

6.4.0. Table of Contents.

I.A. The Three Main Ontological Positions in Antiquity.

I.a.(i). - The nominalist ontology (1/7).

The protagorean ontology (1/7).

- (a) the denotative relation (1/2).
 - (b).1. the prot. differentialism (3/4).
 - (b).2. the prot. phenomenism (4/7).
- sens(ual)ism (5); materialism (7).

I.a.(ii).-- The conceptual realist-abstractive ontology (8/26).

The aristotelian ontology (8/26).--

- (a).-- the abstractive connection (8/12).
 - theoria (9). - aristotelian essentialism (10/12).
 - the form of being (12).
- (b).1.-- the aristotelian analogy system (12/16).
 - the difference between logic and ontology (14f.).
 - the being analogy (15v.).
- (b).2.-- applications of the ar. analogy system (18/26).
 - 1. the singular being (16/19).
 - the seed and germ model (17).
 - 2. the Aristotelian realism (19/26).
 - the four factors (20f.).
 - the two-fold ar. realism (24).
 - the transylemorphic realism (25f.).

I.a.(iii).-- The conceptual realist-ideative ontology (27/54).

Introduction.—

- The archaic man (27/29).
- Platonizing forms of being (29).
- Platon and the myths (29f.).
- theology (30).
- primitivology (31).
- the platonic ontology (32/54).
- (a) the ideational connection (32f.).
 - (a).1.-- brief outline of the ideative connection (34/37).
 - The ideation of 'what is round' (34/37): name, determination of being;-- applicative model;-- scientific insight.-- the catharsis of nominalism (37).
 - (a).2.-- brief outline of an actualization of the dialectical method (38/46).
 - The ideation of 'what is gold' (38/46).
 - the nominal side (38/39).
 - The name (38).
 - the description (definition) (39).
 - the beholding - phenomenal side (39).

the ideative side (39/46).
definition of idea (40).
the system of analogy (40/42).
the platonic ideative act (42/44).
the seal model (44/46).
the general (distributive; 44).
the exemplary -steering (44v).
the generative (genesis: 45/46).

(b).-- the ideation of "all that is beautiful" (47/53).

(c).-- the sacred realism (the soul, the deity: 54).

I.a.(iv).-- *The ontology v. Albinos v. Smurna (56/62).*

Situation (62).-- Doctrine (56/62).

a.: Dialectics (56);

b.1.: Theoret. fil. (mathematics, physical, theology; (56f.)

affirmative, negative, and mystical theol. (57);

b.2: Prakt. fil. (57v.: telos).-- Theory of ideas (58).

Deepening (58/62):

stoic, Aristotelian, theocentric senses (ibid.); virtue(s) ethics (62).

I.a.(v).-- *The ontology of Augustine v. Tagaste (63/103).*

Introduction. Life phil., 'existentialist', personalist essentialism (63f.).

I.-- Situation.-- (64/69).

Wisdom, resp. Theosophy (64)

Illuminati doctrine / Light metaphysics (Sophiology) (65ff.)

theurgy (66)

Christian fil. (Klemens of. Al.; (67/69)

survey d. Patrist. fil.: (69).

II.-- Doctrine.-- (70/103).-- Aug. enriches previous idealism.

A. Aug. idealism overcomes and Skepticism and Materialism (70f.).

B. Aug. idealism relies on the reflective method (72/73).-- This reflective method is, with Aug., and intellectual -- rational and affective (axiology) (73f.).

C. Augustinian idealism founds historiology, as it will stand for centuries (75/80).

Scheme of thought:

1 (origins faithful, fallen (lapsed), Christianized Rome (76/78)); thinking scheme

2 (five-act scheme (79/80)).

Note: surface, depth structures (80).

D. Aug. idealism founds a specifically idealist - Christian mind-sociology (81/89).

The Aug. Method (belief and perception knowledge (81);

order.: idea (81/83: systems sociology).

(I) Names and definitions (concordia; verstandh. 83v.;

humanities. method (84v.; Vico (85)).

(II) Phenomena (86/89).—

people, (world) church, rom. empire (86v)
authority (87v.); ethical basis (virtue; 88/89).

E. Aug. idealism establishes its own conflictology (90/100).

(1) surface str. (90v.).

(2) depth str. (91/100) (Gogol: caricature; 91v.);-- pure conflict theory (93/96);
satania (96/100).

F. Aug. idealism founds its own social critique (100/103).

The foundation of a full-fledged ontology by the scholastics. (105/129).

Introduction.-- (105/107).

Two full-fledged ontologies, the Aristotelian "first philosophy" and the Plotinian ontology, were available to the scholastics,-- but they were pagan, non-Biblical. The Scholasticism founded the first full-fledged Christian ontology, in the person v. S. Thomas Aquinas (1225/1274), -- still the foundation of Vatican thought.

(A) The concept of the Middle Ages (107f.); proponents and, especially, opponents.

(B) The true, i.e., ecclesiastical scholasticism (109/129).

1.-- Schola (109); sic et non of Petrus Abelardus, as hermeneutical method (109/114),-- dialectic (109/111), appl. mod. (S. Thomas Aquinas; 111v.), four main traits (cf. CSS Peirce; 112/114).

2.-- Scholastic natural science (114/117).-- Justus von Liebig about Aristotelian induction (114v.),-- praxis (116v.), run-up to modern inductive method (117).

3.-- Scholastic mysticism (118/121).-- Definition of 'mysticism' (magic, theurgy), 'mysticism' (heterodox, mostly rationalistic, mysticism; 118v.);-- appl. mod. (Master Eckhart; 119v.).

Note.-- Scholastic realism overcomes both the nominalism of dialecticians (sic-et-non) and the worldly and life-less mysticism (especially neoplatonizing) of mystics (120v.).

4.-- Scholastic sense of authority (121/126).

1. Subsidiarism tempers "authoritarianism" (121).

2. Testimonies v. W. Jaeger, Et. Gilson, P. L. Landsberg on the subject (122).

3. The relation 'augustinism/ thomism' (Aristotelian controversy; (123/126): three positions (concordism/ differentialism/ identivism (= analogy) (123).

Digression.-- Similarity and, especially, difference between the two greatest Catholic thinkers -- Augustine and Thomas -- explained on the basis of the ideas 'new philosophy (bergsonist) and 'Hegelian histor(ic)ism' (123/125).

4. Authoritarian features of the Middle Ages hierarchy (125).

5.-- Scholastic evolution (129).

Notes on this course (1/130).-- It may seem that what goes before is a 'useless' detour into a modern and contemporary ontology.

1.- A systematic work is never more than a 'systematization' of what has grown historically (H.O. 123/125).

2.- Striking, in recent years, is the astonishing ignorance, indeed contempt, of Catholics concerning their own ontological positions. One no longer knows, usually,

anything accurate about what the world Church, centuries and centuries, has formulated by solidary thinking. If it is true (which is the Catholic working hypothesis,-- in Platonic terms: 'lemma',) that God Himself guides the Church, through her authority figures, thinkers, then this is the way.

6.-- Modern Scholasticism (131/143).

(H) *the Spanish scholasticism*, (131): Fr. Suarez: systematic ontology;-- his idea of "popular sovereignty".

(1) *Appl. model v. neoscholastic reasoning* (131/143).

a. - The basis is the dichotomy 'thesis/ hypothesis (= theory/ practice; pure idea/ phenomenal manifestation of the idea), derived from rhetoric.

b. Application: how does Vatican philosophy (= neoscholastics) evaluate 'modern freedoms' (// human rights)? -- The answer to this is two-stage.

2.1. *General concept of 'modern freedoms'* (133/135).—

The distinction between confessional state and legislation (Ancien régime) and confessional free state and legislation (lay state) (133/134);-- secularization of state and legislation (134v.: Fr. Revolution).-- human rights (135).

2.2. *Liberalism question* (135v.).-- The idea of "freedom" (135).

Perspective of agnostic (skeptical, "absolute") liberalism (135v.)

all opinions are, for the lay state, equivalent

erspective of ecclesiastical thought (136) :

not -- all opinions are, objectively viewed, equivalent.

2.3.a. *The thesis of church doctrine* (136/140).

This is the pure church idea.

A. *Theological* (136v.).-- 1. The Magisterium (magisterium): convictions -- shifts since Leo XIII (the Church not hostile to a well-understood Liberalism (136v.).-- 2. The theologians (as interpreters;137).

B. *Philosophical* (137/140),--

1. Philosophy of Freedom (cf. H.O. 135; Physical and ethical freedom (can / may); - justifiable and permissive freedom (138).--.

2. Pragmatic argument (= idea, once put into practice; the connection between true and good (valuable) (139).

3. Dialectical (eristic) argument: neither thou (lay state) nor I (Church) canst do without a system of doctrine, which curtails modern liberties; or: neither thou, lay state, nor I, Church, are value-free (139v.);-- this is also called 'argumentum ad hominem'.

Note.-- This was an application of H.O. 112/114 (four mainentr.).

2.3.b. *The hypothesis of church doctrine* (140/143).

This is the thesis as a working hypothesis in practical-concrete life. Pluralism (= perspectivism), Neoscholastic conceived (140).-- The modernism question : how to bring religion(s) into conformity with Modern ideas and society? (140v.).-- Current Progressivism (140), compared with Liberal Protestantism; (141).-- Neoscholastic aggiornamento. the facts (negotiations, treaties;-- freedom of action of believers; -- positive defense of freedom of/different believers (141/142)).

Afterword (143).-- Modern freedoms as God's idea;-- Situation - ethics;-- Contextual ethics;-- Casuistics.

The main types of modern and contemporary rationalism (1450+).

Introduction (144/146).

General Rationalism (144).

Modern/Current Rationalism (145f.):

Western, secular, pure or empirical, problem-solving, (146),

II.A. The medieval approaches (147/160).

(1) From Medieval Solidarism to Modern Liberalism (147f.): burgerie, city,-- 'First industr. rev.' -- capitalism;-- homo faber.

(2) The terminism v. William v. Ockham (= Occam) (149/160).

1.-- (The term 'nominalism' (149v.). -- epistemological, ontological, cultural-historical

2.-- Occam's conceptualism (150/158).

a. - Our concepts be- sign the singular realities by means of thinking, speaking, writing signs (150v.).-- Critiques (Lahr; Jolivet : differentialism (152); subjectivism (152/154; the testimony of Prof. Apostle (mediatism): "Can I prove that this table really exists?" (153).-- sociological scope (155).

b. The delimitation of the sciences (155/157) : (A) Ontology (156);-- (B) subject sciences : experimental method; the traditional Schol. metaphysics is meaningless;-- (C) ethics (the free will act of the autonomous subject);-- (D) Biblical theology.

c. The enormous after-effects (158).

3.-- Ockham's eventful life (159v.): The name of the rose.

II. B. Transitional philosophy (1450/1640;-- 161vv.).

Introduction (161/163.2).-- The various factors form one system of transition. Notes: Foucault: epistemological cut: Lacan: poësie involontaire (unconscious use of language) (162); idealistic interpretation;-- metabletics (v.d. Bergh, Claes), historical epistemology (Th. Kuhn).-- Ortega y Gasset's idea of "crisis" (163.2).

II.B.(A).-- Non-intellectual factors (164/185).

(1) Rising individualism (164v.).--

The individual, differentialistic (agonistic);-- anarchism (165).

(2) Development of the national state (165/170).-- The idea of "state" (sovereign territory), national state (local, internat.). vertatization (etatism; 167). - mercantilism (167v.).-- Machiavellianism (168/ 170; Realpolitik).

(3) Discovery (171/180).

1. As a Power Idea (Fouillée) (171f.);

2. As a problem of understanding (172/180). -- The "savages":

(a) G. Welter (science.) (173/177);-- miss. / conquerors; mod. religionsw.;
Labat; Platonism as a model of interpretation (176);

(b) T. Todorov (177/180) (differentialistic approach (radically different; 177f.))
;-- appl. model (Las Casas (179v.)).-- Afterword : assimilism (concordism) / =/
differentialism and analogy (identitive approach) (180).

(4) New text diffusion (181/185). -- McLuhan's tripartite division;-- semiotic /
semiological aspect: what is an author? (183vv.);-- subjectivist; dialogic; structuralist,
poststructuralist.

II.B.(B).-- *The intellectual factors* (186+).

Introduction.-- The Rise v/d Modern intelligentsia : the economic basis (186); the
freedmen twofold: Musical and Rational (186v.);-- Gramsci (187).

(1) *Renaissance Humanism* (187/1981).

Definition: general and Renaissance humanism (187v.).

a.-- dating (188/109).-- 1. Petrarch (1336: Ventoux ascent); 2. Fall of Constantinople
(1453); 3. Discovery of America (1492).

b.-- geographic extent.-- Italy, W.-Europe; Central Europe;-- Spain (Vives) (169f.).

c.-- characteristic 1. (190/194).

a. Paideia;-- Scipionic Circle: two-sided (Hellenism + Roman Realpolitik; 190);--
Machiavelli different from Erasmus (191).

b. studia humanitatis (191/194): gramm., rhet. poetica, -- geschied., ethics;--
rhetoric and philology (Vico);

c. distinction with respect to the previous Renaissance (192);-- classical and
Mannerist: Pontormo (appl. mod.); the world as maze (193v.).

d.-- characteristic 2. (194/196).

a. The Citizen (194);

b. the uselessness of monks and mendicant orders; laicization of culture (194);

c. man as independent (195);

d. 'Ad fontes' (to the sources): early and later Renaissance (Rationalism-
progress) (195);

e. transition (195) d. distinction between. Renaissance humanism and actual
Rationalism (Machiavels; Erasmus) (196).

e.-- Humanism and Christianity (196/198).-- The relation 'Humanism' (= secular
culture) and 'Christianity' (or 'Nature / Super Nature'): five positions : from radical
rejection of profane culture to radical identification.-- Christian Humanism.

(2) *The modern reforms* (199/245).

Two features: the subject and, above all, secularization (199/206).

a. Secularization : shrinking of the sacred (mystery, miracle, magic); -

the Old Testament as a desecration (201/204),

the New Test as a partial resecularization (204v.);

idea 'Secularization' (205),

Right Belief (206).

- b.** Verification (207/245).
- a.** the term reform (207/210).
- b** the Luther imagery (210/215):
 - Leo XIII, 'People's Hero', theolog.-scientific.-- Explanation: self-confirmation (212/214; theodicy).
- c.** Luther's nominalism (215/218).
- d.** Luther's rejection v. natural theology (218/230): the Catholic doctrine (218/ 222 ; the great wijsg. trad. (220/222
- e.** Luther's rhetoric (230f.).
- f.--** Calvinism and economic rationalism (M. Weber) (232/242) : Puritanism and Calvinism as rigorisms;--
 - f.1.** Calvinism (predestination - ethics (233/237));
 - f.2.** Weber's capitalism - Calvinism doctrine (237/242; method; theme; praxeology; secularization ring;-- comparison with other menings).
- g.--** the Catholic reform (243/254):
 - Council of Trent, the new monastic orders, the Catholic princes (states), the Catholic school.

(3) Modern natural science (247/279).

Intr.-- The previous natural science (247).

A.-- Internalist analysis (247/262).

1.-- The new science before Galileo (248).

2.-- G. Galilei (248/262).--

2.a.-- A new paradigm (249/253).-- The idea 'paradigm' (249). -

Perception itself changes (249/250.1); pendulum isochronism (250.1, 250.2); experiments on free fall (250.2); law of free fall (250.2v.); a raid (Feyerabend): dilute motion (251v.) modern mechanics (252v.); a new ontology 253 .

2.b.-- A new paradigm: instrumentally underpinned (254/256).-Phenomeno-technology (Bachelard; 254).-- (i) From spectacles to telescope (255); (ii) the Dutch viewer (255v.): the Copernican revolution (256)

2.c.-- A new paradigm : mathematically expressed (256/260).

(i) the book v/d nature (Augustine), written in mathematical language (257v.); Galilei not a positivist (258).-- The idea of 'exact knowledge' (258v.).

(ii) The measurement (measurement model) (259).

2.d.-- The new paradigm: an update (260/262)

Archimedes v. Syracuse, re-founded (260)

(i) The Antique Greek technology (260v.);

(ii) Arch.v.Syr. (the greatest mathematician of antiquity,-- technically oriented; 261v.).

B.-- externalist analysis (263/279);

(i) -- the fate v. Copernicus and Kepler (263/265).

An equation, Lavoisier: "La republique n'a pas besoin de savants" (264v.).

(ii).-- The h. Inquisition (265/267).—

Monastic - papal, Roman, Spanish Inqw .(265f.)

H. Office (266).

Catholic Criticism (266v.).

(iii).-- The case of Galileo (267/275).

(Natural) science and Bible interpretation (267f.)

Secularization (268).

The conflict (269). –

Letter a. Grand Duchess Christina (269f.)

1616: Response of the inquisition (270f.)

Nominalism in a private conversation with the Pope (271f.)

commonsensism (272v.)

1632: dialogo (273/275)

History goes on (275)

(iv).-- Galileo images (275/279)

A.-- A. Koestler (275,f.)

B. E. Vanden Berghe (276f.)

Flair v/d Inqui. Church (277f.)

Rome retraces its steps : 1822; 1979 (279)

(v). Galilei founds professional scientific 'essentialism' (279).

II.C.-- Modern rationalism (297/354).

The introduction (297/302) discusses the term 'modern': between 1520 and 1650 is called 'Modern' which is not Middle Ages. (297);-- The pen dispute 'modernism/postmodernism' (297/ 302).

(a) 'Modernism'(in the religious law. sense as 'aggiornamerto' (adaptation) to modernity (H.O. 140v.; 297).

(b) 'Modernism' (in the literary-historical sense) as 'wanting to bring new things' preferably in line with modernity (297/299; the systechy 'Mod. / Traditionalism' (299)).

(c) 'Modernism' (in the epistemological -- philosophical sense) as foundation(al)ism (299/302; the systechy 'Modernism / Postmodernism' = foundationism / non-foundationism).

Note.-- Berman: 'modernity' harm. d. oppos. (301) : hubris/ fear.

Note English and Hazard (302).

(I) *The two main types of rationalism* (303/305).

(II) *The methodical system as an ideal or foundation(al)ism.* (305/312)

(III) *The lemmatic-analytic critique of foundationism* (312/315):

(IV) *The Cartesian mode of thought as prematerialism* (315/320).

(V) *Two samples of genuine materialism* (320/336).

II.D. -- *The "idea" of enlightenment* (337/348).

III.-- *The task of Catholicism* (346/354).

Deo trino et uno Mariaeque gratias maximas (10.05.1987).