

## Chapter 1 : The Future of Thomism

*But the Church, rather consistently, has supported Thomism. When I was an undergraduate philosophy major at Loyola University in Los Angeles during the 60s, a Thomistic approach prevailed within a scholastic curriculum - logic, cosmology, metaphysics, epistemology, general and special ethics.*

THOMISM As a theological and philosophical movement from the 13th century to the 20th, Thomism may be defined as a systematic attempt to understand and develop the basic principles and conclusions of St. Thomas. As a doctrinal synthesis of characteristic tenets of philosophy and theology, it is more difficult to define because of the variety of interpretations, applications, and concerns of different generations and individual Thomists. The Aristotelian-Christian synthesis of St. Thomas originated in opposition to 13th-century Augustinianism and Latin Averroism. Thomism likewise developed, floundered, and revived in the midst of opposing currents of thought. Thus Thomists, in developing and defending the basic insights of their master, could not help but be affected by problems and polemics of their day. Consequently the term "Thomism" applies to a wide variety of interpretations of St. Thomas by those who have professed loyalty to his thought and spirit. Since the 13th century Thomism has come to represent one of the most significant movements in Western thought, particularly in the Catholic Church. Revived in the 16th century, it was espoused by leading theologians and philosophers of various religious orders in defense of Catholic teaching. Its revival in the 19th century as Neothomism, sometimes identified with neoscholasticism, was enthusiastically encouraged by Pope Leo XIII and his successors as offering the soundest means of combating modern errors and solving modern problems, particularly in the social order. Far from advocating a safe, closed system, the pontiffs have encouraged rigorous philosophical analysis and the confronting of contemporary problems with the wisdom of St. Thomas. In a wide sense Thomism is the philosophy or theology professed by anyone who claims to follow the spirit, basic insights, and often the letter of St. Thomas. In this sense, medieval Augustinianism, Scotism, Protestantism, nominalism, idealism, and materialism are not Thomistic, whereas Suarezianism is. In the strict sense Thomism is a philosophy and theology that, eschewing eclecticism, embraces all the sound principles and conclusions of St. Thomas and is consistent with the main tradition of Thomistic thinkers. In this sense Suarezianism, Molinism, casuistry, and other forms of eclecticism are not Thomistic. Clearly Thomism is an analogical term embracing various interpretations and developments more or less faithful to the mind and spirit of St. Thomas. The basic doctrines of Thomism can best be appreciated in the historical context of concrete concerns of an age or polemic. Both in philosophy and in theology, however, certain principles are commonly recognized as characteristic. These characteristics are discussed briefly before the historical development of Thomism is examined. Thomas clearly distinguished between the realm of nature and the realm of the supernatural: Although Thomas Aquinas wrote strictly philosophical works, such as commentaries on Aristotle and short treatises, his most original contributions were made in the course of theological speculation wherein a personalized Aristotelian philosophy served as the handmaid to his theology. Thomists, recognizing the importance of philosophy, consider certain principles of Thomistic philosophy as indispensable for Thomistic theology. In the Thomistic order of teaching the first science to be studied after the liberal arts is natural philosophy, then moral philosophy, and finally metaphysics. No attempt is made here to indicate all the basic principles of these sciences, but the more important are noted briefly. All physical bodies are composed of a purely passive principle called primary matter and an active principle of nature called substantial form in such a way that the first actualization of pure potentiality is the unique substantial form and nature of a body see forms, unicity and plurality of; matter and form. Each physical body is rendered numerically unique solely by determined matter *materia signata*, and not by form, *haecceitas*, or any collection of accidents see individuation. Since primary matter is the principle of individuation, of quantity, and of corruptibility, there can be no "spiritual matter" in separated substances and no multiplication of individuals within their species. In Thomistic doctrine each separated substance, or angel, is unique in its species, necessarily existent by nature, but contingent by creation and preservation. In all created substances there is a real distinction between activities, powers or faculties, and essential nature; this is also true of faculties of the soul, both sentient and

intellective see accident; distinction, kinds of; substance. The unique substantial form of man is his rational soul, which has three spiritual powers, a thinking intellect, an agent intellect, and a will that freely determines itself. The activities of these faculties and powers of the soul demonstrate the spirituality and immortality of the soul see soul, human; immortality. By nature man has the right to cooperate with other men in society in the pursuit of personal happiness in the common good; this pursuit of happiness is guided by conscience, laws both natural and positive, and virtues both private and public see ethics. Rejecting both idealism and positivism, a realist metaphysics recognizes universal ideas as existing only in the mind of creatures and God; individuals possessing similar characteristics in nature, however, proffer a legitimate foundation for universal knowledge see universals. This epistemological position presupposes the psychological principle that nothing exists in the intellect that was not first in sense knowledge see epistemology; knowledge. From the visible things of the universe the human mind can know the existence of God as the first efficient, supreme exemplar, and ultimate final cause of all creation see god in philosophy, 2; god, proofs for the existence of. God has no nature other than the subsistent fullness of pure actual being esse, having no potentiality or limitation of any kind. Every creature, on the other hand, is characterized by a disturbing distinction between his inner nature and his actuality of borrowed existence esse. The metaphysical concept of being ens is analogically, and not univocally, said of God, substances, and accidents, such that each is recognized to be radically simpliciter different, and only relatively similar in some respect see analogy. While recognizing the unique position of the Bible in Christian theology, Thomistic theology, like other scholastic theologies, is an attempt to systematize revealed truths in a human manner so as to make revelation better appreciated by the orderly, logical, scientific mind. In matters of divine faith there is no difference between Thomistic theology and any other Catholic theology, but in the matter of undefined dogmatics there are certain conspicuous characteristics of Thomism that may be briefly listed. Beyond the order of nature there is a higher, supernatural order of reality, including truths of revelation, grace, merit, predestination, and glory, that man could never know unless God revealed its existence see revelation, theology of; super-natural. This supernatural order of divine reality is not simply modally i. Notwithstanding the essential transcendence of faith and grace, there is a harmony between faith and reason and between grace and nature, for there is only one author of both. Thus there can be no contradiction between faith and reason, and grace perfects nature see faith and reason. Although reason can, objectively speaking, demonstrate the existence of God, providence, the immortality of the human soul, and other praeambula fidei, it can in no way demonstrate the saving truths of revelation, such as the incarnation, predesti-nation, life everlasting, and the Trinity. On the other hand, reason can in no way disprove them see apologetics. Man is not only a true secondary cause, but he is a free agent. Nevertheless whatever good man accomplishes is due to the grace of God, while whatever sin man commits is due to himself. The primary motive of the Incarnation of the Word is the Redemption of fallen mankind so that if Adam had not sinned, God would not have become man. The sacraments as an encounter with the Passion and death of Christ are not only symbols of faith, but also instrumental causes of grace in the soul and in the Church. Since Christ is the true minister of all Sacraments, they effect what they signify ex opere operato see instrumental causality. Sent to preach the Word to the world, the true Church of Christ must preserve unblemished the purity of divine revelation and the integrity of the Sacraments. This guardianship is in no way contrary to the development of doctrine under the Holy Spirit see doctrine, development of. Eternal life consists essentially in seeing God face to face, from which vision flows the fullness of happiness. Thus the essence of beatitude consists in the intellectual vision. In order to receive this beatific vision, however, the created intellect must be elevated by the light of glory lumen gloriae. One characteristic of Dominican Thomism, long since abandoned, was its opposition to the doctrine of the immaculate conception. Bound by an oath of loyalty to the basic teachings of St. Thomas, the majority of Dominican theologians and preachers believed that St. Thomas had denied the doctrine defended by John dunsscotus and popularized by the laity. Whatever may have been the true mind of St. Thomas, faced as he was with the special circumstances of the 13th century, it is historically certain that Dominican opposition in later centuries was unfortunate and unfaithful to his spirit. The doctrine that developed in later centuries was more orthodox than that opposed by St. Since the many variations of philosophy and theology that may be labeled Thomistic can be understood only in their historical context,

most of the remainder of this article is devoted to a general historical survey of Thomism from the death of St. Thomas to the end of the 18th century. The renewal of Thomism in the 19th and 20th centuries is treated mainly elsewhere see neoscholasticism and neothomism. General Survey Apart from the Thomistic revival in the 19th century, the two major phases of Thomism may be designated as "early Thomism," which extends from the death of St. Thomas to the beginning of the Protestant Reformation, and "second Thomism," which extends from the Reformation to the 19th-century renewal. The death of St. Thomas on March 7, 1274, was deeply mourned by the city of Naples, the vicinity of Fossanova, the Roman province of the Dominican order, and the schools of Paris. Miracles connected with his death and burial initiated a cult centered largely in Naples. Lamentations, panegyrics, and letters extolling his learning and sanctity expressed profound grief at his passing Birkenmajer, 1867. Shocked by news of his death, the faculty of arts at Paris including Siger of Brabant and Peter of Auvergne addressed a moving letter on May 3 to the general chapter of the order meeting in Lyons. They requested that the body of so great a master be given permanent resting place in the city that "nourished, fostered, and educated" him; they further requested that certain philosophical writings begun but not completed at Paris and other works promised by Thomas be sent without delay *ibid.* Thomas, however, left no immediate disciples worthy of his genius. His first successor at Paris, Hannibal Aldus de Hannibaldis, followed Thomas faithfully in his commentary on the Sentences 1260, but he was created cardinal in 1271 and died in 1274. Even the earliest Thomists who may have known him personally, such as William of Macclesfield, Giles of Lessines, Bernard of Trille, and Rambert dei Primadizzi, were never enrolled under Thomas as their master. Consequently there was little, if any, academic continuity between Thomas and those who later defended his teaching. The "innovations" of Thomas Aquinas were strongly opposed during his lifetime, particularly by Franciscans, secular masters in theology, and Dominicans trained in the older Augustinian tradition. This tradition, influenced by the Fons vitae of Avicenna, claimed: From this followed the famosissimum binarium Augustinianum, namely, the hylomorphic composition of all created being, both spiritual and corporeal, and the plurality of substantial forms in one and the same individual. Thomas, on the other hand, maintained: Since these "innovations" were inspired by the "new Aristotelian learning" and supported by the growing menace of Latin Averroism, it was natural for the old school to associate Thomas with Averroists in the faculty of arts, even though he had explicitly attacked the fundamental errors of Latin Averroism. More than any other Thomistic innovation, denial of universal hylomorphism and of plurality of forms aroused strongest opposition from the old school. For John Peckham, Franciscan regent master from 1277 to 1282, both denials led to heresy. In a famous disputation with Thomas in 1277 over plurality of forms, Peckham was apparently unable to convince the masters of Paris, and possibly Bp. Nevertheless Peckham persisted in his conviction. Condemnation of Thomistic Teachings. By Albert the Great was apprised of the growing tendency to associate Averroism with all who used Aristotle in theology. To avert rash condemnation of his own efforts and those of Thomas, Albert journeyed from Cologne to Paris in the winter of 1277. This arduous journey was of no avail. Word had reached Rome of dissensions in Paris, and John XXI ordered Bishop Tempier to conduct an investigation. On March 7, 1277, acting on his own authority, Tempier proscribed propositions, excommunicating all who dared to teach any of them *Chartularium universitatis Parisiensis*, ed. Although no person was mentioned in the decree, it was clear to all that the condemnation was directed principally against Siger of Brabant, Boethius of Sweden, and Thomas Aquinas. Of the 16 propositions generally considered to be Thomistic, the only serious issue, mentioned four times, is the denial of universal hylomorphism and its ramifications. The Paris condemnation made no mention of the unicity of substantial form. Because of this deliberate omission, Robert Kilwardby, Dominican archbishop of Canterbury, issued a condemnation of 30 theses on March 18, 1277, in a special convocation of masters in Oxford *ibid.*

**Chapter 2 : Formats and Editions of The Future of Thomism [theinnatdunvilla.com]**

*THE FUTURE OF THOMISM: AN INTRODUCTION* Deal W. Hudson Thomism usually comes in horrible wrappers.-Flannery O'Connor In spite of her complaint, the lady Thomist from Milledgeville.

The Sad Story of Thomism in America Reviewed by Joseph Filipowicz See what an evil it is to commit ourselves rashly to our enemies, and to conspirators against us. On this account Christ used to say, "Give not holy things to the dogs, neither cast ye your pearls before the swine, lest they turn and rend you. John Chrysostom, Resisting the Temptations of the Devil, Homily III I have to agree with you that there are practicing Catholics who even seem devout in the eyes of others and are perhaps sincerely convinced, yet are naively serving the enemies of the Church. Into their very homes, under various names, invariably wrongly used "ecumenism, pluralism, democracy" has insinuated itself the worst adversary "ignorance. The National Catholic Weekly. Parsons informed Filipowicz, a year old seminarian from St. Until the s, Thomism really only existed in the libraries of religious orders in North America. But, now, Thomism was going public. The term neo-scholastic was simply the term that everyone was using to revivify old-fashioned scholastic philosophy and introduce it to the halls of public discourse in the United States. Parsons ends his letter encouraging the young Filipowicz to study the books of Coppins, Turner, and Poland so that he will be "put on the right path for your studies. And, his book shows not only the influence of neo-scholastics in America beginning in the s and s, but also the influence that these three men had on intellectual life in North America over the next 35 years. And so, they tolerated him and his ideas with high-minded indifference. Allowing Gilson on their staff was an opportunity for them to show their liberality and largesse, even if they viewed him and his ideas as anti-modern, reactionary and opposed to any future development. After three years, they decided to offer him a permanent position. Gilson thought deeply about the proposal. He had been almost completely rejected by the French Intellectuals of the s and s, and cultured indifference was better than hostile rejection. To be sure, coming to the United States was like coming to an "intellectual desert," a place lacking a serious intellectual tradition and a deeply rooted Christian culture. Still, tolerant indifference was a step up. It also offered interesting possibilities, for example, building up a Christian culture. He rejected the position because at the same time he had received an offer to start an Institute for Medieval Studies at the University of Toronto. Despite thinking that Toronto was a "pur nil," Gilson thought that a nil was a better place to carry out his project than a desert. Alcuin in the 8th Century instituted a curriculum that became the foundation for the great intellectual achievements of the 12th and 13th Centuries. Toronto would be the place where Gilson would plant the seeds of what might become a flourishing intellectual culture in the next few centuries. From its foundation through , the Medieval Institute produced many good students who laid the foundation for Medieval and Thomistic studies especially at Catholic Universities in America, places like Marquette University and the University of Notre Dame. Toronto also became the conduit for other French Thomists to come to the United States. One such Thomist was Jacques Maritain. In the s and s he had a reputation for being a little combative and flamboyant, but also had a capacity to get himself or his friends an audience with the Pope. And so, as Gilson was having difficulties getting his institute started, an audience with the Pope would prove to be helpful, and calling on his friend to help him made sense. When Maritain came to North America, he brought a particular attitude with him. He appreciated Gilson, but he held something between a great reserve to a hostility towards the Thomists of Quebec, led by Charles De Konninck. The problem, according to Maritain, is that the world was being led into an agony by the existentialists of France. And yet, the intransigent Catholics of France were not directly attacking the existentialists. They were attacking the liberalism, individualism, and neo-pelagianism that were part of liberal democratic cultures. Maritain was "horrified" by this "obscurantist," and "traditionalist" approach. He carried this reserve towards anything that evoked traditionalism with him during his two stays in North America that lasted from the s to the s. While Maritain could not tolerate Laval, he could tolerate Chicago, and so, in , when Robert Hutchins and Mortimer Adler extended to him the invitation to him to come to Chicago and join them in the good fight, he jumped at the opportunity. Chicago in the s was an early battlefield in what would become the culture wars of the s to

our own day. Adler called it a battleground of a civil war, and Maritain realized it almost as soon as he stepped onto the campus. As Michel describes it, the battle was between those who accepted Metaphysics as a science Hutchins, Adler and Maritain , and those who did not John Dewey, and his followers in philosophy and the social sciences. Those who did not called themselves pragmatists. Those who did called themselves Thomists. Hutchins wanted to reform Chicago, making metaphysics the high point of the curriculum. To be sure, he realized on some level that he was opposing the foundational spirit of the place, as represented by John Dewey, whose philosophy was pragmatic, naturalist, evolutionary, relativist, and utilitarian. Dewey and his intellectual progeny at Chicago were not the tolerant liberals of the Harvard that Gilson entered in the s. They detested the initiatives of Hutchins and Adler to reinstitute a classical education at the school. It is likely that if what began to emerge at Chicago in the s had emerged at Harvard under Gilson, it would have lit a similar fire. Hutchins, after being appointed President of the University, began to plan for the creation of an Aristotelian curriculum in the Humanities with Mortimer Adler as his strong man. By Adler was in open confrontation with the likes of Sidney Hook, Professor Shils, and Sociologist and social engineer Louis Wirth over the purpose of education, philosophy, the shape of the University, and the role of the United States in the upcoming war. Wirth thought that the university should do everything in its power to prevent even one Catholic from coming to campus. Thomism was the greatest threat to liberty. As a response to this threat, Wirth and company brought Rudolf Carnap and other members of the Vienna Circle to Chicago in They brought in Bertrand Russell to the philosophy department. Last Refuge of the Bigot. Leo Strauss and Eric Voegelin did engage in some dialogue with the two neoscholastics later in the s and s. Strauss was by no means ultimately sympathetic to their position, seeing himself as trying to create a modern version of Marsilius of Padua to rival their brand of Thomism, in addition to chiding Catholics for their adherence to the natural law consequences of birth control. Maritain must have become convinced at Chicago that something like the Hutchins-Adler version of democratic liberalism was destined to prevail in the United States. In fact, it seems that he began to see the United States solely through that lens. His personalism would lead him to see something of the spirit inspiring it. At different points in his career, Maritain saw that pragmatism leads to despair, that it denies intelligence, and that it leads to the disarmament of liberty, but he felt nonetheless that it could work in America if it were freed from British empiricism. In short, Maritain tried to reconcile what by that point had become an un-resolvable contradiction between the principles of the liberalism, as established during the time of the 18th Century and the principles of classical realism. The principles of 18th Century liberalism result in revolution. The two alternatives are mutually incompatible because the principles of classical realism put one on the road to embracing Logos, and the Church that He established. It was not the focus of the book. This material is available in the archives of the University of Chicago in the form of letters, memos, and notebooks. It would be interesting in a future study to determine to what extent Maritain was aware of the "project" of Wirth and his associates, and how he dealt with it. The vitriol Wirth and his colleagues harbored against Maritain and what they thought Maritain represented had its source in something other than British Empiricism. Wirth was no longer concerned about the dead Protestant denominations or the bad philosophy that helped rationalize them. He saw them as culturally harmless due to their innumerable divisions and lack of cohesion. Hutchins and Adler, so long as they were not Catholics, could also be dealt with. They needed liberalism as something to react against. The real problem for Wirth was the Catholics. They were not, simply speaking, a philosophical problem. Catholics lived close to each other in urban centers, in Polish neighborhoods in Chicago. But, even more than that, they were united by the same creed and the same system of morality. They refused to use birth control, and they refused to embrace alternative lifestyles. This made Catholics "suspect. He does not seem to have been aware that, as he arrived in Chicago in the s and during his entire time there, Wirth and the members of the Vienna Circle were laying the foundations for what they understood to be the great culture war of the 20th Century, a war that would overwhelm the likes of Maritain and his followers in the later 20th Century. Wirth was part of the developing science that would use propaganda in newspapers, radio, television, and film to undermine Catholic morals before the likes of Maritain got them to read his philosophical writings. Wirth hoped to get the Catholics to see themselves first and foremost as middle class suburbanites. And then, through advertizing and other media, they would be

more susceptible to the dominant ideology of America than any philosophy that Maritain could teach them. And so, Wirth thought that dialogue with the likes of Maritain was unnecessary. Wirth had probably learned the same lesson that Wilhelm Reich had learned in Vienna around the same time, One could argue with a Catholic girl until one is blue in the face about the existence of God, and she will not budge, but get her to commit an act of self abuse and her belief in God will disintegrate without any debate at all. Maritain probably did not know that Wirth admired the ethnic cleansing policies of Stalin and the birth control policies of Hitler, thinking that they had used unfortunate means for obtaining proper goals. He did not know that while most Protestants in the United States saw Catholics as effectively marginalized, Wirth saw them as the major threat to the proper development of the United States and the world, as the enemies of rational and enlightened man. Maritain did not know that Wirth would employ assimilation and subversion to disrupt communication between Catholics over time and that the first step in assimilation would be the social engineering of Catholic neighborhoods in American cities, beginning with Chicago in the s. He probably did not know that all of this would be done in the name of encouraging all Americans to adopt "democratic values. Wirth realized that the first step in this process would be detaching Catholics from their ethnic identity and replacing it with a middle class identity. He also hoped to turn the ethnic issue into a racial issue. Maritain did not know any of this. It seems that few, if any, Catholic intellectuals of the time knew this. Even now, few seem willing to admit it. Maritain argued from early on and maintained consistently throughout his career that American democracy was worth saving. It descended, he claimed, from the philosophy of St. And so, while he seemed to be on the opposite side of the metaphysical struggle against Louis Wirth and the members of the Vienna Circle at Chicago in the s, his efforts at political theory played right into their hands. Wirth saw the ethnic neighborhoods in Chicago as being a microcosm of the various nationalities in Europe: He also saw that just as World War II would allow the occasion for suppressing national identity in Europe, it would also be the occasion for suppressing Catholic ethnic identity in the United States. At times, both Maritain and his friend Yves Simon seemed to recognize that something was up, but they could never quite put their finger on the problem. In the s, Simon wrote to Maritain that Chicago "was composed of intellectuals without roots, homeless. Instead he attributed "an imbecility to the intellectualism here, the myth of culture, that profoundly destroys any sense of life in society.

*The Future of Thomism* Deal W. Hudson and Dennis W. Moran, Editors *Thomism After Thomism: Aquinas and the Future of Theology*. David L. Schindler; *Christology*.

Its title reads *The Degrees of the Spiritual Unconscious*. Unfortunately this is a fantasy, but the reality is just as exciting. At the end of his life he once told his friend, Antoinette Grunelius, that he continued to work, not to provide answers, but open up paths for those who would come after him. To uncover the clues that Maritain has left us and assemble them into this map we have to go back more than 70 years. After a prodigious effort that had included a sabbatical year, Maritain had finished his masterpiece, *The Degrees of Knowledge*, and was signing the preface. The date was June 11, and it was not an accidental one. It was the 26th anniversary of his baptism, and *The Degrees* was the culmination of the dream of those early years which was to bring together the sciences of nature, philosophy, and the suprarational ways of knowing, especially Christian mysticism, in a synthesis in which having been distinguished according to their proper epistemological characters, they could dwell harmoniously in a metaphysical typology. *The Degrees* represents the fruit as well of intensive conversations he had with his wife, Raissa, most of all, and with people like Reginald Garrigou-Lagrange and Charles Henrion so that Maritain breaks with normal custom and dedicates different parts of the book to each one of them as well as to Charles Du Bos. The writing of the book had also been stimulated by the Thomist Circle meetings he and Raissa, had been holding in their home in Meudon outside of Paris. There among philosophers, artists and scientists, they had boldly experimented in setting Thomism free from the old scholastic forms that bound it to a former age, and letting it enter into the modern marketplace of ideas. But for all its remarkable creativity, *The Degrees* still had its attention fixed on the objective natures of the various ways of knowing. I would not like to leave the impression that the metaphysics of *The Degrees* was simply a repetition of the metaphysics of the Thomistic manuals of the times. It was certainly not. What is stirring here is the primacy of existence which comes more to the forefront when in a powerful passage Maritain will write: But still more, existence is perfection par excellence, and, as it were, the seal of every other perfection Doubtless of itself it says only *positio extra nihil*, but it is the positing *extra nihil* of this or that. And to posit outside of nothingness a glance or a rose, a man or an angel is something essentially diverse, since it is the very actuation of all the perfection of each of these essentially diverse subjects. Existence is itself varied and admits all the degrees of ontological intensity according to the essences that receive it. But what would happen if his vantage point shifted? The Turning Point When Maritain finished this massive project, he could not rest. He had lectures to prepare for a course in metaphysics that he was to give that fall at the Institut Catholique, and more importantly, the intellectual momentum and deep stirring of his mind that accompanied the completion of his synthesis was driving him toward new horizons. When, for example, he ponders again the question of the intuition of being as the way in which we see into the heart of the metaphysics of St. Thomas, he will now sketch the various concrete approaches that could lead to this intuition: He has begun to see metaphysics from the point of view of the subject, and this gives these lectures a very different flavor. Thomas which was to take place around World War II. Indeed, Etienne Gilson, who had an important role in this development, acknowledged his debt to Maritain, and his existential Thomism. It is the very same metaphysics seen from its concrete dwelling within the human person. Later he would inspire us to see this spiritual unconscious, or preconscious of the intellect, as a vast sea of interiority that lay beneath the waves of our conscious activities, but in these early years it lay hidden in his own depths from where it exercised an inexorable gravitational pull like a hidden planet on the evolution of his thought, and from time to time sent to the surface signs of this inner transformation. Some further examples will give us the flavor of this inner evolution. The emphasis on the objective requirements of art as a virtue of the practical intellect has given way to seeing art and poetry located in the depths of the spiritual unconscious, a notion that receives considerable articulation and development in this later work. Thomas implicitly spoke of an unconscious when it described how the human soul did not have even a partial auto-intellection of itself, but arrived at conscious awareness as a result of a reflection on its acts. Maritain is

slowly transposing *The Degrees of Knowledge* into a new register. Once we recognize what he has been doing, we can attempt to articulate this sequel to *The Degrees of Knowledge* more formally, and are confronted with new possibilities to explore. Several reasons can be suggested. First of all, Maritain, himself, lived out this transformation but did not formally focus on its extent and implications. Secondly, the fortunes of Thomism changed dramatically while this transformation was going on, and with Thomism marginalized in many places the circumstances were not favorable for its recognition. As such, it was implicitly recognized in the past in language that spoke of the center of the soul or the depths of the heart, and in the scholastic account not only of self-consciousness, but the agent, or illuminating intellect. The spiritual unconscious can be said to be composed of a suprarational, or mystical unconscious, a metaphysical unconscious, and a psychological unconscious which includes an unconscious of nature. The Suprarational Unconscious The suprarational unconscious is the spiritual unconscious as transformed by grace. It is the home not only of mystical experience, but faith and theology, as well. By recognizing, for example, that contemplation takes place in the spiritual unconscious, we immediately gain a new vantage point from which to look at two of the most difficult and intractable, and intertwined problems in the modern history of Western Christian mysticism, which are the perceptibility of contemplation, that is, how it enters into consciousness, and what we can do to achieve it. Vast quantities of ink have been spilled wrangling about these questions since the beginning of the 17th century in the wake of the writings of John of the Cross and Teresa of Avila, and still widely accepted solutions have not emerged. These debates over what was called acquired, or active, contemplation are important not only for the history of contemplative spirituality, but in evaluating contemporary attempts to renew the contemplative life. Then, no sooner had mystical studies revived, these arguments reignited in the writings of Soudreau, Poulain, Garrigou-Lagrange and many others, and became both repetitive and combative without arriving at any consensus. Instead, we can think of contemplation flooding the faculties from below, as it were. Further, if contemplation takes place in the spiritual unconscious, then one of its neighbors there is the psychological unconscious, and one of the greatest challenges of a mystical theology of the future is to explore the interaction between these two dimensions of the spiritual unconscious. The Metaphysical Unconscious In the metaphysical unconscious we find the home of the intuition of being, as Maritain indicated. This fact is of singular importance because it sheds light on one of the greatest mysteries in the history of Thomism. How could Thomas speak so clearly and forcefully about the central role of the act of existing in his metaphysics, and yet those who came after him often miss the profundity of what he was saying? The history of Thomism can be seen as the discovery and forgetting and rediscovery of *esse*, and this forgetting of existence is intimately connected with the arch-sin of Thomism, which is its over-conceptualization as illustrated by the preconciliar neo-scholastic manuals which contributed directly to the eclipse of Thomism that we are presently enduring. The thought of Aristotle and Thomas is expounded in great detail in the form of syllogisms, and thus laid out for all to see, but the interior philosophical processes that gave birth to these thoughts is invisible. Novice philosophers, trying to learn from manuals of this sort, ended up being able to parrot various Thomistic theses, but had much greater difficulty penetrating beyond the words, or as Maritain would put it, arriving at the seeing so vital in understanding the metaphysics of St. But the intuition of being does not dwell in the spiritual unconscious in isolated splendor. It shares that interior space with a mysticism of the Self, which Maritain felt was at the heart of Hindu mysticism, and, we can add, at the heart of Buddhist enlightenment, as well. Just where should we locate this night but in the depths of the spiritual unconscious, or more exactly in the metaphysical unconscious? Seeing the mysticism of the Self and the intuition of being as dwelling in the metaphysical unconscious opens the door to a deeper level of East-West dialogue. But this should not mislead us to mentally sequester the psychological unconscious from the rest of the spiritual unconscious. It is not by nature deaf and automatic, but can be described in one of its principle aspects as an empirical psychology which examines images and affects as they emerge into consciousness and traces them back to the psychic structures which, though invisible in themselves, can be hypothesized to have caused them. Thus, Jung, by an extensive study of similar motifs in dreams and mythology from around the world inductively arrives at his theory of archetypes which function as the structural components of the collective unconscious. There is also another dimension to the psychological

unconscious that we could call the unconscious, or within of nature. And in what should be of particular interest to a Thomist philosophy of nature, they appear to enter into this communion, not by efficient causality, but by what could be called various modalities of formal causality. These various dimensions of the spiritual unconscious are naturally and inevitably drawn into dynamic interaction with each other. The sciences of nature, for example, are drawn to a philosophy of nature to articulate the philosophical principles upon which they are founded, while it, in its turn, needs the empirical sciences lest it be locked up in a limbo of abstraction. This dialogue between the philosophy of nature and the sciences of nature was one of the dreams of Maritain, and one for which he carefully prepared its epistemological foundations. The Structure of the Spiritual Unconscious

It is natural enough to imagine the various dimensions of the spiritual unconscious like the floors of a house. The psychological unconscious would be the basement, the metaphysical unconscious the first floor, and the suprarational unconscious the top floor. But there is another way to look at the intimate structure of the spiritual unconscious that might be more fruitful in the long run. Maritain was self-admittedly fond of diagrams and drew one for his *Creative Intuition in Art and Poetry*<sup>18</sup> that showed three cones inside of each other. The largest cone represented the intellect, while the second largest represented the imagination, and the smallest the external senses. He explains, somewhat counterintuitively to common sense, that the imagination emanates from the intellect, and the senses from the imagination. We could say that the senses are in a certain way contained in the imagination in which they take on a higher life, and the imagination, in turn, is contained in the intellect where it, too, transcends a purely animal imagination. If we let ourselves be inspired by this diagram, we can imagine the spiritual unconscious, again as three cones, but this time the largest represents the suprarational unconscious, and it embraces the metaphysical unconscious which, in turn, embraces the psychological unconscious. Then we are led to the hypothesis that the psychological unconscious emerges from the metaphysical unconscious which, in turn, emerges from the suprarational unconscious. This does not, of course, mean that the psychological unconscious as it expresses itself in the sciences of nature is dependent in its intimate workings on the metaphysical unconscious, as if it had no proper autonomy of its own. Rather, it is exercised in the wider enveloping atmosphere of the metaphysical unconscious. The metaphysical unconscious, in turn, while it must be clearly distinguished from the suprarational unconscious, is distinguished from it, as Maritain would have it, in order to be united to it. In contrast, the volume of each cone represents the power, itself, that is, the intellect, imagination, and external senses. In regard to the spiritual unconscious, the bases of the cones represent conscious products, as well, but this time of the particular dimensions of the spiritual unconscious, that is, the theories of the sciences of nature, a metaphysics elaborated in concepts, and a theology, and even contemplative experience to the degree that it is articulated. The volume of the cone illustrates the depth of the spiritual unconscious from which these products emerge. The primary lesson to be drawn in each case is an important one. Any conceptualization, that is, a fixation on particular formulations as somehow exclusively representing reality is undercut by the height and breadth and depth of the inner nonconceptual world that gave birth to it. This way of imagining things symbolizes something subtler, as well, something Maritain made great use of in terms of his distinction between nature and state. Each cone has its own distinctive nature, its proper way of knowing, and finality. But the nesting of one cone within the other represents the concrete or existential state in which they are found. Maritain used this distinction to good effect when trying to unravel the much debated issue of whether there could be a Christian philosophy. There cannot be a Christian philosophy, he concluded, in the sense that this philosophy in its nature and way of proceeding is directly derived from faith. Then it would be no philosophy at all. But there can be a philosophy that dwells within a Christian soul and receives inspiration, strength and guidance from its Christian beliefs and practices. He makes use of this distinction again when he considers what he calls moral philosophy adequately considered. Moral philosophy when seen according to its own nature and finality is complete in itself, but inadequate when seen in regard to the supernatural state to which we are called. If we apply this same distinction between nature and state to the relationship of the various degrees of the spiritual unconscious, granted some poetic license, we could say that each cone is a cone of light of a particular color. And these colors, while distinct in themselves, interpenetrate each other and create new shades of color. A concrete example would not be amiss in order to see how these relationships

play out in practice. This grace has its own dynamism. We could say it has its own inner tendency to make its impact felt throughout the realms of the spiritual unconscious, and even to make its way into consciousness. Therefore we can imagine that as it transverses the psychological unconscious, the psychological unconscious is stimulated to attempt to grasp this transcendent reality in images in order to understand it. We might say that in a complex process, mostly hidden from awareness, the memory and the imagination work together to represent this grace to the imagination. Would we be surprised, then, if the recipient of these numinous images, stirred up under the impact of a genuine contemplative grace, canonizes the whole experience of grace and images, especially since he or she is keenly aware that the creation of these images was not the work of consciousness? The contours of the problems such a person faces begins to become clear.

**Chapter 4 : Maritain's Lost Sequel**

*Thomism has failed to respond to the advantages of philosophical pluralism. is a clearer understanding of the tradition and a better grasp of the themes the dynamism of intellect. Using Maritain's idea of "fellowship" in seeking the truth."*

The doctrine in general Early opposition overcome Although St. Strange as it may appear, the first serious opposition came from Paris , of which he was such an ornament, and from some of his own monastic brethren. In the year Stephen Tempier, Bishop of Paris , censured certain philosophical propositions, embodying doctrines taught by St. Thomas, relating especially to the principle of individuation and to the possibility of creating several angels of the same species. In the same year Robert Kilwardby , a Dominican , Archbishop of Canterbury , in conjunction with some doctors of Oxford, condemned those same propositions and moreover attacked St. Kilwardby and his associates pretended to see in the condemned propositions something of Averroistic Aristoteleanism , whilst the secular doctors of Paris had not fully forgiven one who had triumphed over them in the controversy as to the rights of the mendicant friars. The storm excited by these condemnations was of short duration. Blessed Albertus Magnus , in his old age, hastened to Paris to defend his beloved disciple. The Dominican Order , assembled in general chapter at Milan in and at Paris in , adopted severe measures against the members who had spoken injuriously of the venerable Brother Thomas. When William de la Mare, O. About the same time there appeared a work, which was afterwards printed at Venice under the title, "Correctorium corruptorii S. Thomas was solemnly vindicated when the Council of Vienna defined, against Peter John Olivi, that the rational soul is the substantial form of the human body on this definition see Zigliara, "De mente Conc. The canonization of St. In Stephen de Bourret, Bishop of Paris , revoked the censure pronounced by his predecessor, declaring that "that blessed confessor and excellent doctor, Thomas Aquinas , had never believed, taught, or written anything contrary to the Faith or good morals ". It is doubtful whether Tempier and his associates acted in the name of the University of Paris , which had always been loyal to St. When this university , in , wrote a letter condemning the errors of John de Montesono, it was explicitly declared that the condemnation was not aimed at St. Thomas in our condemnation. Thomas; Denifle , "Chart. Progress of Thomism The general chapter of the Dominican Order , held at Carcassonne in , declared that the doctrine of St. Thomas had been received as sound and solid throughout the world Douais, op. His works were consulted from the time they became known, and by the middle of the fourteenth century his "Summa Theologica" had supplanted the "Libri quatuor sententiarum", of Peter Lombard as the text-book of theology in the Dominican schools. With the growth of the order and the widening of its influence Thomism spread throughout the world; St. Thomas became the great master in the universities and in the studia of the religious orders see Encyc. The fifteenth and sixteenth centuries saw Thomism in a triumphal march which led to the crowning of St. Pius V , in , proclaimed him a Doctor of the Universal Church. The publication of the "Piana" edition of his works, in , and the multiplication of editions of the "Opera omnia" and of the "Summa" during the seventeenth century and part of the eighteenth show that Thomism flourished during that period. Decline of Scholasticism and of Thomism Gradually, however, during the seventeenth and eighteenth centuries, there came a decline in the study of the works of the great Scholastics. Scholars believed that there was need of a new system of studies, and, instead of building upon and around Scholasticism , they drifted away from it. The chief causes which brought about the change were Protestantism , Humanism , the study of nature, and the French Revolution. Positive theology was considered more necessary in discussions with the Protestants than Scholastic definitions and divisions. Elegance of diction was sought by the Humanists in the Greek and Latin classics, rather than in the works of the Scholastics , many of whom were far from being masters of style. The discoveries of Copernicus d. The experimental sciences were in honour ; the Scholastics including St. Thomas , were neglected cf. Finally, the French Revolution disorganized all ecclesiastical studies, dealing to Thomism a blow from which it did not fully recover until the last quarter of the nineteenth century. At the time when Billuart d. The tremendous upheaval which disturbed Europe from to affected the Church as well as the State. The University of Louvain , which had been largely Thomistic, was compelled to close its doors, and other important institutions of learning were either closed or seriously

hampered in their work. The Dominican Order, which naturally had supplied the most ardent Thomists, was crushed in France, Germany, Switzerland, and Belgium. The province of Holland was almost destroyed, whilst the provinces of Austria and Italy were left to struggle for their very existence. The University of Manila continued to teach the doctrines of St. Distinctive doctrines of Thomism in general 1 In Philosophy The angels and human souls are without matter, but every material composite being compositum has two parts, prime matter and substantial form. In a composite being which has substantial unity and is not merely an aggregate of distinct units, there can be but one substantial form. The substantial form of man is his soul anima rationalis to the exclusion of any other soul and of any other substantial form. The principle of individuation, for material composites, is matter with its dimensions: The essences of things do not depend on the free will of God, but on His intellect, and ultimately on His essence, which is immutable. The natural law, being derived from the eternal law, depends on the mind of God, ultimately on the essence of God; hence it is intrinsically immutable. Some actions are forbidden by God because they are bad: The will moves the intellect quoad exercitium, i. The beginning of all our acts is the apprehension and desire of good in general bonum in communi. We desire happiness bonum in communi naturally and necessarily, not by a free deliberate act. Particular goods bona particularia we choose freely; and the will is a blind faculty, always following the last practical judgment of the intellect Zigliara, The senses and the intellect are passive, i. Thomas, I, Q. On the other hand those faculties are not like wax, or the sensitive plate used by photographers, in the sense that they are inert and receive impressions unconsciously. The will controls the exercise of the faculties, and the process of acquiring knowledge is a vital process: Thomas modifies it by saying: Knowledge begins by sense perception, but the range of the intellect is far beyond that of the senses. In the soul as soon as it begins to act are found the first principles prima principia of all knowledge, not in the form of an objective illumination, but in the form of a subjective inclination to admit them on account of their evidence. As soon as they are proposed we see that they are true; there is no more reason for doubting them than there is for denying the existence of the sun when we see it shining see Zigliara, op. The direct and primary object of the intellect is the universal, which is prepared and presented to the passive intellect intellectus possibilis by the active intellect intellectus agens which illuminates the phantasmata, or mental images, received through the senses, and divests them of all individuating conditions. This is called abstracting the universal idea from the phantasmata, but the term must not be taken in a materialistic sense. Abstraction is not a transferring of something from one place to another; the illumination causes all material and individuating conditions to disappear, then the universal alone shines out and is perceived by the vital action of the intellect Q. The process throughout is so vital, and so far elevated above material conditions and modes of action, that the nature of the acts and of the objects apprehended proves the soul to be immaterial and spiritual. The soul, by its very nature, is immortal. Not only is it true that God will not annihilate the soul, but from its very nature it will always continue to exist, there being in it no principle of disintegration Zigliara, p. Hence human reason can prove the incorruptibility i. The existence of God is not known by an innate idea, it cannot be proved by arguments a priori or a simultaneo; but it can be demonstrated by a posteriori arguments. Ontologism was never taught by St. Thomas or by Thomists see Lepidi, "Exam. There are no human i. The metaphysical essence of God consists, according to some Thomists, in the intelligere actualissimum, i. The happiness of heaven, formally and in the ultimate analysis, consists in the vision, not in the fruition, of God. The Divine attributes are distinguished from the Divine nature and from each other by a virtual distinction, i. The distinctio actualis formalis of Scotus is rejected. The angels, being pure spirits, are not, properly speaking, in any place; they are said to be in the place, or in the places, where they exercise their activity Summa, I, Q. Strictly speaking, there is no such thing as an angel passing from place to place; but if an angel wishes to exercise its activity first in Japan and afterwards in America, it can do so in two instants of angelic time, and need not pass through the intervening space Q. Thomas does not discuss the question "How many angels can dance on the point of a needle? Many angels cannot be said to be in the same place at the same time, for this would mean that whilst one angel is producing an effect others could be producing the same effect at the same time. There can be but one angel in the same place at the same time Q. The knowledge of the angels comes through ideas species infused by God QQ. They do not naturally know future contingents, the secrets of souls,

or the mysteries of grace Q. The angels choose either good or evil instantly, and with full knowledge ; hence their judgment is naturally final and irrevocable Q. Man was created in the state of sanctifying grace. Grace was not due to his nature, but God granted it to him from the beginning I, Q. So great was the perfection of man in the state of original justice , and so perfect the subjection of his lower faculties to the higher, that his first sin could not have been a venial sin I-II: In Christ there were three kinds of knowledge: On this last point St. Thomas, in the "Summa" Q. All sacraments of the New Law, including confirmation and extreme unction, were instituted immediately by Christ. Circumcision was a sacrament of the Old Law and conferred grace which removed the stain of original sin. The children of Jews or of other unbelievers may not be baptized without the consent of their parents III, Q. Contrition, confession, and satisfaction are the proximate matter *materia proxima* of the Sacrament of Penance. Thomists hold, against the Scotists , that when Transubstantiation takes place in the Mass the Body of Christ is not made present *per modum adduclionis*, i. Billuart , "De Euchar. Cardinal Billot holds "De eccl. Christ becomes present by transubstantiation , i. After the consecration the accidents *accidentia* of the bread and wine are preserved by Almighty God without a subject Q. It was on this question that the doctors of Paris sought enlightenment from St.

**Chapter 5 : Thomism - Wikipedia**

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Origins[ edit ] During the medieval period, scholasticism became the standard accepted method of philosophy and theology. The Scholastic method declined with the advent of humanism in the 15th and 16th centuries, after which time it came to be viewed by some as rigid and formalistic. An important movement of Thomistic revival took place during the 16th century and enriched Scholastic literature with many eminent contributions. Repeated legislation of the General Chapters, beginning after the death of St. Thomas, as well as the Constitutions of the Order, required all Dominicans to teach the doctrine of St. Thomas both in philosophy and in theology. In the mid-19th century, interest in Roman Catholic circles in scholastic methodology and thought began once again to flourish, in large part in reaction against the " Modernism " inspired by thinkers such as Descartes , Kant , and Hegel , the use of which was perceived as inimical to Christian doctrine. Moreover, given that Modernism remained the perceived enemy of neo-Scholasticism throughout the late 19th and early 20th centuries, there were certainly changes over the decades in what was attacked. Certainly, however, common threads of thought can be detected. These include 1 the belief that revelation continued up to and including the present day and, therefore, did not stop with the death of the last apostle; 2 the belief that dogmas were not immutable and that ecclesial dogmatic formulas could change both in interpretation and in content; 3 the use of the historical-critical method in biblical exegesis. In particular, Catholic interest came to focus on the 13th-century theologian Thomas Aquinas , whose writings were increasingly viewed as the ultimate expression of philosophy and theology, to which all Catholic thought must remain faithful. The Italian writers at first laid special emphasis on the metaphysical features of Scholasticism, and less to the empirical sciences or to the history of philosophy. Papal support for such trends had begun under Pope Pius IX , who had recognized the importance of the movement in various letters. The dogma of the Immaculate Conception , the Syllabus errorum and the proclamation of papal infallibility all heralded a move away from Modernist forms of theological thought. Aeterni Patris set out what would come to be seen as the principles of neo-scholasticism, and provided the stimulus for the donation of increased support to neo-scholastic thought.

Key principles[ edit ] Neo-scholasticism sought to restore the fundamental doctrines embodied in the scholasticism of the 13th century. The essential conceptions may be summarized as follows: God , pure actuality and absolute perfection, is substantially distinct from every finite thing: He alone can create and preserve all beings other than Himself. His infinite knowledge includes all that has been, is, or shall be, and likewise all that is possible. As to our knowledge of the material world: To the core of self-sustaining reality, in the oak -tree for instance, other realities accidents are added—size, form, roughness, and so on. All oak-trees are alike, indeed are identical in respect of certain constituent elements. Considering this likeness and even identity, our human intelligence groups them into one species and again, in view of their common characteristics, it ranges various species under one genus. Such is the Aristotelean solution of the problem of universals. Each substance is in its nature fixed and determined; and nothing is farther from the spirit of Scholasticism than a theory of evolution which would regard even the essences of things as products of change. But this statism requires as its complement a moderate dynamism, and this is supplied by the central concepts of act and potency. Whatsoever changes is, just for that reason, limited. The oak-tree passes through a process of growth, of becoming: Its vital functions go on unceasingly accidental change ; but the tree itself will die, and out of its decayed trunk other substances will come forth substantial change. The theory of matter and form is simply an interpretation of the substantial changes which bodies undergo. The union of matter and form constitutes the essence of concrete being, and this essence is endowed with existence. Throughout all change and becoming there runs a rhythm of finality; the activities of the countless substances of the universe converge towards an end which is known to God; finality involves optimism. Man, a compound of body matter and of soul form , puts forth activities of a higher order—knowledge and volition. Through his senses

he perceives concrete objects, e. All our intellectual activity rests on sensory function; but through the active intellect intellectus agens an abstract representation of the sensible object is provided for the intellectual possibility. Hence the characteristic of the idea, its non-materiality, and on this is based the principal argument for the spirituality and immortality of the soul. Here, too, is the foundation of logic and of the theory of knowledge, the justification of our judgments and syllogisms. Upon knowledge follows the appetitive process, sensory or intellectual according to the sort of knowledge. The will appetitus intellectualis in certain conditions is free, and thanks to this liberty man is the master of his destiny. Like all other beings, we have an end to attain and we are morally obliged, though not compelled, to attain it. Natural happiness would result from the full development of our powers of knowing and loving. We should find and possess God in this world since the corporeal world is the proper object of our intelligence. But above nature is the order of grace and our supernatural happiness will consist in the direct intuition of God, the beatific vision. Here philosophy ends and theology begins.

13th-century spread[ edit ] In the period from the publication of Aeterni Patris in 1880 until the 1930s, neo-scholasticism gradually established itself as exclusive and all-pervading. Thomas Aquinas, and ordered the publication of the critical edition, the so-called "Leonine Edition", of the complete works of Thomas Aquinas. The movement also spread into other countries. Thomas together with history and the natural sciences. Paris ; Brussels ; Freiburg ; Munich

Early 20th-century development[ edit ] In the early 20th century, neo-Thomism became official Catholic doctrine, and became increasingly defined in opposition to Modernism. Variation within the tradition of neo-scholastic Thomism is represented by Martin Grabmann, Amato Masnovo, Francesco Olgiati, and Antonin-Dalmace Sertillanges. Gilson and Maritain in particular taught and lectured throughout Europe and North America, influencing a generation of English-speaking Catholic philosophers. Many Thomists however continue in the neo-scholastic tradition. Due to its suspicion of attempts to harmonize Aquinas with non-Thomistic categories and assumptions, neo-scholastic Thomism has sometimes been called "strict observance Thomism."

**Chapter 6 : THE REVIVAL OF THOMISM**

*The Future of Thomism by Deal W. Hudson, , available at Book Depository with free delivery worldwide.*

Lectio occasionalis a Reverendo Patre Lectore F. Oxon , facta a. This evening I wish to talk about the Thomistic revival which began in the nineteenth century and continues somewhat to the present day. The subject presents many fascinating problems, and it is of particular interest to us who are reaping the fruits of this revival. Unfortunately there is not sufficient time in the present curriculum of studies to examine significant developments in nineteenth century Catholic thought. A survey, such as I wish to give this evening, may help in some small way to outline what might be relatively unfamiliar ground. Background In order to understand the importance of the Thomistic revival under Pope Leo XIII, one must appreciate two significant facts concerning the development of Catholic thought since the Reformation. The second fact is that many nineteenth century Catholic intellectuals had a sincere, ardent desire to defend Catholic doctrine against its adversaries and to render this doctrine acceptable in an age of rationalism, scepticism, naturalism and liberalism. After discovering analytic geometry in , Descartes wanted to reconstruct the whole of speculative philosophy, which at that time still included the natural sciences. Rejecting outright all previous thinkers, he elaborated a new philosophy, which he hoped would be acceptable to Catholic schools. Protestants welcomed the rejection of scholasticism, and even Catholics rejoiced in the downfall of Aristotelianism. The influence of Wolff can easily be recognized by the separation of experimental science from rational philosophy, the identification of philosophy with metaphysics and ethics, and the subdivision of metaphysics into ontology and special metaphysics. Gravitational forces attracting bodies at a distance, for example, were presented as highly conducive to theism and religion. In the volume on metaphysics, the anonymous author copiously quotes from Sacred Scripture, St. Thomas is scarcely mentioned. Discussing the Molinist controversy, the author explains: The latest findings of modern science were incorporated; the Bible and post Cartesian philosophers were generously quoted, while Aristotle and scholastic philosophers were rarely mentioned, except in an historical survey. Thus modern science and modern philosophers were used to defend the ancient religion. At the beginning of the nineteenth century, however, a number of Catholic thinkers did not consider this endeavor modern enough. Since Kantianism was widely popular in Germany at the time, Hermes theological rationalism was enthusiastically received by many. His distinguished physical appearance, his extraordinary professorial ability, and his exemplary priestly life earned for him unusual respect and devotion in western Germany. The inevitable controversy became sharp and bitter between Hermesians and non-Hermesians. No action, however, was taken against George Hennes, during his lifetime. But the First Vatican Council found it necessary to express the traditional Catholic teaching more clearly because of him. Although never a professor, this zealous and holy priest started a far-reaching movement which included some of the most distinguished Catholics of mid-nineteenth century Germany. He was a friend of St. All of these eminent and zealous priests were motivated by the highest Catholic ideals. But they did not have a solid enough philosophical foundation to save them from heretical and dangerous expressions of Catholic doctrine. What was needed was a sounder philosophy to apply to current problems. This sounder philosophy was soon seen by many to lie in the principles of St. Revival of Thomism in Italy First it must be recognized that Thomism was always alive in the Dominican Order, small as it was after the ravages of the Reformation, the French Revolution, and the Napoleonic occupation. Repeated legislation of the General Chapters, beginning after the death of St. Thomas, as well as the Constitutions of the Order, required all Dominicans to teach the doctrine of St. Thomas both in philosophy and in theology. This long letter was included in the acts of the General Chapter which met in Rome in In his dedication to Card. Thomas, have dared to depart from it, and to embrace some other, novel opinions. In a four volume compendium was published at Rome. The editor of this compendium remarked: Baltasar Masdeu, who occasionally lamented the abandonment of scholastic philosophy. Thomas by reading the scholarly six volume work of Roselli and a smaller, simpler text by Antoine Goudin, O. Serafino Sordi , the brilliant younger brother, was the first to enter the Society of Jesus. Sordi because he is a Thomist. I was deploring the Babylon to which the Roman College seemed to have been

reduced. Among his disciples was Luigi Taparelli, S. Finally in Sordi began teaching philosophy in Naples. At the college Fr. Within two years rumors of this intellectual underground movement had reached Rome. In a Visitor General with full powers, Fr. Sordi was deprived of all teaching and sent into pastoral work; Fr. Taparelli was discharged and sent to Palermo as teacher of French and music. Carlo Maria Curci, S. The one most responsible for the revival of Thomism was perhaps Gaetano Sanseverino, a diocesan priest of Naples. By Sanseverino had learned a great deal about St. Thomas and by he was a thoroughly convinced Thomist. After many years of exclusive philosophical studies, I finally arrived at the conclusion that for a restoration of philosophy it was absolutely necessary to go back to the doctrine of the Fathers and Doctors of the Church. Nunzio Signoriello, a diocesan priest. For some reason, not yet clear to myself, the works of St. Thomas began to be published at Naples from onward. The famous Parma edition was published by Fiaccadori between and in 25 folio volumes. Thereafter many editions were published in France and Italy. At the Provincial Synod of Spoleto in , the Italian bishops, including the future Leo XIII, requested the papacy, among other things, to issue a point by point condemnation of current errors. These errors, all of them previously condemned, had been put forward mainly by Catholic apologists earlier in the century. In any case, the Archbishop of Perugia, Joachim Pecci, promulgated a small-scale syllabus of his own in the, form of a pastoral letter in The First Vatican Council was largely concerned with these very same errors. Thomas the hope of the future. But until more evidence is produced, we cannot discount the influence of Tommaso Zigliara, Regent of Studies at the Minerva, who was given the red hat that very year, put in charge of the Leonine edition of St. Thomas were promulgated by the Holy See in every way possible. Thomas to solve modern problems. Outstanding Catholic scholars directed their ability to promulgating the philosophy and theology of the Angelic Doctor. Editions of his works multiplied, organizations were formed to promulgate his teaching, and Catholic institutes were founded in Italy, France, Belgium, Germany and the United States to foster and disseminate a Thomistic approach to modern problems. Rather it was an intellectual movement simultaneously evoked in many countries of Europe by zealous clerics who wished to be up-to-date and non-isolationist in a world that was liberal, rationalist and evolutionistic. There can be no doubt that the Modernists did not have the necessary philosophical and theological formation to deal with these difficult questions. On 6 May Pope Pius X issued a letter to archbishops, bishops and the Catholic Institute of Paris, urging in no uncertain terms that sacred studies and scholastic philosophy be restored, and that the training of the clergy be guarded most carefully. Hegelianism, after all, in one form or another had already won the day in European philosophy. In any case, early twentieth century Modernism was linked in large measure with the new Catholic biblical movement, which was then feeling, the impact of Protestant Higher Criticism and Source Criticism. The Modernist crisis between and was most unfortunate. The Belgian biblical scholar Levie has noted: As it developed after Modernism constituted for the Church a very great danger which could only be warded off by radical action, generally and speedily applied. That certain special steps taken during what was in a sense a state of siege unfortunately affected some leading personalities who were above all suspicion cannot be denied, nor that a narrow and short-sighted society, organized by narrow-minded reactionaries for the purpose of delation to the Holy Office was at work for yearsâ€. But it remains true that the speed and firmness of the repression of Modernism by Pius X saved the Church and, as even the leading Modernists realized, entirely arrested the movement within the Church. Thomas in the intellectual formation of the clergy. Many wished to teach an eclectic type of scholasticism, while many others made no attempt whatever to return either to St. Thomas or to scholasticism. We desired that all teachers of philosophy and sacred theology should be warned that if they deviated so much as an iota from Aquinas, especially in metaphysics, they exposed themselves to grave risk. Thomas, but are even far astray from the saintly Doctor. This posed a problem of conscience for many Jesuits who could not accept the twenty-four theses. The letter emphasized the traditional place of St. Thomas 29 June In it he said: This new theology is more biblical, patristic and liturgical in approach than the sterile approach of modern scholasticism, such as is frequently taught in seminaries. As a philosophical preparation for this new theology, many French theologians claim that an Hegelian philosophical experience is the best means today of attaining a vital, meaningful theology. The point is that for them, scholasticism in general and Thomism in particular is too systematic, too essentialist and dry for a vital capable of moving modern man to

spiritual heights. Aristotle may have been suitable for St. Thomas, but he is of no use today. Thomas, they maintain, cannot give modern man a vital experience of a living Christianity. Hegelianism, on the other hand, particularly as it was developed by Kierkegaard, Bergson, Marcel and Blondel, is concrete, existentialist and universal in its spiritual perception of the misery and the greatness of man in this world redeemed by Christ. Many of these ideas were circulated in mimeograph form during and after the Second World War, particularly in the works of Henri Bouillard and Teilhard de Chardin. Thomas in our own day:

Chapter 7 : W. Norris Clarke, S.J.

*"The Future of Thomism," now part of "Some Conditions of a Thomistic Renaissance," was a talk given at the American Maritain Association in Tempe, Arizona in "Nonlocality" was also a talk given at a American Maritain Association meeting in Berkeley, California, and later published in the book Jacques Maritain and the Many.*

Aeterni Patris and afterwards, a symposium edited by Victor B. Thomas and how viable would be an effort to rejuvenate a serious study of the philosophical dimensions of his teaching as an acceptable outlook for the present time? Pegis when he took up his duties as the original Director of the development of a Center for Thomistic Studies which would sponsor a graduate program in philosophy at the University of St. Such questions, he thought, needed to be explored and it seemed that the appropriate format for discussing them would be a symposium at which prominent Thomist scholars would have an occasion to address themselves to them. The occurrence of the centenary of the Encyclical Aeterni Patris on the eve, as it were, of the scheduled opening of the graduate philosophy program in the fall of , provided an addition purpose and incentive for holding such a symposium pp. Topics discussed at the symposium covered the past, present and future of Thomism and the speakers dealt with such issues as Thomistic metaphysics and ethics, Transcendental Thomism and the relevance of Aquinas to the modern world, as well as the enduring question of Christian Philosophy. In their various discussions about the place and value of studying the thought of Aquinas, these speakers made some relevant remarks about their vision for the newly founded Center for Thomistic Studies. Ralph McInerny currently the Director of the Maritain Center in "Reflections on Christian Philosophy," in the course of making some poignant remarks about the admission that the Christian philosopher brings to his or her philosophy certain presupposition and predispositions, also illustrates some of the philosophical virtues of being a Thomist. First of all, it should be noticed that such a charge cannot be leveled only at the Christian philosopher. There is a whole quotidian network that sustains and surrounds intellectual activity and without which it cannot be understood. That network includes implicit and explicit certainties about the world and ourselves and this has the quite unsurprising implication, save for some philosophers, that we bring truths to our philosophizing; not all knowledge is the result of philosophizing p. For those who admit the existence of this network, the very admission likewise colors their philosophy. Needless to say, taking the quotidian network into account cast into an appropriately hilarious light the notion that philosophy should begin with doubt p. Instead of seeing the situation of the Christian philosopher as an anomaly or worse, as an intellectual infirmity , McInerny is able to "rejoice in the fact that the Church has consistently and over many centuries put before the Catholic intellectual, particularly the philosopher and theologian, Saint Thomas Aquinas as a model. Thomas an address given at the Symposium dinner, October 5, quotes from a memo authored by the first Director of the Center, the late Anton Pegis. Philosophy, wherever it is taught, is a free intellectual inquiry, open and unafraid of the search for truth. Espousing the latter view, the present writer [Pegis] believes in philosophical inquiry rather than in philosophical dogmatism, but in an inquiry that is headed toward the truth, and that finds in truth both freedom and an impulse toward further inquiry. I believe that such an attitude is teachable and that it has in St. Thomas Aquinas its greatest master. Thomism is characterized by the certitude that reality is objective, intelligible and attainable by human reason. Moreover, this certitude is defensible and communicable to a world in need of learning or admitting it. As Bourke continues, "Many of us think that the original Thomism, re-thought in the light of present-day realities and problems, can become a useful guide for contemporary thinkers. Certainly Thomas was distinguished for his moderation, for avoiding extremes. Certainly too, he was free in his search for truth: All of this is combined with a healthy respect for his predecessors in the intellectualism of Latin Christianity. This study Bourke sees as developing in two ways. The other way involves "rethinking thirteenth century wisdom in the light of twentieth century realities. Let us admit that you cannot expect to find simple solutions to our present problems by looking up key-words in the text of Aquinas. What is needed in this second approach is a really philosophical and up-to-date search for the best answers available today. Bourke, thus, concludes that one result of the foundation of the Center for Thomistic Studies is that it may provide one type of sound

philosophy for the coming century. This should not be a dogmatism, accepted because the Pope approved it, or because St. Thomas originated it, or for any reason extraneous to philosophic understanding. Despite the many differences in our personal experiences and ways of using our intellects, there are some dependable truths about existing realities and the functions of mankind -- and about the best ways of living a good life. Father Leo Sweeney, *S. Thomas Speak to the Modern World?* Father Sweeney tells us that it is necessary to remind ourselves that Thomas is himself dead and, hence, cannot personally address the modern world. Accordingly, it is up to us: Confronted with such an enormous task, I can only say:

**Chapter 8 : Thomism in the 21st Century – Semiotic Thomist**

*\*Thomism.\* Christian philosophical theology based on the writings of St Thomas Aquinas [1]. Although some propositions of Aquinas were initially condemned, his system was established in the 16th cent.*

Out of his books and out of over 70 articles and chapters in books, Clarke chose these as what seemed to him the most significant: *The Philosophical Approach to God*: Wake Forest University Publications, *Person and Being* Milwaukee: Marquette University Press, University of Notre Dame Press, *The One and the Many: A Contemporary Thomistic Metaphysics* Univ. Selected Articles and Chapters in Books 1. On Thomism as creative synthesis of both sources. *Radical existentialism of St. Essays in Honor of Paul Weiss*, ed. Southern Illinois University Press, *Anti-Humean interpretation of causal action and its effect as a single simultaneous event, not two events following in time.* Marks new interest in Eastern thought. *Ralph McInerny* Notre Dame: Robert Roth New York: Fordham University Press, , *Fundamental challenge to Kantian epistemology.* *Analogy and the Meaningfulness of Language about God: Reply to Kai Nielsen*, Thomist, 40 SUNY Press, Now required reading for all college students in the Philippines. *William Norris Clarke*, S. ISI Books, *Caputo in Focus*, edited by Mark Dooley Albany: SUNY Press, , *Philosophical Journey in his own words: I started off as a convinced Thomist from my first philosophical training with the French Jesuits at Jersey, under the guidance of the brilliant young Thomistic metaphysician, Andre Marc, from whom I developed a keen appreciation of the basic metaphysical structure of the real according to the vision of St. I have always held onto these two fundamental insights of St. Thomas as the basic for all human inquiry and search for the good, but I am not a full card-carrying member of the Transcendental Thomism school, for various technical reasons regarding whether and how they reached fully existential being as the basis of metaphysics by their method. The historically important rediscovery of the profoundly existential character of St. The next significant phase of my philosophical development came during my Ph. Here I shared in the exciting rediscovery of the central role of Neoplatonic participation in the metaphysics of Thomas, especially as the basic structure behind the relation of creatures to God, going far beyond what he could get from Aristotle alone*—all this from my reading and discussions with Geiger, Fabro, De Finance, etc. Now I came to understand St. I wrote my thesis precisely on the development of this synthesis in Thomas summarized in the first, widely circulated article in my list of publications a theme not yet widely known, it seems, in American Catholic Thomistic circles. The last key element in my philosophical formation I picked up also during my doctorate at Louvain. All around me were blossoming the new movements of phenomenology, both the older more austere school of strict Husserlian phenomenology, which interested me less than the newer more existential interpersonalist phenomenologies of thinkers like Emmanuel Mounier, Martin Buber, Gabriel Marcel, Maurice Nedoncelle, John Macmurray, etc. I plunged deeply into them for months, before returning to St. Thomas for my dissertation. I saw the need now for both these approaches as complementary to give us a more fully rounded understanding of the real. The interpersonal phenomenologies need the ontological grounding of dynamic substance or nature as a unified center for its many relations and its self-identity through time; Thomistic metaphysics needs to enrich the data it is seeking to explain by the more detailed concrete descriptions of the actual life of real persons provided so richly by phenomenology. A creative synthesis was needed.

## Chapter 9 : One Hundred Years of Thomism

*() Visit, as well, Monte Cassino, Fossanova and Roccasecca where Thomas lived out his life in order to reflect on the future of Thomism. Category Howto & Style.*

Moore, and Ludwig Wittgenstein, which tends to dominate academic philosophy in the English-speaking world. The work of Norman Kretzmann and Eleonore Stump also possibly falls into this second category, though since it is often interpretative and scholarly rather than programmatic, it is harder to say. The work of writers like Gyula Klima and David Oderberg seems to fall into this category. Moreover, some writers who appear to fall into the second category of analytical Thomists when writing on certain topics seem closer to this third category when writing on others. Martin, Davies, and Haldane would be examples, since while some of their work attempts to harmonize analytic themes with Thomistic ones, at other times they are more inclined to challenge certain common analytic assumptions in the name of Thomism. In addition to the various schools of thought within Thomism that I have been describing, other approaches could be distinguished. For example, while Aquinas is generally understood to be an Aristotelian, commentators like Cornelio Fabro have emphasized the Platonic elements in his thought. John Deely advocates bringing Thomism together with semiotics, the general theory of signs and signification. I have not attempted to be comprehensive, and what I have said about the main approaches has been brief and oversimplified. But hopefully it will give the reader some very general guidance through the gigantic and often bewildering body of literature on Aquinas and Thomism. Treatments of the history of and various schools of thought within Thomism can be found in: *Versions of Thomism* Blackwell, ; Ralph M. Shanley, *The Thomist Tradition* Kluwer, Useful collections of essays can be found in: Hudson and Dennis Wm. Thomas in Houston, Texas. *Thomas Aquinas Meridian Books*, contains a useful collection of papal statements on the significance of Aquinas for Roman Catholic thought. McCool has developed a controversial interpretation of the recent history of Thomism in a series of books; see his *Nineteenth-Century Scholasticism: His interpretation is debated in John F. A Synthesis of Thomistic Thought* B. Ashley, *The Way toward Wisdom: For transcendental Thomism*, see Joseph Donceel, ed. For analytical Thomism, see the chapter on Aquinas in G. Traditions in Dialogue Ashgate,