

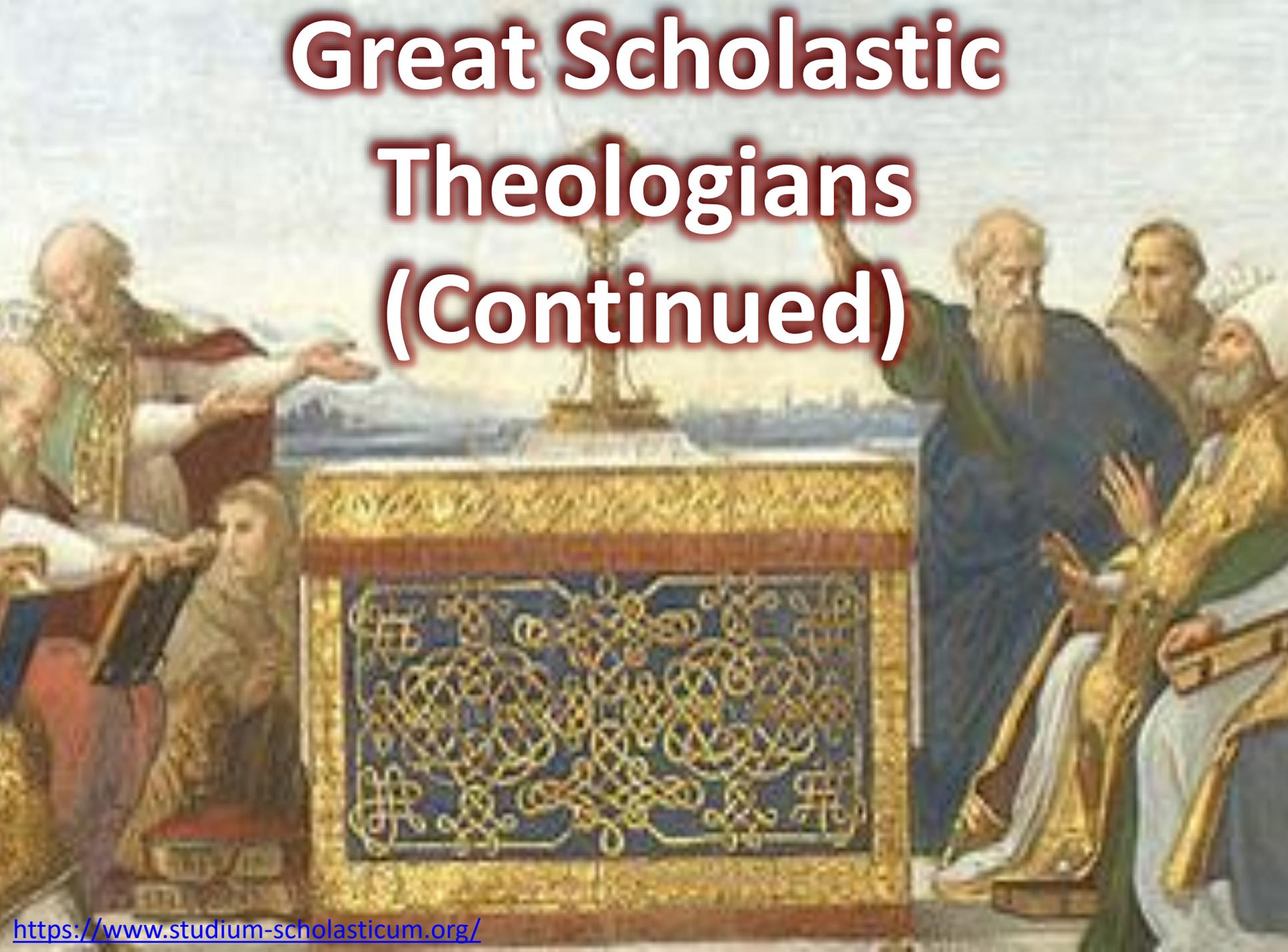
Review

- Abelard rejected Anselm's motto, which was *credo ut intelligam*: I believe so that I may know.
- What was Abelard's motto?
 - *intelligo ut credam*: I know that I may believe.
- Peter Lombard was the first Catholic theologian to define the number of the “sacraments” as seven. What were they?
 - Baptism, holy communion, confirmation, penance, marriage, ordination, and extreme unction.
- What did Albertus Magnus, Aquinas's teacher and lifelong friend, say to Aquinas fellow students when they nicknamed him the “dumb ox” due to his slowness of speech?
 - “This dumb ox will make such a roaring in theology that he will be heard through all the earth!”

Review

- Finish this statement from last week's lesson: "For Aquinas, Aristotle's philosophy laid the foundation for a rational knowledge of the universe; divine revelation then...
 - built the temple of Christian truth on that foundation.
- Did Aquinas ***blindly accept*** everything that Aristotle taught? Explain your answer.
 - No, on points where Aquinas believed that Aristotle ***contradicted*** Christian teaching, he ***corrected*** the philosopher in the light of the Bible.
- What view of women did Aquinas absorb from Aristotle?
 - That women were "misbegotten men".

Great Scholastic Theologians (Continued)



Thomas Aquinas – Summa Theologiae



A complete copy found in the catalog of the city of Lyon – dated 1624

<https://www.edition-originale.com/en/antique-books-1455-1820/philosophy/thomas-daquin-summa-theologiae-1624-38709>

Thomas Aquinas – *Summa Theologiae*

- Aquinas's *Summa Theologiae* was a systematic theology – perhaps one of the greatest ever written.
- Aquinas looked at 512 disputed questions, and divided each question into a number of “articles” or points of inquiry.
- He began each point of inquiry by presenting evidence which seemed to oppose his own view – philosophical arguments, quotations from the Bible and the early Church fathers.
- Then he offered a reason or quotation for the view he favored.
- Next he presented detailed arguments for this view.
- Finally he responded to the arguments against his own view and disproved them. By this method Aquinas tried to give a complete account of the question he was dealing with.

Thomas Aquinas – Summa Theologiae

- Aristotle was the *philosopher* Aquinas quoted most often – Aquinas referred to him simply as “*the philosopher*”.
- Among *theologians*, Augustine of Hippo was his favorite.
- Although Augustine had been a Platonist, and Aquinas was an Aristotelian, Aquinas still had a high regard for Augustine.
- Thus, Aquinas tried to combine many aspects of Augustine’s *theology* with Aristotle’s *philosophy*.

The Theology of Thomas Aquinas

- Aquinas's theology, became particularly famous for three things:
 - Aquinas claimed that the existence of God could be proved by reason.
 - Aquinas taught that all our knowledge of God is through *analogy*.
 - Aquinas was the first Catholic theologian to offer a full account of the doctrine of *transubstantiation*

Aquinas's Proofs for the Existence of God

- Aquinas claimed that the existence of God could be proved by *reason*.
- Anselm of Canterbury, of course, had made the same claim, but Aquinas *rejected* Anselm's proof.
- Because Aquinas had embraced Aristotle's philosophy, he believed that all human knowledge arose from our experience of life in the outward physical world.
- Therefore God's existence had to be proved from the world, rather than (as Anselm had tried to do) from the inner ideas of the mind.

Aquinas's Proofs for the Existence of God

- Aquinas offered five such proofs for God's existence, usually referred to as the "five ways" of arguing from the world to God.
- These five ways were all based on the fundamental idea that the world is an "effect" which needs a "cause", and the cause is God.
- For example, Aquinas argued that everything in this physical universe was "contingent"; its existence was not *necessary* – it did not *have to* exist.
- Therefore it existed only because it depended on a being whose existence *was* necessary – and this being was God.
- Aquinas thought that anyone trained in philosophy could reason in this sort of way from creation to the existence of the Creator.

Our Knowledge of God is Through Analogy

- Aquinas taught that all our knowledge of God is through *analogy*.
- This means that whatever we say about God, our language refers in the first place to created things.
- This, of course, followed from Aquinas's belief that all human knowledge was mediated to the soul through the senses.
- So, for example, if we call God "strong", our idea of strength has come from seeing a strong man or a strong animal.
- But God is not strong in exactly the same way that a man or an animal is.
- Therefore, when we say "God is strong," we are really speaking by way of "analogy": making a comparison between human or animal strength and God's strength, but also acknowledging that there is a difference.

Our Knowledge of God is Through Analogy

- Aquinas believed that all our knowledge and language about God are necessarily *imperfect*.
- In Aquinas's own words, "*God surpasses human understanding and speech. The person who knows God best is he who recognizes that whatever he thinks and says falls short of what God really is.*"
- Aquinas would say that we can ascribe to God such properties as intelligence and love, which we understand from our own experience; but in order to understand what those qualities look like in God, we must then strip them of everything that makes them finite (all the limitations that apply to human intelligence and love).
- As a result, we cannot have a *positive* idea of what intelligence and love are in the infinite God – only a *negative* idea of what they are *not* (they are not limited by time, space, change, contingency, fallibility, *etc.*).

Aquinas on Transubstantiation



<https://hoshanarabbah.org/blog/2017/12/17/communion-or-the-lords-supper/christian-communion-a-celebration-of-the-jesus-death/>

Aquinas on Transubstantiation

- Aquinas was the first Catholic theologian to offer a full account of the doctrine of ***transubstantiation***.
- By the 11th century the view had prevailed in Catholic Europe that the bread and wine of the mass were entirely transformed into the flesh and blood of Christ.
- In the 12th century, Hildebert of Tours invented the word “transubstantiation” (“change of substance”) to describe this view, and the Fourth Lateran Council in 1215 officially sanctioned both the word and the view that it signified.
- Aquinas used the ***philosophy*** of Aristotle to give a ***theological*** explanation of what happened when the bread and wine were ***transubstantiated***.

Aquinas on Transubstantiation

- Aristotle had distinguished between the “***substance***” and “***accidents***” of an object.
- What Aristotle meant by ***substance*** was the ***inner reality*** that gives any object its particular identity.
- For example, if you are walking in a field and see a tree, there is obviously “something there” that looks like a tree.
- The ***substance*** is the inner reality of the “something there”, that makes it a tree, rather than a stone, a frog, a human being, or an angel.

Aquinas on Transubstantiation

- The *accidents*, by contrast, are the various physical properties, dimensions, and qualities which make an object *appear* the way it does to our bodily senses.
- In the case of the tree, the accidents would be the particular kind of wood, leaves, and fruit, with their particular colors, odors, and textures.
- So in the case of any object, we have
 - An outward form presented to us through physical qualities (the *accidents*), which are grasped by the bodily senses.
 - A basic “inner something” (the *substance*) which the mind alone perceives.

Aquinas on Transubstantiation

- Aquinas applied this reasoning to the bread and wine of the Eucharist.
- When the priest pronounces the words, “This is My body, this is My blood”:
 - The ***substance*** (the non-physical inner reality) of the bread and wine is miraculously changed into Christ’s flesh and blood.
 - But, the ***accidents*** (the physical form, taste, and smell) of the bread and wine remain the same; as far as human bodily senses are concerned, they are still bread and wine.

Aquinas on Transubstantiation

- Here is a crude illustration of transubstantiation:
 - Imagine a football filled with air.
 - You cannot see or touch the air inside the football; yet the air is what gives the football its shape and bounce.
 - Now imagine that someone lets the air out of the football and fills it instead with some other gas, *e.g.* helium.
 - The football's outward form, shape and texture have not changed; it looks and feels the same as before.
 - In fact, outwardly, it *is* the same as before.
 - But its “inner reality” has changed from air to helium; it is now helium, not air, which is giving the ball its shape and bounce.
- In a similar way in the Eucharist, Aquinas held that the outward physical qualities of the bread and wine do not change; but “inside”, beyond sight and touch, the inner reality has become the body and blood of Christ.

Aquinas on Transubstantiation

- According to Aquinas, then, those who take part in the Eucharist are not eating the **physical** body and blood of the Lord, but the **substance** (the nonphysical essence, the inner reality) of His body and blood.
- This inner essence of a thing, which our senses can never perceive, was – in Aquinas’s thinking – more **real** than mere physical qualities and dimensions.
- When people today react against Aquinas’s theology of the Eucharist, it is often because they see an object’s physical qualities as the most real thing about it.
- But for Aquinas, reality lay ultimately beyond the outward physical form, in the inward and hidden realm of “substance”.

Aquinas on Transubstantiation

- Aquinas also developed the view that the ***entire flesh and blood of Christ*** were present ***both*** in the bread ***and*** in the wine.
- So it did not matter if lay people ate ***only*** the bread, and did not drink the wine; they still received the ***whole*** of Christ in the bread.
- This taking of the bread alone by the laity, while only the priest drank the wine, was quite a late development in the Western Church.
- It became widespread only in the 13th century, and seems to have grown out of a fear that the blood of the Savior would be dishonored if any of the wine were spilt.
- Similar fears led to the use of a special ***wafer*** instead of ordinary bread: the wafer did not crumble, so no transubstantiated bits of Christ's body could fall on the floor and be stepped on.

Aquinas on Transubstantiation

- Giving only the bread to the laity was a purely Western Catholic practice.
- The Eastern Orthodox Church continued to serve both the bread and the wine to the laity, and also used real bread.
- Aquinas taught that when people ate the wafer, it was a **sacrament**, feeding the believer by means of Christ's very flesh and blood.
- But in fact, a Western medieval congregation hardly ever ate the wafer at a celebration of mass; normally, they just watched the priest celebrating it.
- Indeed, by Aquinas's time, the Catholic mass had become a sort of spiritual "spectator sport".

Aquinas on Transubstantiation

- So for ordinary Catholics, their normal act of worship at mass was **looking** at the wafer, rather than **eating** it.
- So much was this the case that the 4th Lateran Council in 1215 had to insist that Catholics must **actually eat** the wafer **at least once a year**.
- But Aquinas taught that the mass was also a **sacrifice**, his point was that even when the congregation did not **eat** the wafer, the mass still had **value**, because the priest was offering a sacrifice.
- And so, in effect, Christ is **re-sacrificed** every time the mass takes place!
- As a result, he taught that the mass washed away the sins of those for whom it was offered.

Aquinas on Transubstantiation

- This enabled Aquinas to explain theologically how a priest could offer mass as a sacrifice both for the living and the dead – for those still on earth, and for souls in purgatory.
- In the case of souls in purgatory, offering masses for them would apply Christ's sacrifice to them, thus helping to pay off their debt of sin and hastening their progress to heaven.
- Indeed, rich people often left legacies in their wills to pay for priests to say masses for their departed souls, in order to secure for them a swifter release from purgatory.
- Masses for the dead were called “requiem” masses, from the Latin prayer *requiem in pace*, “rest in peace”.

John Duns Scotus



<https://medium.com/the-liturgical-legion/john-duns-scotus-and-divine-atemporal-knowledge-76352b5cbc75>

VOLUNTEERS ARE LIKE BROWNIES!

B BEST OF THE BEST
R REALLY GENEROUS
O OUTSTANDING
W WONDERFUL
N NATURALLY NICE
I INVALUABLE TO HOPE
E EXCELLENT
S SWEET



Class Discussion Time



*Class Discussion Time

- Another one of Aquinas's proofs for the existence of God is that: *In the world, we can see that things are caused. If the things by which the things in the world were caused were **themselves** caused, then they too must have a cause. But this cannot be an infinitely long chain, so, there must be an **ultimate** cause which is **not** itself caused by anything further. This everyone understands to be God.* Do you find this kind of argumentation to be persuasive?
- Do you think Aquinas is right in saying that we cannot **fully** understand God because he is **infinite** and we can only understand him in terms of our **finite** understanding and experience?
- Do you agree with Aristotle's analysis that all physical things have both
 - **substance** (an **inner reality** that gives the object its particular identity)
 - and **accidents** (physical properties, and qualities which make an object **appear** the way it does to our bodily senses)?
- Do **you** have a topic or question that **you** would like to see us to discuss?