



Title	権威と理性：ボナヴェントゥラのキリスト教哲学
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Citation	文芸学研究. 2014, 18, p. 51-106
Version Type	VoR
URL	https://doi.org/10.18910/60546
rights	
Note	

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**Reason and authority:
Bonaventure's Christian philosophy**

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In this paper, making a survey of the writings of medieval scholastic theologian, Bonaventure (1221-1274), we consider whether there is a 'Christian philosophy' in his thought or not. Bonaventure asserts that philosophy has to subordinate to theology. There are both arguments for and against his assert among scholars of medieval thought. For example, Fernand van Steenberghen interpreted it as a denial of philosophy because of the Augustinian worldview in his scientific method. By contrast, Etienne Gilson maintained that Bonaventure had situated Christ not only in the center of theology but also in the center of philosophy, so that Christian philosophy had been existed in his thought. And the modern scholars basically follow the interpretation of Gilson. However, as a matter of fact, Gilson retracted his argument about Bonaventure's philosophy afterword.

Considering about the reason of this change of mind, we will conclude that Gilson's view on philosophy was essentially not different from Steenberghen's one, because both of them were relying on the Thomistic definition of philosophy. Thomas Aquinas and his followers affirm autonomy of reason. But Bonaventure disagrees them and explains that reason needs support from the authority of the Christian faith. Thomists judge the conditions of philosophy only from the aspect of the knowledge. But Bonaventure thinks that in order to ensure of the authenticity of the knowledge, in addition to rationality, we must consider the problem of assent. Human understanding has no right to confirm whether he himself is correct or not, so that he requires a principle besides reason to assent it, namely, authority. The freedom of philosophy is never bound by the subordination to theology. On the contrary, human understanding must obtain assent from theology to pursue knowledge freely. Our study will elucidate that Bonaventure's system of thoughts is founded on the basis of an order of assent.