must bless the harvest as indispensable rite). All social institutions accountable to the church as authority in revelation, and mission of the church was to dispense grace in every aspect of society.

Conclusion- a turning point, synthesis of tradition and new science allowed Christian memory to be passed through growing secular awareness.

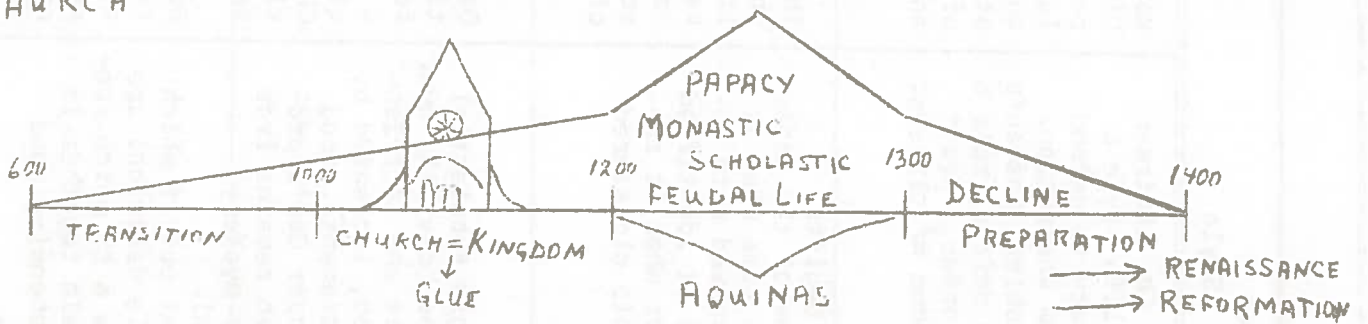


Church History—lecture III, third level

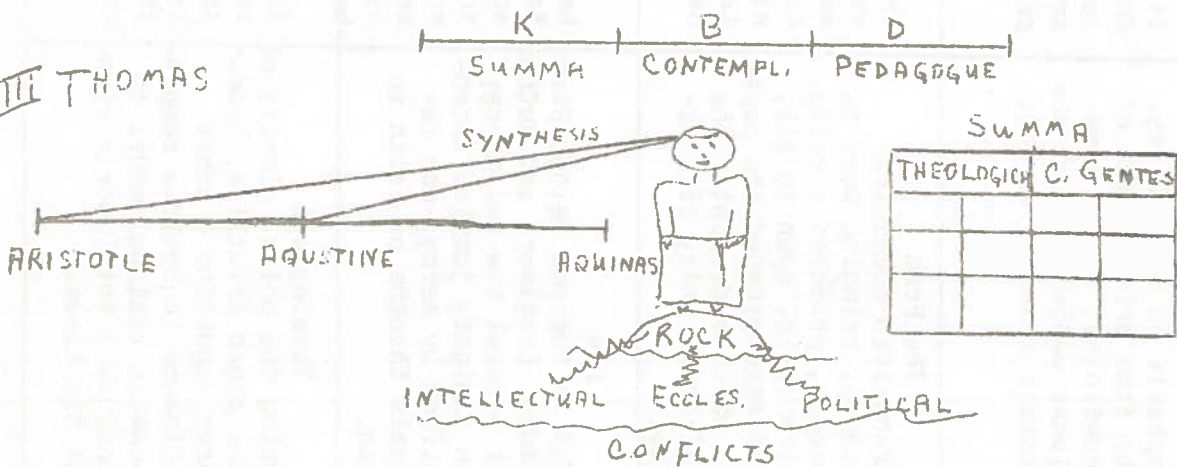
The worldview	The Thought	Life Style	The State
<p>The 13th century saw development of Europe & decline of Rom. Empire. Plagues eliminated 80% of pop. Crusades spread Xnity throughout & widened consciousness of the world. Period of rationality.</p>	<p>Ancient Greek & Augustinian thought were synthesized into a system with emphasis on rationality. The time grid was one of indefinite, finite time-blocks wedged between the Genesis & second coming.</p>	<p>Amid chaos Ch. affirmed barbarian life style & formed papacy to defend itself from absorption. Knights, nobles, peasants rose up to defend, rule & serve the order. Great pers. freedom w/ classes.</p>	<p>Motivated by belief that Divine Order, discerned by reason, dictated nec. hum. law for common good, Church continually challenged life style (adherence to hum. law) of the individual, nobility, and state.</p>
<p>The Image The Medieval Ch. which led & created society had the image of being the glue of society, since it saw itself objectively as the Kingdom of God.</p>	<p>The Form Franciscan & Dominican orders, bringing Word to people, produced a relig. life style, open to all, and strengthened the papacy which represented the spiritual unity of society.</p>	<p>The Ungifts The decline of the Medieval Church came when it was so involved with society that it identified with it, or when it retreated into cloistered orders.</p>	<p>The Gifts The gifts of the Church was that it gave form to all of life, creating a system of values, a theological method, and a comprehensive social construct for all of society.</p>
<p>Life (1225-1274) Born of noble parents, he went against their wishes to fulfill his relig. vocation. He stood as a rock among church intellectuals & political factions, pushing ahead with his writing.</p>	<p>Law God is Supreme Being, First Cause, Lawgiver, and Author of natural law and grace; an almighty justice intensified by mercy, who reveals truths of faith to man.</p>	<p>Man has a single substantial form in the body, the hum. soul, whose end is friendship w/ God, increased by know., sacraments, good works. Under God's providence man remains free before the Mystery.</p>	<p>The Influence Organized the know. of his time in the service of his faith (Summa contra Gentes & Summa Theologica), in the official theology of the R.C. Church. He created a synthesis of Augus., Aris., relig/ secular leaders of his time.</p>
<p>Ecclesiastical The responsible task of Ch. was to build a civilization with ec/cul/pol structures related intimately to the state. Yet it faced the danger of losing the Word in civilization.</p>	<p>Theological Using the philo. clarity of the pagan Aristotle, Thomas used Augustine & other thinkers to build a comprehensive rational model to include a total world view of his times.</p>	<p>Moral The context out of which responsible decisions are to be made & by which society is held together is the comprehensive good under God.</p>	<p>Religious Religious depth is the center of the intensification of knowing and doing (as exemplified by the religious orders) out of which comes the new social vehicle.</p>



II CHURCH



III THOMAS



IV LEGACY

