

Knowledge, Love, and Ecstasy in the Theology of Thomas Gallus (Changing Paradigms in Historical and Systematic Theology)



Knowledge, Love, and Ecstasy in the Theology of Thomas Gallus provides the first full study of Thomas Gallus (d. 1246) in English and represents a significant advance in his distinctive theology. Boyd Taylor Coolman argues that Gallus distinguishes, but never separates and intimately relates two intentional modalities in human consciousness: the intellective and the affective. Both of these are for Gallus quite explicitly forms of cognition. Coolman shows that Gallus conceives these two cognitive modalities as co-existing in a mutually and reciprocally interdependent manner and that this interdependence is given a particular character by Gallus' anthropological appropriation of the Dionysian concept of hierarchy. Because Gallus conceives of the soul as hierarchized on the model of the angelic hierarchy, the intellect-affect relationship is fundamentally governed by the nature of Dionysian hierarchy. A Dionysian hierarchy is a dynamic state of being that has two simultaneous valences: ascent and descent. Two crucial features are noteworthy in this regard: firstly, in ascending the valence, the lower is subsumed by the higher; secondly, in the descending valence, the higher communicates with the lower according to the capacity or nature of the lower. When Gallus posits a higher, affective *cognitio* above an intellective *cognitio* at the highest point in the ascending valence, accordingly, this affective form both builds upon and subsumes/transforms the intellective form. This means that affectivity is a form of cognition, even as it differs from intellective cognition, and that the character (intensity and profundity) of this higher, affective cognition is, to some extent, a function of the character (intensity and profundity) of the lower, intellective cognition. Conversely, the character of the higher, affective cognition in accordance with its intellective modality. That is, its

capacity for intellection is increased by the insensibility of affection.

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