

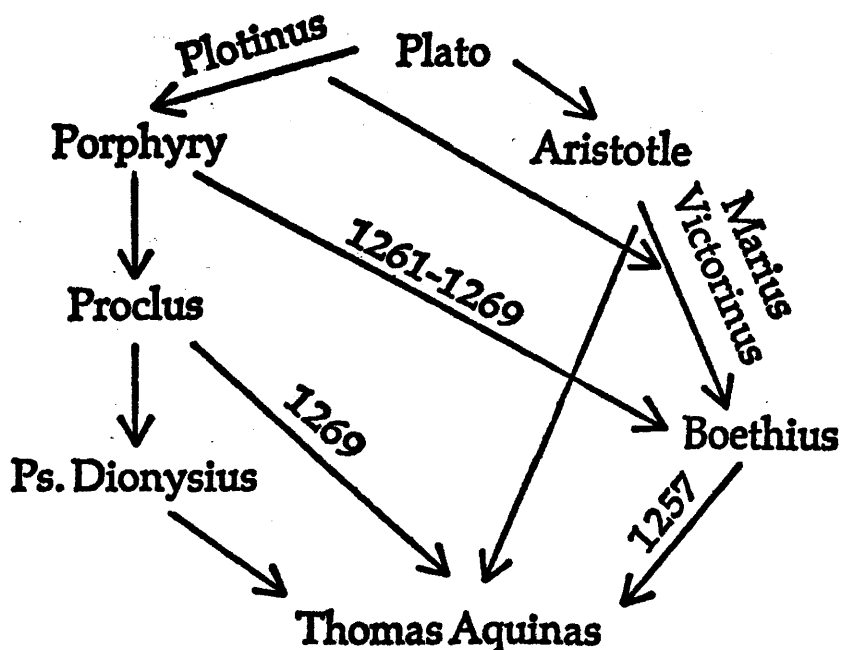
BRIEF CHRONOLOGY OF THE LIFE OF THOMAS AQUINAS

- 1225 Born at castle of Roccasecca near Naples.
- 1230 Enters Monte Cassino as Benedictine oblate.
- 1239 Leaves Monte Cassino.
Goes to University of Naples for undergraduate arts studies.
- 1244 Receives Dominican habit at Naples.
On way to Parisian House of Studies seized by brothers at Tuscany, imprisoned at Roccasecca; resisted temptations to give up vocation.
- 1245 Returns to Dominican House at Naples.
Travels to Paris for early university studies at St. Jacques with Albert the Great.
- 1248 Goes to Cologne for theology under Albert the Great.
Is ordained sometime between 1248 and 1252 at Cologne Cathedral.
- 1252 Returns to Paris for graduate studies.
Biblical Bachelor (1252–54).
Sententiary Bachelor (1254–56) and lecturer on Scripture.
- 1256 Promoted to master of theology by papal dispensation four years before required age.
1257–July 1259: first Parisian teaching period in theology.
- 1259 Attends General Chapter at Valenciennes; revises Dominican Plan of Studies.
Italian period: called to papal court at Anagni, Orvieto. Rome, Viterbo.
- 1260 Named preacher-general of Dominicans.
- 1265 Made regent master in Dominican House of Studies at Rome.
- 1267 Made *definitor* of Roman Province, theology master at University of Bologna.
- 1269 Attends General Chapter at Paris.
January 1269–May 1272: second Parisian teaching period in theology.
- 1272 Attends General Chapter at Florence.

- Returns to Naples as Master of Theology at the University and Dominican House of Studies.
- 1273 Has heavenly revelation on December 6 while celebrating Mass in chapel of St. Nicholas: “. . . such things have been revealed to me that all that I have written seems to me as so much straw.”
- 1274 Summoned in January to Church Council at Lyons by Gregory IX.
Falls ill on journey, stops at sister’s house, then taken to Cistercian monastery of Fossanuova.
- 1274 Dies on March 7 at age of forty-nine.
- 1277 March 7: Stephen Tempier, Bishop of Paris, condemns 219 statements, including some of Thomas’s.
Robert Kilwardby, O.P., Archbishop of Canterbury, condemns philosophic positions that include Thomas’s.
- 1278 General Chapter of Dominicans upholds Thomas’s teaching.
- 1282 General Chapter of Franciscans prohibits reading of *Summa Theologiae* in Franciscan schools.
- 1284 John Peckham, Archbishop of Canterbury, censures Thomist statements.
- 1323 At Avignon, July 18, Thomas Aquinas canonized by Pope John XXII.
- 1325 Stephen Bourret, Archbishop of Paris, revokes the 1277 condemnation of Thomist theses by the former Bishop of Paris.

The following two charts show the philosophical and intellectual influences on Aquinas.

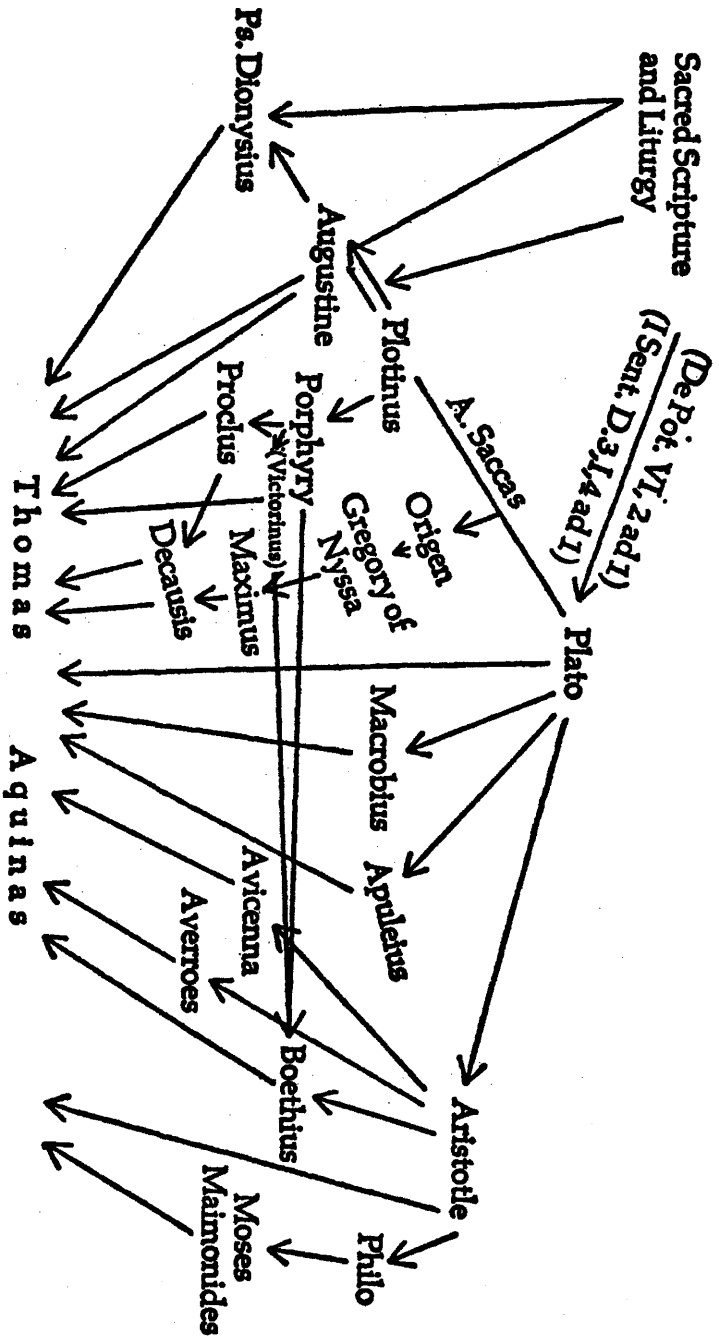
CHART I



Adapted, with permission, from: C. Fabro, *La Nozione Metafisica di Partecipazione Secondo S. Tommaso d'Aquino*, Rome, Società Editrice Internazionale.

In Chart I we see at a glance the major philosophical influences undergone by Aquinas. It is obvious that Neoplatonic influences predominate, directly through Porphyry as well as indirectly through Neoplatonic interpretations of Aristotelian texts as well as through Boethius, who inherited a Western Christian Neoplatonism from Marius Victorinus. We note a direct and full knowledge of Aristotle, but much indirect knowledge of Plato as well as the possibility that there was access to the *Timaeus*, *Phaedo*, and *Meno* that existed in Latin.

CHART II



Adapted, with permission, from: C. Fabro, *La Nozione Metafisica di Partecipazione Secondo S. Tommaso d'Aquino*, Rome, Società Editrice Internazionale. pp. 118-119.

Chart II has assembled the main intellectual influences upon Aquinas. By now historical studies have sufficiently advanced to make it pure folly to identify Thomism with Aristotelianism or with any previous philosophy. The chart indicates that Aquinas had access to Neoplatonism through Augustine, Boethius, Proclus, Dionysius the Pseudo-Areopagite, Maximus through Scotus Eriugena's translation, and to John Scotus Eriugena himself. By studying the Greek Fathers, Aquinas met other sources of Neoplatonism. The link through Augustine has long been known. The enormous influence of Scripture has not been unknown in the scholarly literature, but has been largely ignored in popular works. For all these elements to mingle harmoniously each had to be greatly modified.