

STJEPAN KRASIĆ

ARISTOTELO-TOMIZAM I FILOZOFSKA UČILIŠTA HRVATSKIH DOMINIKANACA

Sažetak

Intelektualni život u XIII. st. je bio obilježen jednim povijesnim događajem velike važnosti: uvođenjem na Zapad obilne znanstvene i filozofske literature grčkog, židovskog i arapskog podrijetla. Malo je crkvenih ljudi, kao što je bio Albert Veliki (1193.–1280.), shvatilo spekulativnu i znanstvenu važnost tih ideja za budućnost jednog društva u neprestanoj preobrazbi, kao što je bilo europsko.

Iz škole Alberta Velikoga izišao je Toma Akvinski (oko 1225.–1274.) koji se, kao možda nitko drugi, izvanrednom jasnoćom znao uhvatiti ukoštac s teškim problemima intelektualne krize svog doba, predložiti najprihvatljivija rješenja i upotrijebiti najdjelotvornije metode. Zahvaljujući suradnji drugih učenjaka on je na neposredan način mogao posegnuti za izvornim Aristotelovim djelima i različitim starim komentatorima, a da pritom nije isključivo ovisio o arapskim prijevodima te steći vrlo zrelo razumijevanje složene peripatetičke tradicije. Uz to mu je potreba za vraćanjem na »izvore« aristotelovske filozofije omogućila izbjeći najkontroverznije točke između »profane« filozofije i kršćanske objave. Tako je, zahvaljujući pomnom proučavanju i rafiniranoj analizi aristotelovskih tekstova, Akvincu pošlo za rukom izraditi pretpostavke jedne nove teologije, utemeljene na solidnim razumskim temeljima, sposobnom »izdržati sve razumske objekcije«. Taj se način razmišljanja, po Tomi, izjednačavao sa samom aristotelovskom filozofijom ili pak s

najvišim misaonim iskustvom do kojeg su ljudi bili sposobni doći samom snagom naravnog razuma.

Taj filozofsko-teološki smjer Tome Akvinskoga, općenito poznat kao aristotelo-tomizam, izvršio je, od samog početka, vrlo snažan utjecaj na katoličku misao. Najprije je bio uveden na sva učilišta Dominikanskog reda, a zatim i ostalih crkvenih redova, da bi na kraju postao službenim smjerom Katoličke crkve. Peripatetička filozofija je morala biti predavana barem tri godine prije početka studija teologije. Krajem srednjega vijeka aristotelo-tomizam se proširio i na bizantsku teologiju.

U Hrvatskoj se taj sustav počeo širiti osnivanjem dominikanskih samostana već krajem XIII. ili početkom XIV. st. No prvo nama poznato filozofsko-teološko učilište bilo je generalno učilište Dominikanskog reda u Zadru, osnovano g. 1396., koje je imalo dva fakulteta: filozofski i teološki. Na filozofskom fakultetu je bilo moguće postići akademski naslov lektora (*lectoratus*) filozofije, dok je na teološkomu bilo moguće postići i doktorat. Postojanje jednog učilišta na sveučilišnoj razini pretpostavljalo je postojanje raznih samostanskih i, vrlo vjerojatno, jednog provincijskog učilišta. Međutim, u sačuvanim povijesnim vrelima, postojanje samostanskih učilišta filozofije uzduž jadranske obale nalazimo tek od XV. st. U XVII. i XVIII. st. takvih je poimence poznatih učilišta bilo desetak. U njima se peripatetička filozofija, u aristotelo-tomističkoj interpretaciji, predavala i učila barem tri godine kao uvjet upisa u teologiju. Budući da se radi o prvim filozofskim učilištima na hrvatskom tlu, ona su za hrvatsku kulturu od sasvim posebne važnosti.

*ARISTOTELIAN-THOMISM AND THE CROATIAN DOMINICANS'
PHILOSOPHICAL SCHOOLS*

Abstract

The intellectual life of the 13th century was marked by a historical event of a great significance – by introducing opulent scientific and philosophical literature of Greek, Jewish and Arabic origin to the West. There is not a lot of clergy men like Albert the Great (1193- 1280) who understood the speculative and scientific significance of those ideas for the future of a society in continuous transformations, such as the European was.

Thomas Aquinas (c. 1225-1274) came out from the school of Albert the Great. Aquinas, maybe unlike anyone else, knew how to grapple with the tough problems of the intellectual crisis of his time with exceptional clarity, to suggest solutions that were most acceptable and to employ methods that were most effective. Thanks to the co-operation of other scholars, he was able to directly reach for Aristotle's authentic works and different old commentators (and in this he did not exclusively depend upon the Arabic translations), and to acquire a very mature understanding of the complex peripatetic tradition. The need for returning to the 'sources' of Aristotelian philosophy enabled him to avoid the most controversial points between 'profane' philosophy and the Christian revelation. Thus, thanks to the attentive research and the refined analysis of Aristotelian texts, Aquinas succeeded to work out the presumptions of a new theology, based on solid rational foundations, capable of 'persevering all rational objections'. This way of thinking, according to Thomas, levelled with the Aristotelian philosophy itself or with the

highest reflective experience, which people were able to arrive at by the very strength of natural reason.

This philosophical-theological orientation of Thomas Aquinas, popularly known as Aristotelian-Thomism, from the very beginning has very strongly influenced the Catholic thought. Firstly, it has been introduced to all the schools of the Dominican order and then the rest of the church-orders, so that in the end it had become the official orientation of the Catholic Church. Peripatetic philosophy had to be lectured for three years at least before commencing the study of theology. At the end of the Middle Ages, Aristotelian-Thomism spread to Byzantine theology too.

This system began to spread in Croatia already at the end of the 13th or the beginning of the 14th century by the founding of Dominican monasteries. However, the first known to us philosophical-theological school was the general school (*studium generale*) of the Dominican order in Zadar founded in 1396 that had two faculties – the philosophical and the theological. At the Faculty of Philosophy one was able to acquire the academic title of a lector (*lectoratus*) of philosophy, while at the Faculty of Theology one was able to acquire a doctor's degree too. The existence of an school at university level assumed the existence of various monastic and, very likely, a provincial school. However, in the preserved historical sources we find the existence of monastic schools of philosophy along the Adriatic coast only from the 15th century. In the 17th and the 18th centuries there was some ten such schools known by name. Peripatetic philosophy in Aristotelian-Thomist interpretation was lectured and studied for three years in the above as the prerequisite of enrolling in theology. Since at issue are the first philosophical schools on Croatian ground, they are of exceptional significance for Croatian culture.

Translated by **Ana Janković**