In Animal Rationality: Later Medieval Theories 1250-1350, Anselm Oelze offers the first comprehensive and systematic exploration of theories of animal rationality in the later Middle Ages. Traditionally, it was held that medieval thinkers ascribed rationality to humans while denying it to nonhuman animals. As Oelze shows, this narrative fails to capture the depth and diversity of the medieval debate. Although many thinkers, from Albert the Great to John Buridan, did indeed hold that nonhuman animals lack rational faculties, some granted them the ability to engage in certain rational processes such as judging, reasoning, or employing prudence. There is thus a whole spectrum of positions to be discovered, many of which show interesting parallels with contemporary theories of animal rationality.

Sister Paula Jean's book is a new and original study of St. Bonaventure's theology of marriage as it is expressed in his Breviloquium. She locates Bonaventure's doctrine of marriage within the whole of his theological system. This book represents a rediscovery of St. Bonaventure's profound insights into marriage as a sacrament of the Life and Love of the Trinity, and of the Hypostatic Union of God and humanity in the one flesh of Jesus Christ. Bonaventure's Trinitarian theology, his Christology, and his ecclesiology all unfold through a nuptial spirituality made visible and incarnate in the indissoluble union of man and woman. Sister Paula Jean has used this work of the Middle Ages, St. Bonaventure's Breviloquium, to cast new light on contemporary questions regarding the inseparability of spousal union and fruitfulness within marriage. The study is an exploration of the meaning of sacramentality in the thought of one of its great masters. It proposes the importance of knowing religious truth symbolically to complement what we know through scientific methods.

The volume addresses the historical context of Henry, e.g. his writings and his participation in the events of 1277; examines Henry's theology, metaphysics, epistemology, and ethics; and studies Henry’s influence on John Duns Scotus and Pico della Mirandola. A comprehensive treatment of the life and work of John Duns Scotus offers essays on his contributions to medieval philosophy and theology. 'Of reality the rarest-veined unraveler', John Duns Scotus was one of the profoundest metaphysicians who ever lived. In this volume, the world's foremost Scotus scholars collaborate to present the latest research on his work. In ethics, the focus is on practical wisdom, on beauty as an ethical concept, and on the independence of the virtues; in metaphysics, on modality, individuation, and being. Textbook accounts notwithstanding, Scotus' theory of logical possibilities implies...
no existence or actuality for possible beings though being and thinking presuppose the domain of possibility; potency only supervenes on the actual. There are important thirteenth-century precursors of Scotus' theory of modality and individuation. Posterior to quidditative entity, Scotus clearly distinguishes the ultimate reality of individual beings both from individuals and from individuality. The English province of the Franciscans (1224-c.1350) provides a series of stimulating studies by an international team of scholars, who consider the rich diversity of the friars' ministry in England, especially their impact upon the local Church, society and the universities. "The concept of matter as it is treated in the philosophical systems of Aristotle, Thomas Aquinas, and John Duns Scotus is examined, partly to ascertain the influence which the original Aristotelian concept of matter had on the two medieval thinkers, and partly to determine which of these two thinkers remained more faithful to the original Aristotelian concept. An analysis is carried out of the views of the three philosophers regarding the ontological status of matter; the intelligibility of matter; the issue of the real distinction between matter and form; the role played by matter in individuating composite substances; and its role in defining composite substances and determining their essences. Finally, the views of Aquinas and Scotus regarding the theory of universal hylomorphism and the theory of the plurality of forms are discussed and compared. It is shown that, while most of the Franciscan philosophical tradition up to Scotus's time was far more influenced by Platonist than by Aristotelian principles, Scotus, though a Franciscan, was much closer to Aristotle than to Plato in his views regarding matter. In fact, the few deviations from the original Aristotelian concept found in Scotus's theory can be ascribed to theological concerns. It is argued, furthermore, that Scotus's views on the concept of matter are far closer to the original Aristotelian theory than our analysis shows Aquinas himself to be." --This book provides a formidable yet comprehensive overview of the life and works of this Scottish-born medieval philosopher theologian. John Duns Scotus is commonly recognized as one of the most original thinkers of medieval philosophy. His influence on subsequent philosophers and theologians is enormous and extends well beyond the limits of the Middle Ages. His thought, however, might be intimidating for the non-initiated, because of the sheer number of topics he touched on and the difficulty of his style. The eleven essays collected here, especially written for this volume by some of the leading scholars in the field, take the reader through various topics, including Duns Scotus's intellectual environment, his argument for the existence of God, and his conceptions of modality, order, causality, freedom, and human nature. This volume provides a reliable point of entrance to the thought of Duns Scotus while giving a snapshot of some of the best research that is now being done on this difficult but intellectually rewarding thinker. In this much-anticipated work, distinguished authors Mary Beth Ingham and Mechthild Dreyer present an accessible introduction to the philosophy of the thirteenth century Franciscan John Duns Scotus. Thomas Williams presents the most extensive collection of John Duns Scotus's work on ethics and moral psychology available in English. John Duns Scotus: Selected Writings on Ethics includes extended discussions-and as far as possible, complete questions-on divine and human freedom, the moral attributes of God, the relationship between will and intellect, moral and intellectual virtue, practical reasoning, charity, the metaphysics of goodness and rightness, the various acts, affections, and passions of the will, justice, the natural law, sin, marriage and divorce, the justification for private property, and lying and perjury. Relying on the recently completed critical edition of the Ordinatio and other critically edited texts, this collection presents the most reliable and up-to-date versions of Scotus's work in an accessible and philosophically informed translation. Thomas Williams presents the most extensive collection of John Duns Scotus's work on ethics and moral psychology available in English. John Duns Scotus: Selected Writings on Ethics includes extended discussions-and as far as possible, complete questions-on divine and human freedom, the moral attributes of God, the relationship between will and intellect, moral and intellectual virtue, practical reasoning, charity, the metaphysics of goodness and rightness, the various acts, affections, and passions of the will, justice, the natural law, sin, marriage and divorce, the justification for private property, and lying and perjury. Relying on the recently completed critical edition of
the Ordinatio and other critically edited texts, this collection presents the most reliable and up-to-date versions of Scotus's work in an accessible and philosophically informed translation. Oxford Studies in Medieval Philosophy showcases the best scholarly research in this flourishing field. The series covers all aspects of medieval philosophy, including the Latin, Arabic, and Hebrew traditions, and runs from the end of antiquity into the Renaissance. It publishes new work by leading scholars in the field, and combines historical scholarship with philosophical acuteness. The papers will address a wide range of topics, from political philosophy to ethics, and logic to metaphysics. OSMP is an essential resource for anyone working in the area. This guide to several aspects of the theological and philosophical thought of John Duns Scotus gives clarity to the work of a man with a "reputation for intricate and technical reasoning." Horan offers a substantial challenge to the narrative of radical orthodoxy's idiosyncratic take on Scotus and his role in ushering in the philosophical age of the modern. This volume not only corrects the received account of Scotus but opens a constructive way forward toward a positive assessment and appropriation of Scotus's work for contemporary theology. —Book cover. Fresh translations of key texts, exhaustive coverage from Plato to Kant, and detailed commentary by expert scholars of philosophy add up to make this sourcebook the first and most comprehensive account of the history of the philosophy of mind. Published at a time when the philosophy of mind and philosophical psychology are high-profile domains in current research, the volume will inform our understanding of philosophical questions by shedding light on the origins of core conceptual assumptions often arrived at before the instauration of psychology as a recognized subject in its own right. The chapters closely follow historical developments in our understanding of the mind, with sections dedicated to ancient, medieval Latin and Arabic, and early modern periods of development. The volume’s structural clarity enables readers to trace the entire progression of philosophical understanding on specific topics related to the mind, such as the nature of perception. Doing so reveals the fascinating contrasts between current and historical approaches. In addition to its all-inclusive source material, the volume provides subtle expert commentary that includes critical introductions to each thematic section as well as detailed engagement with the central texts. A voluminous bibliography includes hundreds of primary and secondary sources. The sheer scale of this new publication sheds light on the progression, and discontinuities, in our study of the philosophy of mind, and represents a major new sourcebook in a field of extreme importance to our understanding of humanity as a whole. A new English translation of John Duns Scotus's The Questions on Aristotle's "De Interpretatione" including an extensive commentary on some of Scotus's more difficult ideas. This volume offers a sample of the many ways that medieval Franciscans in their theological treatises, spiritual texts, preaching, and art expressed their beliefs about the 'model of models' of the medieval religious experience, the Virgin Mary. Second volume of Scotus works. The Franciscan John Duns Scotus (c. 1266-1308) is the philosopher's theologian par excellence: more than any of his contemporaries, he is interested in arguments for their own sake. Making use of the tools of modern philosophy, Richard Cross presents a thorough account of Duns Scotus's arguments on God and the Trinity. Providing extensive commentary on central passages from Scotus, many of which are presented in translation in this book, Cross offers clear expositions of Scotus's sometimes elliptical writing. Cross's account shows that, in addition to being a philosopher of note, Scotus is a creative and original theologian who offers new insights into many old problems. Philosophy of Mind in the Early and High Middle Ages provides an outstanding overview to a tumultuous 900-year period of discovery, innovation, and intellectual controversy that began with the Roman senator Boethius (c480-524) and concluded with the Franciscan theologian and philosopher John Duns Scotus (c1266-1308). Relatively neglected in philosophy of mind, this volume highlights the importance of philosophers such as Abelard, Duns Scotus, and the Persian philosopher and polymath Avicenna to the history of philosophy of mind. Following an introduction by Margaret Cameron, twelve specially commissioned chapters by an international team of contributors discuss key topics, thinkers and debates, including: mental perception; Avicenna and the intellectual abstraction of intelligibles; Duns Scotus; soul, will, and choice in Islamic and
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Jewish contexts; perceptual experience; the systematization of the passions; the complexity of the soul and the problem of unity; the phenomenology of immortality; morality; and the self. Essential reading for students and researchers in philosophy of mind, medieval philosophy, and the history of philosophy, Philosophy of Mind in the Early and High Middle Ages is also a valuable resource for those in related disciplines such as Religion. Étienne Gilson's Jean Duns Scot: Introduction À Ses Positions Fondamentales is widely understood to be one of the most important works on John Duns Scotus' texts, famous for their complexity. James Colbert's translation is the first time that Gilson's work on Scotus has been put into English, with an introduction by Trent Pomplun and an afterword by John Millbank. Scotus contributed to the development of a metaphysical system that was compatible with Christian doctrine, an epistemology that altered the 13th century understanding of human knowledge, and a theology that stressed both divine and human will. Gilson, in turn, offers a thoroughly comprehensive introduction to the fundamental positions that Scotus stood for. Explaining Scotus's views on metaphysics, the existence of infinite being and divine nature, the matter of the physical spiritual and angelic, intellectual knowledge and will and Scotus' relationship with other scholars, Gilson and Colbert show how deeply Scotus left a mark on discussions of such disparate topics as the semantics of religious language, the problem of universals, divine illumination, and the nature of human freedom. This work has been translated from the original work in French Jean Duns Scot. Introduction a ses positions fondamentales (© 1952 by Librairie Philosophique J. Vrin). This book sets out a thematic presentation of human action, especially as it relates to morality, in the three most significant figures in Medieval Scholastic thought: Thomas Aquinas, John Duns Scotus, and William of Ockham. This new introduction replaces Marenbon's best-selling editions Early Medieval Philosophy (1983) and Later Medieval Philosophy (1987) to present a single authoritative and comprehensive study of the period. It gives a lucid and engaging account of the history of philosophy in the Middle Ages, discussing the main writers and ideas, the social and intellectual contexts, and the important concepts used in medieval philosophy. Medieval Philosophy gives a chronological account which: treats all four main traditions of philosophy that stem from the Greek heritage of late antiquity: Greek Christian philosophy, Latin philosophy, Arabic philosophy and Jewish philosophy provides a series of 'study' sections for close attention to arguments and shorter 'interludes' that point to the wider questions of the intellectual context combines philosophical analysis with historical background includes a helpful detailed guide to further reading and an extensive bibliography All students of medieval philosophy, medieval history, theology or religion will find this necessary reading. Nearly twenty-five years ago, John Milbank inaugurated Radical Orthodoxy, one of the most significant and influential theological movements of the last two decades. In Milbank’s Theology and Social Theory, he constructed a sweeping theological genealogy of the origins of modernity and the emergence of the secular, counterposed by a robust retrieval of traditional orthodoxy as the critical philosophical and theological mode of being in the postmodern world. That genealogy turns upon a critical point—the work of John Duns Scotus as the starting point of modernity and progenitor of a raft of philosophical and theological ills that have prevailed since. Milbank’s account has been disseminated proliferously through Radical Orthodoxy and even beyond and is largely uncontested in contemporary theology. The present volume conducts a comprehensive examination and critical analysis of Radical Orthodoxy’s use and interpretation of John Duns Scotus. Daniel P. Horan, O.F.M. offers a substantial challenge to the narrative of Radical Orthodoxy’s idiosyncratic take on Scotus and his role in ushering in the philosophical age of the modern. This volume not only corrects the received account of Scotus but opens a constructive way forward toward a positive assessment and appropriation of Scotus’s work for contemporary theology. This book begins with standard ontological topics--such as the nature of existence--and of metaphysics generally, such as the status of universals, form, and accidents. What is the proper subject matter of metaphysical speculation? Are essence and existence really distinct in bodies? Does the body lose its unifying form at death? Can an accident of a substance exist in separation from that substance? Are universals real, and, if so, are they anything more than general concepts? Among the figures it
examine are Thomas Aquinas, John Duns Scotus, William of Ockham, Walter Chatton, John Buridan, Dietrich of Freiburg, Robert Holcot, Walter Burley, and the 11th-century Islamic philosopher Ibn-Sina (Avicenna). There is also an emphasis on metaphysics broadly conceived. Thus, additional discussions of connected topics in medieval logic, epistemology, and language provide a fuller account of the range of ideas included in the later medieval worldview. The Varieties of Transcendence traces American pragmatist thought on religion and its relevance for theorizing religion today. The volume establishes pragmatist concepts of religious individualization as powerful alternatives to the more common secularization discourse. In stressing the importance of Josiah Royce’s work, it emphasizes religious individualism’s compatibility with community. At the same time, by covering all of the major classical pragmatist theories of religion, it shows their kinship and common focus on the interrelation between the challenges of contingency and the semiotic significance of transcendence. Medieval theology, in all its diversity, was radically theo-centric, Trinitarian, Scriptural and sacramental. It also operated with a profound view of human understanding (in terms of intellectus rather than mere ratio). In a post-modern climate, in which the modern views on ‘autonomous reason’ are increasingly being questioned, it may prove fruitful to re-engage with pre-modern thinkers who, obviously, did not share our modern and post-modern presuppositions. Their different perspective does not antiquate their thought, as some of the ‘cultured despisers’ of medieval thought might imagine. On the contrary, rather than rendering their views obsolete it makes them profoundly challenging and enriching for theology today. This book is more than a survey of key medieval thinkers (from Augustine to the late-medieval period); it is an invitation to think along with major theologians and explore how their thought can deeply challenge some of today’s modern and post-modern key assumptions. An anthology of works commenting on the perception of beauty in art, structure and style in literature, and aesthetic judgement. This is the first major work of the famous mediaeval scholastic theologian John Duns Scotus to be translated into English in its entirety. One of the towering intellectual figures of his age, Scotus has had a lasting influence on Western philosophy comparable only to that of Thomas Aquinas. The questions Scotus discusses on the subject “God and Creatures” were originally presented to him in the course of a quodlibetal dispute, a public debate popular in the thirteenth and fourteenth centuries. In revising the questions for publication, Scotus wove in much of his basic philosophy and theology, making this work one of the mainstays on which his reputation as a thinker depends. The text of the English translation is based on the most authoritative version of the original Latin text. The extensive annotation and a glossary of technical terms permit each question to be read as an integral treatise in its own right. Originally published in 1975. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

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