

1: John of Paris (Author of On Royal and Papal Power)

John of Paris OP (in French Jean de Paris), also called Jean Quidort and Johannes de Soardis (c. - September 22,) was a French philosopher, theologian, and Dominican friar.

Though he believed that such a position was already obsolete in the context of his own day, he called this position “quite widespread from the Middle Ages through the seventeenth century” harmful to the Church and scandalous. A worry, however, might be that de Lubac was merely accommodating the liberal politics of his day. A similar charge might be made of the Jesuit theologian, John Courtney Murray, who articulated Catholic conceptions of Church and State in the context of American religious pluralism. Both of these theologians “whatever the differences between them” drew not only on the resources of modern political thought but also on the work of a Dominican writing in the early fourteenth century, John of Paris. John of Paris or Jean Quidort d. Bellarmine cites him in his own critique of the hierocratic position that the pope is lord of the world. But he is quite clear that they have distinct origins and ends. But this is not the case. Only a divine king with divine power can direct human beings to this supernatural end, which is ultimately God Himself. While he embraces the old teaching of Pope Gelasius d. On the one side we have the Waldensians and others who argue that the pope and other bishops should have no temporal wealth at all. It is noteworthy that, for John of Paris, any good political theology should not threaten secular governments which are maintaining their responsibilities under the natural law. One way that he accomplishes this is with a strong case for private property. Lay property is not granted to the community as a whole as is ecclesiastical property, but is acquired by individual people through their own skill, labour and diligence, and individuals, as individuals, have right and power over it and valid lordship; each person may order his own and dispose, administer, hold or alienate it as he wishes so long as he causes no injury to anyone else, since he is lord. Such properties therefore are not mutually interordered or interconnected nor do they have any common head who might dispose or administer them, since each person may arrange for his own what he will. This too is wholly spiritual: Yet no one becomes hereby subject to him in any unqualified sense, but under conditions, namely if he sins and wishes to do penance. The coercion of the unwilling that we see in the secular order does not pertain to priests. He quotes a couple of passages but concludes with Titus 3: What about the deposition of emperors? John of Paris also rejects the idea that the pope transferred the Empire from the Greeks to the Franks in This act was accomplished for a necessary and reasonable cause, namely defence of the people against infidels and pagans, when there seemed no possibility of any other defender presenting himself. It was quite legal for the people to do this, for it is the people which makes a king and the army which makes the emperor. Are more arguments needed? John of Paris argues that popes cannot depose kings by their own authority, but he does allow for what Henri de Lubac calls the directive power over his subjects. If the pope is using this power inappropriately, the Christian king may resist. In rejecting the hierocratic position that makes the pope the lord of the world, he does not fall into imperial or royal absolutism as many did before and after him. The Church is still a kingdom with power, even coercive powers. These punishments, though, are spiritual, not going beyond excommunication. Of course, there is always more to be said.

John of Paris: John of Paris, Dominican monk, philosopher, and theologian who advanced important ideas concerning papal authority and the separation of church and state and who held controversial views on the nature of the Eucharist.

Quotations are also from that translation. Extracts in Readings John of Paris also known as Johannes Quidort was a French Dominican who taught in the university of Paris in the late 13th century d. He may have been a student of Thomas Aquinas. He presents himself as taking the middle ground between two mistaken schools of thought: But priests are also needed. Mankind are ordered not to a merely natural end, to live virtuously in this life, but to a supernatural end, which is eternal life; they need to be directed also to this higher end. This leadership to that end belongs to a divine not a human king When Christ returned to heaven he left human priests to administer his sacraments. Chapter 3 argues that there is one supreme priest, but not one supreme world-wide king. The unity of the Church requires unity of belief and there must therefore be an authority of settle disagreements. But there is no reason why there should be one supreme temporal monarch; indeed there are reasons why there should not. Secular power is more diverse, because of the diversity of climates and Secondly, because one man alone cannot rule the world in temporal affairs as can one alone in spiritual affairs. Spiritual power can easily extend its sanction to everyone, near and far, since it is verbal. Secular power, however, cannot so easily extend its sword very far, since it is wielded by hand. Third, because the temporalities of laymen are not communal There is no need therefore for one to administer temporalities in common since each is his own administrator to do with his own what he wishes. On the other hand, ecclesiastical property was given to the [Christian] community as a whole For support in his opposition to the idea of one world empire John refers to Augustine cf. City of God, IV. There is more argument to the same effect on pp. Chapter 4 argues that there were kings before there was any true priest. Chapter 5 argues that the priesthood is superior in dignity to the kingship. Both take their origin immediately from one supreme power, namely God. Hence the inferior [the king] is not subject to the superior [the priest] in all things but only in those matters in which the supreme power [God] has subordinated the inferior to the superior. What man would argue that because a teacher of letters or moral tutor guides a household to a nobler end, knowledge of truth, than its doctor whose concern is with the lesser end of physical health, the physician should be subject to the teacher in the preparation of his medicines? The examples of teacher and tutor are used by Thomas Aquinas, who does argue that one who has care of a lower end should be subject to one who has care of a higher end, and that the king should therefore be subordinate to the pope; see On Kingship, p. John of Paris seems to be disagreeing with Thomas Aquinas at this point, although otherwise he has followed him closely. Whether a hierarchy of ends establishes a hierarchy of powers is discussed again later in the book see below. What power does the Pope have over property? A point of terminology: However, the lord might not have immediate control over the thing, as a modern owner usually does the feudal overlord is lord, though we might hesitate to say owner. First, Church property chapter 6. Lordship over the goods of a diocese e. Church property comes by gift or grant, and the giver has given it to the community or it is not Church property but the property of the individual it was given to. Individuals may have a right to maintenance, and the head of the community the bishop has the right of management; but the property is owned by the community. Similarly lordship over the goods of the Catholic Church as a whole belongs to the whole Catholic community, not to the pope. He cannot alienate sell or give away Church goods at will. If he misuses Church property he betrays a trust and may be deposed. In respect of the goods of laymen, the pope does not have lordship or even stewardship chapter 7. Thomas Aquinas, Summa theologiae, , q. Does the pope have jurisdiction in temporal matters? Note the distinction between lordship over goods and juriurisdiction. The ruler has jurisdiction even over goods which are not his property, and over people. Has Christ give the pope supreme jurisdiction in temporal matters? In chapter 8 this point is argued from various bible texts and passages from the fathers of the Church. Christ as God was king, but as man he was not. Chapter 9 answers various objections - bible texts which seem to show that Christ did claim temporal jurisdiction e. That he did so would have to be proved from his express words. There is no presumption that whatever power Christ had Peter had. There are bible

texts which show that temporal jurisdiction was not granted to the apostles. Various texts of canon law show that the pope has no temporal jurisdiction. In chapter 11 he rejects an evasion of these arguments. But why would God grant the pope a power which he was forbidden to exercise? So far, then, it has been argued that the pope does not have supreme lordship over goods - not even over the goods of the Church - and does not have supreme temporal jurisdiction. In Chapter 11 John puts 42 arguments to prove that the pope does have supreme temporal jurisdiction, and goes on in later chapters to answer them. This is a typical medieval procedure: We cannot read all 42 arguments and answers, but - Read arguments 20 p. Note that the pope can also be deposed. There is much else of interest in this book, but we must move on. Church property belongs to the Christian community, the property of laymen belongs to the individuals; property-owners may be required to make contributions. A world-empire is not desirable. Secular government is not subordinate to the Church; the Church has from Christ no temporal power.

3: Internet History Sourcebooks Project

*The Dominican scholar John of Paris was one of the most controversial members of the University of Paris in the later Middle Ages. The author of over twenty works, he is best known today for *On Royal and Papal Power*, a tract traditionally linked to the explosive confrontation that took place between the French king Philip IV and Pope Boniface VIII in the early years of the fourteenth century.*

In the twelfth century schooling became a flourishing industry in Paris, Bologna and many other places. By the early thirteenth century the masters of the schools in some places had formed corporations generally called universities. The universities got a great boost from the translation into Latin of the works of Aristotle, commentaries on Aristotle and related works in Greek or Arabic. In the universities, philosophy was studied in the Arts faculties, but philosophy was developed and employed also in the faculties of theology. The study of law was important in medieval universities and ideas derived from the law were influential in political thinking. Writers on political philosophy used a number of the literary genres characteristic of scholasticism, such as the commentary, the disputed question, the dialogue, and the treatise see the entry on literary forms of medieval philosophy. Philosophy of the scholastic kind continued, taught and written in Latin, throughout the seventeenth century in the universities, especially in Italy, Spain, and the Netherlands, in the Jesuit schools in many countries, and in some Protestant schools. Perhaps it should include Boethius c. Boethius had written or translated from Greek into Latin some of the logical works studied in the twelfth century schools; Augustine was the dominant influence in medieval theology. By medieval political philosophy we understand the medieval writings on politics that are recognizably akin to the modern writings we class as political philosophy. Their authors were usually academics who wrote with university-educated readers in mind; they drew upon ideas explored in the schools and they wrote in an academic way. However, political philosophy was not part of the university core curriculum Miethke b. The authors of political writings generally did not write these works in the course of their teaching duties. Generally they wrote in response to some political event. Some wrote for the edification of a king or other ruler, others sought to influence conflicts between the Church and secular rulers, others were concerned with conflicts within the Church about the constitution of the Church and the powers of popes and councils. Often they were committed to one or other side in these conflictsâ€”many clerics supported secular rulers in their conflicts with the Church. This article describes the most important sources of medieval political ideas and the work of some of the most interesting writers. The main sources were the Bible, the Fathers of the Church, the textbooks of canon and civil law, and the works of Aristotle, especially the *Politics*. Sections 2 and 3 will outline what medieval political thought took from the Bible and the Fathers. Sections 4 and 5 will sketch the ideas of political thinkers of the pre-scholastic period, including Augustine. Sections 6 and 7 will sketch the sources that became influential during the twelfth and thirteenth centuries, namely Aristotle and the law textbooks. Section 8 will outline one of the main issues of medieval political thought from the thirteenth century onwards, namely the political power of the pope. Section 9 will outline the work of a major thirteenth century writer, Thomas Aquinas. Sections 10â€”14 will be concerned with writers on political philosophy during the 14th and 15th centuries, including Marsilius of Padua and William of Ockham. However, the many copies of the Bible made during the middle ages, the many commentaries on books of the Bible made by medieval scholars and the constant references to the Bible in their writings show that the Bible was a very familiar book. The human race is normally ruled by kings or emperors. There are very few traces of republican institutions in the Bible. There is one exception: Kings are very often wicked tyrants and enemies of God. The peoples often share the vices of their rulers. The kingship of King David is a model though David also often sinned. Subjects must obey rulers, even the wicked. It is wrong to rebel, and especially to make any attack on the person of the rulerâ€”see 2 Samuel 1: But obedience to rulers is always limited by obedience to the commands of God. The New Testament writers teach that Christians must obey their rulers: Let every soul be subject to higher powers: Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation. But if thou do that which is evil, fear: Let every man abide in the same calling in which he was called. Wast thou called,

being a bondman? Likewise he that is called, being free, is the bondman of Christ. For you are all one in Christ Jesus. Since being a slave is a matter indifferent, Christianity did not condemn slavery. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. Medieval writers assumed that the institution of private property was normal and right and that property should be respected. However, the New Testament encouraged voluntary poverty: Jesus saith to him: If thou wilt be perfect, go sell what thou hast, and give to the poor. Then Jesus said to his disciples: Amen, I say to you, that a rich man shall hardly enter into the kingdom of heaven. And again I say to you: It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven. The early Christian community in Jerusalem had but one heart and one soul: For as many as were owners of lands or houses, sold them, and brought the price of the things they sold, and laid it down before the feet of the apostles. And distribution was made to every one, according as he had need. But I say to you not to resist evil: You know that the princes of the Gentiles lord it over them; and they that are the greater, exercise power upon them. It shall not be so among you. For one is your master, and all you are brethren. And call none your father upon earth: Neither be ye called masters: Do not you judge them that are within? For them that are without, God will judge, 1 Corinthians 5: The Greek Fathers Origen, Chrysostom, etc. Many of the Fathers were influenced by the Platonism and Stoicism that every educated person became acquainted with in the ancient world. Augustine was particularly influenced by Platonism, in the version modern scholars call Neoplatonism, and by Plotinus especially. II, Letter 90 held that originally there would have been no need for coercion, since human beings would voluntarily have accepted the guidance of the wise, and no need for property, since no one would have sought to control more resources than they needed to support a temperate way of life, and no slavery, since a slave is a human being treated as property, so, according to the Fathers, these institutions would not have existed if Adam had not sinned. But because of sin they do exist, both as a result of sinfulness the power-hungry and greedy amass coercive power and property, and as a necessary and justified remedy for sin. Ideally, governments should use coercion to repress wrongdoing, with slavery used only as a punishment, milder than execution, for wrongdoing, and property should be of moderate extent, its purpose being to protect possession of necessities from the greed of those who would otherwise try to control everything. The common opinion on coercive government and slavery was expressed by Augustine. God did not intend that [man] should have lordship over any but irrational creatures: Hence, the first just men were established as shepherds of flocks, rather than as kings of men. City of God, XIX. Who is as unjust and as avaricious, as he who makes the food [alimenta] of the multitude not for his own use, but for his abundance and luxuries? The bread which you hold back belongs to the needy. Although this work was often copied in the middle ages manuscripts have survived, [10] a reading of the whole work was never part of the university curriculum. God has decreed from all eternity that to some he will give the grace special help needed to attain eternal salvation, while the rest of mankind the majority will go to eternal damnation. the massa damnata City of God, XXI. Some who live well for most of their lives may fall away at the very end. Thus we cannot tell for sure who is predestined to salvation. Since the city of God consists of those predestined to salvation, we cannot be sure of its membership. The city of God is not identical with the Church, since not all members of the Church will be saved. The earthly city is not identical with any particular state, since some members of a state may be predestined to salvation. A particular state may include citizens of both cities. Although the members of the two cities have different ultimate values, they may have intermediate ends in common. for example, they all desire peace on earth. Insofar as any particular state serves such common ends it will have the cooperation of members of the city of God City of God, XIX. As a Platonist Augustine thought in terms of a hierarchy of levels of reality, in which lower levels imitate or reflect the higher levels. Anything evil must be to some extent good, or it could not exist at all. Its evil consists in disorder or misdirection, in its failing to attain all the goodness appropriate to it. The peace of all things lies in the tranquillity of order, and order is the disposition of equal and unequal things in such a way as to give to each its proper place. But something like true virtue, namely love of honour, may lead to something like justice and peace, as it did in the Roman Republic City of God, V. Cicero and the Roman Republic, since the Romans did not obey the true God cf. But this is only an argumentum ad hominem. It is only by an unduly narrow definition that it can be said that

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non-Christians cannot form a commonwealth. Justice in some measure is essential to anything that deserves to be called a commonwealth. Justice removed, then, what are kingdoms but great bands of robbers? When the king asked him what he meant by infesting the sea, the pirate defiantly replied: City of God, IV. According to Giles of Rome d. But the views of these so-called Political Augustinians were generally rejected by other medieval political thinkers. We should not infer that Augustine believed only good Christians can be rulers.

4: Medieval Political Philosophy (Stanford Encyclopedia of Philosophy)

*John of Paris on Royal and Papal Power: A Translation With Introduction of the De Postestate Regia Et Papali of John of Paris (Records of Civilization) [Arthur P. Monahan] on www.enganchecubano.com *FREE* shipping on qualifying offers.*

5: John of Paris, the Deposing Power, and the Punishment of Heretics – The Regensburg Forum

John of Paris is the author of On Royal and Papal Power (avg rating, 1 rating, 0 reviews, published).

6: John of Paris - Wikipedia

John of Paris On Royal and Papal Power: A Translation, with Introduction, of De potestate Regia et Papali of John of Paris. By Arthur P. Monahan. New York and London: Columbia University Press, , 49 + pp. \$

7: John of Paris : Dr Chris Jones :

On June 26, , John of Paris signed a petition originating at the court of King Philip the Fair that called for a general council against Pope Boniface VIII. John's famous work, De potestate regia et papali, forms part of this conflict.

8: A Dispute Between a Priest and a Knight - Wikipedia

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9: John of Paris. Beyond Royal and Papal Power - Cour de www.enganchecubano.com

John of Paris: Beyond Royal and Papal Power ed. by Chris Jones (review) Patrick Nold The Catholic Historical Review, Volume , Number 3, Summer , pp.

V. 2. *Chart of accounts for dental practices Living with anorexia BriAnne Dopart G.K. Hall Bibliographic Guide to Education 2001 (Gk Hall Bibliographic Guide to Education) The art lover : someone who cant draw a straight line tries to defend her art-buying habit Lauren F. Winn Asus p8p67 le manual Living your life as practice : relationships, work, parenting, creativity, and other additional modules English alphabets writing book Power of Commitment (Christian character library) Individual medley Understanding international conflict The northern campaign I Love You More Than . (Light and Sound Book) American working class United States Survival (The Survival Series) Contents: The Gold King turns his back The three crosses The abandoned outlaw. Culture and crisis in Britain in the thirties Part five : Does organizational culture have a future? Revenue laws of the State of Illinois. Myths of the Underworld Journey The Confirmation (American Theatre in Literature Program) Four ethnoastronomies Disneys junior graphic novel, Aladdin Baseball in Asheville (NC (Images of Baseball) Doing Sociology with Student CHIP The Syndrome Rule Communion and other services, according to the use of the United Church of England and Ireland. If that hadnt happened Bongo-Da limestone deposit Take action when necessary Friday the 13th novelization Sing a song of sixpence Joy Hewitt Mann 2001 Miller Gaas Practice Manual Begriffsschrift Und Andere State and the citizen Ancient monuments of Orkney American body politics and the crime against nature, 1861-81 Literary annuals and gift books Global economic prospects 2017 Aspects of the modern short story Lhasa the Holy City*