

taught as a subordinate to Albertus. In 1257 he was given full standing in the Paris faculty. From 1261 on he taught in Italy, then once more in Paris, and finally from 1272 in Naples.

According to tradition, this apology was composed at the request of the Dominican order to help their missionaries in Spain, where the influence of Islamic and Jewish philosophy was strong. The work consists of four books. Since his adversaries were Jews and Muslims who would not be convinced by an appeal to NT authority, Thomas devoted the first three books to proving as much of the Xn faith as can be shown to be true by demonstration and probable argument. The fourth book expounds the truth of revelation, particularly those parts of the Xn faith which cannot be discovered by reason. Thus, throughout books 1 to 3, Thomas follows reason as far as it appears to lead; then he closes each chapter with a Scriptural quotation or statement of faith from one of the doctors of the Church. However, in book 4, he cites the authorities first and only afterwards gives reasons, clarifies meanings and answers objections.

Book 1 discusses God as He is in himself; book 2 the derivation of the creatures from God; book 3 deals with the creatures insofar as they are ordered toward God as their end. Book 4 recapitulates this order, but now on the plane of revealed knowledge: first of the Trinity, then of the Incarnation, then of sacraments, and finally of heaven and hell. A simple outline of the four books would be: 1: God; 2: Creation; 3: Providence; 4: Redemption.

Books 1-3, then, are based on reason -- but Thomas was careful to state that none of the demonstrations of the first 3 books can be expected to convert men to Xy. Book 4 is written from the perspective of one who stands beyond the gateway which divides reason and revelation. Reason is now employed for the purposes of making revelation more comprehensible and of defending revealed truths against the attacks of pagans and heretics.

Thomas has had an enormous influence in the Roman Catholic Church, where many scholars even today identify themselves as Thomists. He was canonized a saint by Pope John 22 in 1323; declared the "Angelic Doctor" by Pope Pius 5 in 1567; and his work was made the basis of theological instruction in the RCC by Pope Leo 13 in 1879.

NOTE: Between Aquinas (1260) and Hugo Grotius (1622) a few works of apologetics appeared.

17. The Truth of the Christian Religion by Hugo Grotius (1622)

Hugo Grotius was a Dutch jurist and historian, considered the founder of international law. He was an important Arminian theologian, involved in the Remonstrant Controversy in the Netherlands. He is also famous for expounding the Governmental Theory of the Atonement.

Grotius' Truth of the Xn Religion seeks to demonstrate the