

The proposed thesis deals with two important issues discussed by Thomas Aquinas in connection with the averroistic controversy that occurred in the second half of the thirteenth century in Paris. The topics are On the eternity of the world and On the unity of intellect. Its author defends the position that concerning the problem On the eternity of the World is the solution proposed by Thomas Aquinas closer to the position of heterodox masters of liberal arts than to the attitude of some orthodox theologians. The heterodox teaching On the unity of intellect is by Thomas sufficiently disproven. The doctrine of Thomas Aquinas doesn't need to always constitute an irreconcilable antithesis against the attitude of heterodox masters as it is described by some authors. The thesis also deals the two topics on the historical background of the condemnations issued by the Parisian bishop Stephan Tempier in the years 1270 and 1277. Although the heterodox masters of liberal arts are in their philosophizing strongly influenced by the Arab philosopher Averroes their position concerning the relationship between fides and ratio is different. Averroes says that when the conflict between reason and revelation occurs then revelation should retreat and one should look for allegorical interpretation of the Holy Scriptures. Heterodox masters of liberal arts on the opposite side hold the view that when this type of conflicts occurs then the revelation has superiority, because it reveals us truths that transcend the natural abilities of human reason. In the revelation a superior cognition is given to us and therefore the human intellect should obey the revelation. The author of the thesis defends the position, that the view on the relation of philosophy and theology accepted by heterodox masters of liberal arts leads to skepticism in philosophy and fideism in theology, but the so called double truth theory is not contained in the scriptures of the latin averroists.