

philippine studies

Ateneo de Manila University • Loyola Heights, Quezon City • 1108 Philippines

An Introduction to the Medieval Mind: The Discarded Image

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Philippine Studies vol. 13, no. 4 (1965): 888–889

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Fri June 30 13:30:20 2008

to imply that the majority of Christians are not in the state that God ideally wants for men; for an ideal state should be theoretically at least, accessible to all men. Does God ideally in His plan of creation and redemption want all men to be celibates. Far from criticising the author's apparently self-contradictory opinion, it seems rather an evidence that within the Church itself, the knowledge of the meaning of the marital relationship, its place in God's original plan of salvation and its relevance to personal sanctification are still imbedded below the surface of the Church's conscious awareness and are in the process of being brought up to the surface of her explicit consideration. Indeed if there is one truth to be gleaned from this study, it is the fact of the development within the Church of her understanding of marriage and virginity and of the relationship between the two. For this reason it is wise to heed the warning of the author in his preface: "The reader should be reminded not to interpret any particular view as representing the full teaching of the Church."

It is stated on pp. 138-9 that there has been a tendency toward equating habitual sexual intercourse in marriage with the placing of road-blocks along the physical union of marriage as not just a sheer quest for pleasure but rather as a symbolic gesture expressing the entire relationship the spouses have to each other. This is but one of the interesting insights into the manner in which the understanding of a dogma develops through the reflective meditation of the entire Church, as theologians drawing upon the existential experience of the married Christian, are forced to look more deeply into the profound depths of revealed truth. This is perhaps the most essential value in Fr. Kern's book. No better recommendation could be given than to say that it provides the reader with an excellent background for understanding the current discussion on the purposes of matrimony which has and will continue to occupy the attention of the conciliar Fathers during the sessions of Vatican II.

SAMUEL R. WILEY, S.J.

AN INTRODUCTION TO THE MEDIEVAL MIND

THE DISCARDED IMAGE: An Introduction to Medieval and Renaissance Literature. By C. S. Lewis. Cambridge: At the University Press, 1964. x, 232 pp.

In the Preface to *The Discarded Image*, C. S. Lewis says that his book "cannot boast that it contains much which a reader could not have found out for himself." When one has finished reading this introduction to Medieval and Renaissance Literature, and re-

reads Lewis's statement, he is inclined to chuckle; he could indeed have found out all that it contains, with no little bit of labor, but what gives the book its unique value, its organization of the facts, he could not have found out for himself; it is peculiarly C. S. Lewis's. In 223 pages and in a delightfully readable style Lewis enables the reader to see where his own knowledge of the Medieval mind actually fits into a larger organized picture. He enables the reader to understand how a Medieval man thought.

Lewis asserts that what characterized the Medieval mind is not represented by the Medieval Romance or the Ballad but by the *Summa Theologica* and the *Divine Comedy* —Medieval man at his most characteristic was not a dreamer or a wanderer. He was an organizer, a codifier, a builder of systems. His greatest work of art was the Medieval Model of the universe.

The book describes this model. From God down through nine choirs of angels, the model places the eternal and unchangeable beings in their spheres above the moon; it organizes the physical universe from the spherical earth to the final transparent sphere, the *Primum Mobile*; it explains the motion of this sphere (it originates in love for God) and the motions of all the other spheres.

The Model postulates four contraries out of which all things below the moon are made: cold, hot, moist and dry; the four elements: earth, water, air and fire are but combinations of these contraries. A fifth and unknown element, the quintessence, accounts for the unchangeable nature of the things above the moon. Even man's four different temperments: sanguine, choleric, phlegmatic and melancholy are combinations of these four contraries, and the planets determine which of these four will predominate in a man.

In addition to his explanations of the heavens and the earth and man, Lewis also shows what education was thought to be by the Medieval mind and why it was organized into the seven liberal arts.

In brief, the book gathers together a wealth of material, organizes it into a consistent and lucid whole, and leaves the reader with a background against which almost all his previous reading in Medieval and Renaissance authors becomes more intelligible.

JOSEPH P. DEL TUFO, S.J.

AN INSIGHT INTO THE REFORMATION

THE REFORMATION: A Problem for Today. By Joseph Lortz, translated by John C. Dwyer, S.J. Westminster, Md.: The Newman Press, 1964. 261 pp.