THE MEDIEVAL CHURCH (A.D. 600–1500)
Week 8: Monday, March 29, 2021
Topic: The Rise of Scholasticism: Anselm, Abelard, Lombard
Due: Gonzalez: 1.369–375
Lecture 2
Topic: Aquinas; The Rise of Renaissance Humanism
Due: Gonzalez, 1.376–385

H.   The Rise of Scholasticism, a New Approach to Education.

One of the major issues that was being developed and thought through at this time is how we know things, anything. What is the method of knowing and how does that relate to truth, and faith? In philosophy this is known as epistemology. But within this same period we also find developments in how we know God exists, the so-called arguments for the existence of God. In philosophy this is known as metaphysics, or the study of what is beyond the physical world/universe.

The relationship of faith to knowledge had been debated since the second century. Do we believe in order to know or understand? Or do we understand in order to believe?

The issue of truth was another issue. Do we argue for truth? Or is truth to be assumed based on Scripture?

One view of knowledge was called *scientia:* knowledge based on demonstrable, reproducible data. We would call it empiricism. *Scientia* was based on observable data which needed to be observed, explored, investigated, and catalogued. The collection and evaluation of what we observe through our senses.

Scientia indicates a knowledge acquired by demonstration and resting on self-evident first principles (*principia per se nota*). In this restricted sense, *scientia* cannot of course be predicated of God, since God's knowledge is not acquired. It is in precisely this sense, however, that a definable body of human knowledge is called *scientia*, because it is a certain and evident knowledge (*notitia certa et evidens*) that is acquired by logical demonstration.[1]

A second kind of knowledges was *sapientia*: *wisdom*; the Latin equivalent of σοφία. In scholastic philosophy and theology, *sapientia* denotes a knowledge of first principles and the conclusions which can be drawn from them, particularly a knowledge of the good and the true. Thus, *sapientia* is the basis of distinctions between true and false in any specific

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[1] Richard A. Muller, *Dictionary of Latin and Greek Theological Terms : Drawn Principally from Protestant Scholastic Theology* (Grand Rapids, Mich.: Baker Book House, 1985), 274.

body of knowledge[2]

Scientia derives classically from Aristotle, the first botanist who went around naming categorizing them, and so forth and so on, subdividing them all the charts you learned in biology.

Sapientia more from Plato. clearly as Augustine reinterpreted him. so forth and so sciential learning

Sapientia is knowledge that is intuitive, insight driven and perhaps even while you are asleep. In a dream, received bestowed knowledge given to you, it is received. and during policies with *sapiential*, that is knowledge as participation. Again, this is a very platonic idea. Participation in the forms and ideas of the supra real of perfection the truth that through the beautiful the good And for Christian theology Of course this focuses on the vision of God, contemplation. Now you see these two streams of knowing coming into form in the distinction between monastic and scholastic theology.

Monasticism was the product of, and argued for *sapiential* knowledge. Knowledge that was intuitive, insight driven, spoken to by God in a dream, learning from contemplation as an internal, mental activity.

Scholastic education took two forms.

1.   The *questio*, the questions, a question is asked, alternative answers set forth with arguments and counterarguments, and a solution proposed by a single teacher.

2.   A Summa, a summary of theology, such as Aquinas's *Summa Theologia*. The scope is larger, broader. And covers the range of questions. Today we would call it a Systematic Theology.

Show examples

This was a debate then and it is now. How do we know eternal truth?

And the question of the relationship between Faith and Reason.

1.   Historical and Intellectual Context: The Rise of Scholasticism.
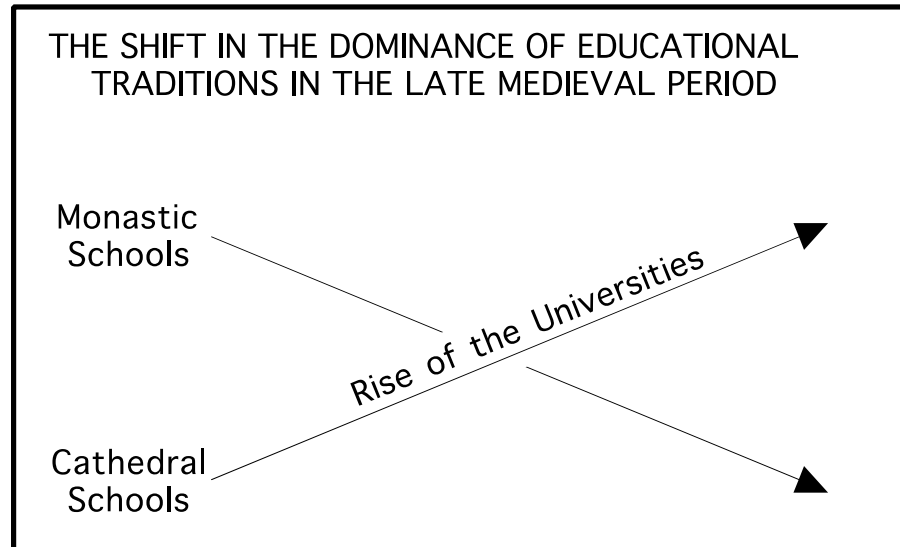
What is scholasticism?

•A broad definition: E. Fairweather in *A Scholastic Miscellany*, 18: "'Scholasticism,' if the term has any definable meaning, simply stands for the theology and philosophy and subsidiary disciplines of the schools of western Europe in the great period of medieval culture."

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[2] Richard A. Muller, *Dictionary of Latin and Greek Theological Terms: Drawn Principally from Protestant Scholastic Theology* (Grand Rapids, Mich.: Baker Book House, 1985), 271.

•A narrower definition: Reinhold Seeburg in the *History of Doctrines*. II, 54: "The term scholasticism is used to designate the theology of the period from Anselm and Abelard to the Reformation, i.e., the theology of the Later Middle Ages. Its peculiarity, briefly stated, consists in the logical and dialectical working over of the doctrine inherited from the earlier ages."

a)   The shift in education: monastery to university.

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│  THE SHIFT IN THE DOMINANCE OF EDUCATIONAL          │
│    TRADITIONS IN THE LATE MEDIEVAL PERIOD           │
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│                                                      │
│   Monastic                                    ▼      │
│    Schools                                           │
│                       Rise of the Universities       │
│                                                      │
│                                                      │
│   Cathedral                                          │
│    Schools                                     ▲     │
└─────────────────────────────────────────────────────┘
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"The approach taken by the monastics was one of contemplation. This was especially a theology for and by monks. But with the growing stability of western Europe from the eleventh century, scholarship in general and theology in particular spread beyond the confines of the monastery to the cathedral school, and then to the university. This placed theology in a different context and endowed it with a different set of priorities. What emerged, the *scholastic theology*, was based in the schools and took place, therefore, in a more "secular" environment, with a commitment to scholarship rather than to devotion. The goal was objective intellectual knowledge. The approach was one of questioning, disputation, and logical analysis, rather than prayer and meditation [Tony Lane, "A 12th-Century Man for All Seasons: The Life and Thought of Bernard of Clairvaux" *Christian History*. 8 (1990), 23].

Dahmus stated the it "had as its object the clarification of the Christian faith with the help of reason" (325).

(1)   The transition in education parallels the shift in population from small towns to cities and the rise of the gilds. The gilds were a new class of people, the merchants. This with

the state and church were three arenas vying for authority in the late Middle Ages.

(2)   The transition in education serves as a catalyst for the rise of a new class of professional teachers. It introduced a new curriculum: the trivium and quadrivium, the arts and sciences [grammar, rhetoric, and dialectics; arithmetic, geometry, astronomy, and music].

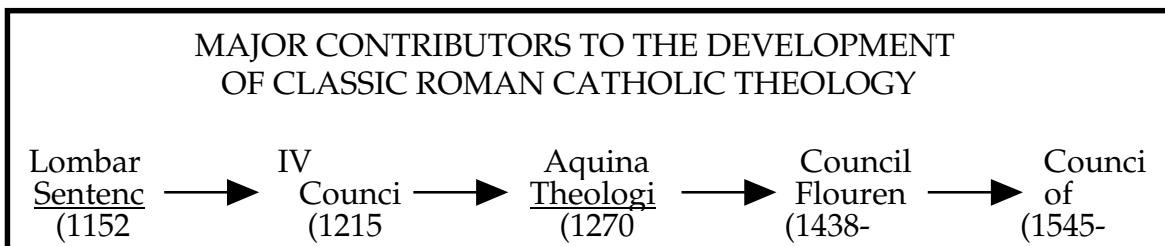b)   The shift in world view: Platonism to Aristotelianism.

(1)   The developing prominence of the dialectic method.

•Anselm of Canterbury.
•Peter Abelard's *Sic et Non* ("Yes and No").
•Peter Lombard's *Sentences*.

(2)   The emergence of the Aristotelian corpus and philosophy.

2.   The Theological Context: The Emergence of Late Medieval Theological Trends.

a)   Contributors to the development of soteriological distinctives (i.e., merit, sacraments, transubstantiation, etc.).

MAJOR CONTRIBUTORS TO THE DEVELOPMENT OF CLASSIC ROMAN CATHOLIC THEOLOGY

Lombar Sentenc (1152 → IV Counci (1215 → Aquina Theologi (1270 → Council Flouren (1438- → Counci of (1545-

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b)   Causes of the propagation and multiplication of late medieval soteriological distinctives.

(1)   Educational requirements of theological studies.

•Liberal arts (i.e., philosophy, humanities).
•Bachelor of the Bible.
•Bachelor of the *Sentences*.
•Master/doctorate (synonymous).

(2)   Academic exercises: Commentary on the Bible, commentary on the *Sentences*, sermons, disputations.

3.   Summary of shifts

A unique historical, intellectual, and theological context contributed to the development of certain soteriological tendencies. The monastical schools waned in influence as the universities gained prominence within the growing metropolitan centers of Europe. Following the edict of Charlemagne, cathedral schools began to multiply which in turn gave way to the centralized education in the emerging universities. The traditional monastic schools generally considered themselves antithetical to the new educational system. This new centralized education lent itself to somewhat uniform requirements for church leaders as well as the new class of teachers. While the writing of commentaries on Lombard's *Sentences* had the simple intent of forcing students to interact with a wide spectrum of theologians, the result was that doctrinal traditions and trends emerged from generations of students thinking through the same theological categories. Hence, by the time of IV Lateran Council (1215), most educated theologians had been trained in the *Sentences*. Later, Erasmus wrote:

There are as many commentaries on the "Sentences" of *Petrus Lombardus* as there are theologians. There is no end of little *summas*, which mix up one thing with another over and over again and after the manner of apothecaries fabricate and refabricate old things from new, new from old, one from many, and many from one (In Elizabeth Frances Rogers, *Peter Lombard and the Sacramental System* [New York: Columbia University, 1917], 77, n.).

It is no surprise that the theological suggestions in Lombard's *Sentences* became articulated as official church teachings by IV Lateran Council. It would be a mistake to underestimate the influence which the influence of Lombard's system had on the development of theology in the late medieval period.

4.   Anselm of Laon (d. 1117)

-- the "father" of Scholasticism.
-- teacher, writer known for biblical and exegetical works.
-- he used a specific method for searching the Scriptures and in his
        teaching.

"Instead of taking the text at face value, he used rational analysis to work through problems, discrepancies, uncertainties which led to his systematizing his conclusions.

There is confusion between this Anselm, and the Archbishop of Canterbury, who is sometimes called the father of scholasticism, and other

times the fountainhead.

Before 1100 he left Paris for Laon, 80 miles northeast of Paris. He taught William of Champeaux, Abelard, and others.

He was the first to write the first book of Sentences, establishing the style.

5.   Anselm (ca. 1033–1109). Archbishop of Canterbury (1093–1109) and often called the "Fountainhead of Scholasticism."

Born in Italy to a noble family, he was given a classical education at the abbey of St. Leger. He then entered the Benedictine monastery at Bec, Normandy to study under Lanfranc, later Archbishop of Canterbury. Later he became the Abbot of Bec (1078-1093).

Following the Norman conquest of England in 1066, the abbey was given lands in England. Because of that Anselm visited England several times. When Lanfranc died, the English clergy urged that Anselm of Bec should succeed him.

a)   His major works.
Monologion - ca. 1076.
Proslogion - 1077–78.
Cur Deus Homo (*Why God Became Man*) - 1094–95.
On the Incarnation of the Word - ca. 1095.

b)   His theological method. Dahmus summarized Anselm's approach this way, "the Christian should never doubt what the church taught. … Yet God gave him a mind and he was expected to use it" (327).

(1)   *Credo ut intelligam* ("I believe in order that I may understand").

"I am not trying, O Lord, to penetrate thy loftiness, for I cannot begin to match my understanding with it, but I desire in some measure to understand thy truth, which my heart believes and loves. For I do not seek to understand in order to believe, but I believe in order to understand. For this too I believe, that 'unless I believe, I shall not understand.'"

(2)   When Scripture does not contradict reason:

"If at times we cannot clearly show that a view we affirm by reason is also in Scripture, or if we cannot prove it from what Scripture says, then in one way we can still learn through Scripture whether such a view should be accepted

or rejected. For Scripture opposes no truth and favors no falsity. So, if a view is derived on the basis of a clear reason and if this view is not contradicted in any part of Scripture, then it may be said to be supported by the authority of Scripture because of the fact that Scripture does not deny it."

"If I say something which a greater authority does not conform, then even if I seem to prove this point rationally, it should be accepted as only tentatively certain—awaiting the time when God somehow reveals something better to me."

(3)   When reason builds upon what Scripture teaches:

"...we ought to receive with certainty not only whatever we read in the Holy Scriptures, but also whatever follows from Scripture by rational necessity—as long as there is no reason against it."

c)   The ontological argument for the existence of God. This is also known as the *per se notum* argument. That is God is known from the knowledge.

"Clearly that than which a greater cannot be thought cannot exist in the understanding alone. For if it is actually in the understanding alone, it can be thought of as existing also in reality, and this is greater. Therefore, if that than which a greater cannot be thought is in the understanding alone, this same thing than which a greater cannot be thought is that than which a greater can be thought. But obviously this is impossible. Without doubt, therefore, there exists, both in the understanding and in reality, something than which a greater cannot be thought."

d)   The Anselmic or Satisfaction theory of the atonement (*Cur Deus Homo*?).

(1)   Sin: not to render to God what is due to Him (not to honor God).

"One who does not render this honor to God takes away from God what belongs to him and dishonors God, and to do this is sin."

(2)   Necessity of either satisfaction or punishment for sin.

"Every sin is necessarily followed either by satisfaction or punishment."

(3)   Who can make satisfaction for sin?

"*Anselm*. But this cannot be done unless there is someone to pay to God for human sin something greater than everything that exists, except God.

Boso. So it is agreed.

Anselm. If he is to give something of his own to God, which surpassed everything that is beneath God, it is also necessary for him to be greater than everything that is not God.

Boso. I cannot deny it.

Anselm. But there is nothing above everything that is not God, save God himself.

Boso. That is true.

Anselm. Then no one but God can make this satisfaction.

Boso. That follows.

Anselm. But no one ought to make it except man; otherwise man does not make satisfaction.

Boso. Nothing seems more just.

Anselm. If then, as is certain, that celestial city must be completed from among men, and this cannot happen unless the aforesaid satisfaction is made, while no one save God can make it and no one save man ought to make it, it is necessary for a God–Man to make it."

6.   Peter Abelard (1079–1142): Philosopher and theologian.

Peter Abelard's autobiography was appropriately named *Historia Callamitatum* ("History of Calamities"). He was born in Brittany and studied under Roscelin and William of Champeaux. By 1103 he was teaching at Melun near Paris, then, after setting up his own school at Laon, he began teaching at Notre Dame in 1115.

"At the height of his fame, he fell in love with Heloise, the niece of his fellow canon Fulbert, with whom he lodged. Heloise gave birth to a child, named Astrolabe, and the couple entered into a secret marriage, despite the strong objections of Heloise, who did not want to compromise Abelard's brilliant prospects as a teacher of theology. The enraged Fulbert, believed his niece deceived and himself dishonored, took his revenge by having Abelard emasculated. Subsequently, at Abelard's urging, Heloise became a nun at Argenteuil, and he became a monk at St. Denis" (Walker, *History of the Christian Church*, 328)."

Soon after this Abelard again began teaching. In 1121 he wrote a theological treatise in response to Roscelin's tritheism and was expelled from the monastery. He then set up his own hermitic settlement outside of Paris, but was opposed by Bernard of Clairvaux and forced to flee to Brittany. Abelard began to teach again in 1133 and eventually made his way back to Paris. Abelard was again condemned at the urging of Bernard at the Council of Sens in 1140 for his errant view on Christ's atonement. It was reported that Abelard reconciled with Bernard shortly before the former's death in 1142.

Dahmus summarized Abelard this way: "No doubt Abelard possessed a brilliant mind and was a master in dialectical argumentation. Yet, he was vain, and many men who might have paid him a sympathetic ear, he eliminated with his intellectual arrogance" (328).

a)   His doctrine of redemption.

        "Now it seems to us that we have been justified by the blood of Christ and reconciled to God in this way: through this unique act of grace manifested to us in that his Son has taken upon himself our nature and preserved therein in teaching us by his word and example unto death—he has more fully bound us to himself by love; with the result that our hearts should be enkindled by such a gift of divine grace, and true charity should not now shrink from enduring anything for him....Our redemption through Christ's suffering is that deeper affection in us which not only frees us from slavery to sin, but also wins for us the true liberty of sons of God, so that we do all things out of love rather than fear....Let the foregoing suffice as a summary of our understanding of the manner of our redemption."

b)   His theological method.

        Sic et Non ("Yes and No") received strong reactions from many because of the format of the work. Abelard arranged contradictory

opinions of the Fathers and doctors of the church under theological questions. He made no attempt to harmonize the conflicting opinions of the Fathers because the design of his textbook was to introduce topics for theological discussion in the schools. Many took this work to be an inflammatory attack upon the ancient authorities. His orderly method became a model for the "Sentences" of Ronald Bandinelli and Peter Lombard.

7.   Peter Lombard (1100–60).

Peter Lombard was born in Lumello, Italy. Since his poor family was unable to provide for his education, the bishop of Lucca gave him the financial means to attend the school at Bologna. Having done well, the bishop then sponsored him to go to France and study at the abbot of St. Victor. It is probable that Lombard arrived in Paris by 1139 and heard lectures from Peter Abelard. His reading may have included Abelard's *Sic et Non*, Gratian's *Decretum*, and John Damascus' *Fountain of Knowledge*.

It was not long before he assumed the chair of theology at the Cathedral School of Notre Dame which he held until 1160 shortly before his death. Two of his more well-known works were a commentary on Paul's epistles (a. 1140) and his *Four Books of Sentences* (ca. 1152).

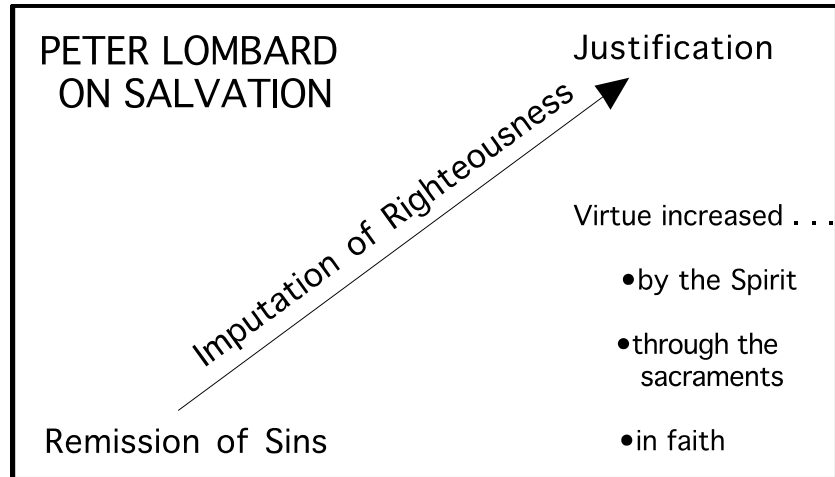a)   Lombard's *Libri Quatuor Sententiarium* (*Four Books of Sentences*).

The prologue of the *Sentences* declared that he had gathered the opinions of the Fathers into one text to save students from handling a number of books. Lombard's method can be summarized as follows, "Peter states the proposition, quotes the authorities on the subject, which are often quite contradictory, and ends with a few words which show the true conclusion as he sees it" (Rogers, *Peter Lombard*, 64). Lombard makes no claim to originality. The *Sentences* generally follow the divisions of the *Foundation of Knowledge* and cite patristic quotes mainly from *Sic et Non* and the *Decretum*. The *Sentences* immediately became popular as a theology textbook in France, Germany, England, Italy, and the low countries (the work was widely used until the end of the 15th century). As early as 1179, III Lateran Council begins a canon with "We believe with Peter Lombard . . ." (Rogers, *Peter Lombard*, 65). One feature caused the *Sentences* to be useful as a textbook was the vagueness with which Lombard stated his conclusions. This vagueness encouraged questions and comments in the academic settings in which it was used. Another feature which made it a popular textbook was the breadth of theological subjects included within the work. The first book discusses the Trinity, the

second the creation and fall, the third the Incarnation and salvation, and the fourth the sacraments and eschatology.
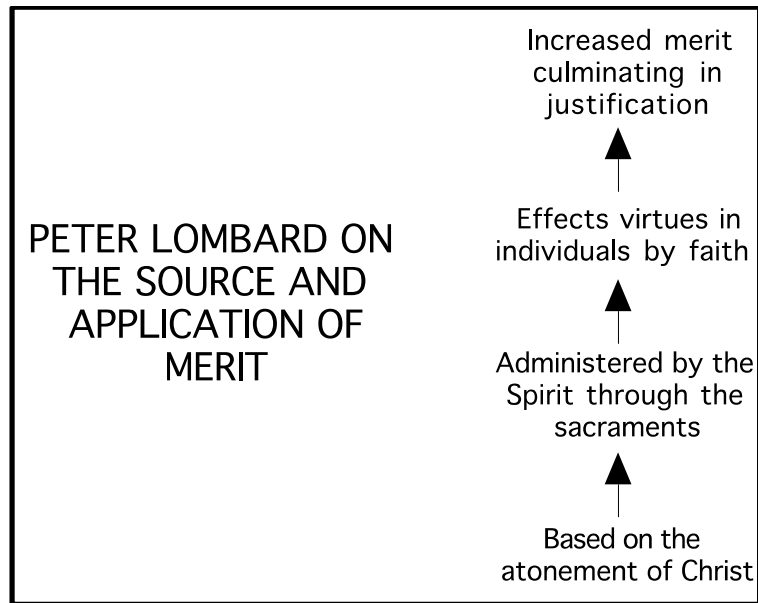
b)   Lombard's Theology.

•On Salvation.

Lombard's most significant contribution to the emergence of classic Roman Catholic theology was his articulation of soteriology. Lombard argued that sanctification precedes justification—this would become fundamental to Roman Catholic theology. Also, Lombard's doctrine of justification is that it is acquired only at glorification, remission of past sin occurs instantaneously at baptism; and righteousness is imputed progressively.

PETER LOMBARD ON SALVATION

Justification

Imputation of Righteousness

Virtue increased . . .

•by the Spirit

•through the sacraments

Remission of Sins

•in faith

•On Merit.

Protestants have unfairly accused Roman Catholics of holding to salvation by works—on the contrary Catholics believe that salvation is by grace through faith. What is unique for Catholicism is the means by which one receives grace. According to Lombard salvation is based squarely on the atonement of Christ and applied to believing individuals by the Holy Spirit through the church.

<table>
<tr><td rowspan="4">PETER LOMBARD ON THE SOURCE AND APPLICATION OF MERIT</td><td>Increased merit culminating in justification</td></tr>
<tr><td>↑
Effects virtues in individuals by faith</td></tr>
<tr><td>↑
Administered by the Spirit through the sacraments</td></tr>
<tr><td>↑
Based on the atonement of Christ</td></tr>
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•On the Sacraments.

It was Lombard who first listed seven sacraments for the church. Also, while Lombard never used the term, he was a source of the doctrine of transubstantiation. Lombard called it a "conversion" of the elements into Christ's body and blood.

THE SACRAMENTS AND THEIR ACCOMPLISHMENTS ACCORDING TO PETER LOMBARD'S <u>SENTENCES</u>

Baptism	Remission of sins
Confirmation	Strength (grace) from the Spirit
Eucharist	Increased virtue and grace
Penance	Punishes and remits sins
Extreme Unction	Remission of sins and relief of bodily infirmity
Orders	Receive fuller grace
Marriage	Protects nature and represses sin

Whether the existence of God (Deum esse) is per se notum (known intuitively).

To the second article we thus proceed.
Objections.

1. It seems that the existence of God (***Deum esse***) is ***per se notum*** (known intuitively or through itself). For that is called ***per se notum*** the knowledge of which is places in us, e.g., that every whole is greater than its part. But knowledge of God's existence, according to John Damascene, ***Orthodox Faith***, Book I, ch. 1, naturally is inserted in everything. Therefore, the existence of God is ***per se notum***.
2. Again, just as sensible light is related to sight, so intelligible light is related to the intellect. But sensible light is of itself visible; that is, nothing is seen except through the mediation of it. Therefore, God is known of Himself, without mediation.
3. Again, all knowledge comes about through the union of the thing known with the knower. But God is through Himself inwardly present to the soul, even more so than the soul is to itself. Therefore, He can be known through Himself.
4. Furthermore, that is ***per se notum*** which cannot be thought not to be. But God cannot be thought not to be. Therefore, His existence is ***per se notum***. The proof of the middle (of the argument) is made by Anselm in ***Proslogion***, Ch. 15: God is that than which a greater cannot be thought. But that which cannot be thought not to be is greater than that which can be thought not to be. Therefore, God cannot be thought not to be. It (the middle) can be proved in another way: No thing can be known without (understanding) its quiddity (whatness), as man (cannot be known) without (understanding) that he is a mortal rational animal. But the quiddity of God is His very existence, as Avicenna says, ***On Intelligences***, Ch. 1. Therefore, God cannot be thought not to be.

On the contrary.

1. Those things that are ***per se nota*** as the Philosopher says in ***Metaphysics***, Book IV, even though they may be denied exteriorly by the mouth, can never be denied interiorly in the heart. But the existence of God can be denied in the heart; Psalm 13, 1 "The fool has said in his heart: There is no God." Therefore, the existence of God is not ***per se notum***.
2. Again, whatever is the conclusion of a demonstration is not ***per se notum***. But the existence of God is demonstrated even by philosophers (cf. ***Physics*** VII and ***Metaphysics*** XII). Therefore, the existence of God is not ***per se notum***.

Solution.

I respond that one can speak about the knowledge of something in two ways, either according to the thing itself or with reference to us (***quoad nos***). Therefore, speaking about God according to Himself, His existence is ***per se notum*** and He Himself is understood through Himself (***per se intellectus***) and not through the fact that we make Him intelligible as we make material things intelligible in act.

Speaking about God with respect to us, this again can be considered in two ways. On the one hand, according to His likeness and participation; and in this way His existence is ***per se notum***.

For nothing is known except through its truth which is modelled (***exemplata***) on God. However, that there is truth is ***per se notum***. On the other hand, according to a supposit, that is, considering God Himself according to what is in His nature something incorporeal. And in this way, it (the existence of God) is not ***per se notum***. Indeed, many are found to deny that God exists, as all philosophers who do not posit an Agent Cause, e.g. Democritus and certain others (***Metaphysics***, Book I). And the reason for this is that those things that are ***per se notum*** are made known immediately through sense, just as, by seeing a whole and a part, we immediately know that every whole is greater than its part without any investigation. Wherefore, the Philosopher says in ***Posterior Analytics***, Book I, "We know (first) principles when we know (their) terms." But by sensible sight we cannot come upon God except by proceeding as follows: these things are caused, and everything which is caused is from some agent cause; the First Agent Cause cannot be a body. And so we do not come upon God except by arguing; and no such (procedure) is ***per se notum***. And this is the rationale of Avicenna in ***On Intelligences***, Ch. 1.

Replies to objections.

1. The authority of John Damascene should be understood to concern divine knowledge that is placed in us according to the likeness of Him (God) and not according to what is in His nature, just as it is even said that all things desire God, not, indeed, (that they desire) Him as He is considered in His nature, but in a likeness to Him. For, nothing is desired except insofar as it has His likeness; and so nothing is known (except insofar as it has His likeness).
2. Our sight is proportioned to seeing corporeal light through itself alone; but our intellect is not proportioned to knowing something by a natural knowledge except through sensible things. And so it cannot come upon a purely intelligible thing except through argumentation.
3. Although God is in the soul through (His) essence, presence and power, nevertheless, He is not in it as the object of the intellect; and this is required for knowledge. Wherefore, even the soul is itself present to itself. Nevertheless, it is most difficult (to come) to knowledge of the soul, nor is it (knowledge of the soul) found in it (the soul) except by reasoning from objects to acts, and from acts to the power.
4. The reasoning of Anselm should be understood thus: After we understand (***intelligimus***) God, it cannot be understood (***intelligi***) that there is a God and (at the same time) He be able to be thought (***cogitari***) not to be. But, nevertheless, from this (fact) it does not follow that someone would not be able to deny (His existence) or think that God does not exist. For one can think that there is nothing of the sort than which a greater cannot be thought. And so his (Anselm's) reasoning proceeds from this supposition, that it be supposed that there is something than which a greater cannot be thought. One should answer in a similar way to the other proof.