

Philosophy of Religion 2000-1

Part I Medieval Philosophical Theology

Aims and Objectives of Course

This course will examine the relations that existed between ‘philosophy’ and ‘theology’ in the medieval period. Historical in scope yet philosophical in aim, it will cover the principal discussions and debates that dominated the interchange between philosophical and theological discourse in the Latin West from the eleventh to the sixteenth centuries. Textually based, the course will not only restrict itself to Christian philosophers but will also consider the distinctive contributions made to medieval philosophy and theology by Jewish and Islamic thinkers. The course will analyse some of the theories and arguments of well known thinkers like Anselm of Canterbury, Peter Aberlard, Moses Maimonides, Avicenna, Averroes, Thomas Aquinas, Bonaventure, John Duns Scotus, and William Ockham. Other less well known thinkers will also be studied. The topics to be considered will include an analysis of the divine attributes; the place of natural reason in Jewish, Islamic and Christian theology; the Christian doctrine of the trinity; and the relations between theology and philosophy. Attention will also be devoted to the study of analysis of sacred scripture and morality.

Description of Course

Through lectures, the course will outline the main theological and philosophical controversies of the medieval period and explain how a coherent picture of events may be derived from the range of primary sources which survive. The differing

positions of Jewish, Islamic and Christian thinkers will be explored and analysed. In their own time, and by way of preparing for the classes, students will be expected to study particular texts in order to enhance their understanding of the methodological issues involved, and to develop their appreciation of the medieval period.

Lecture plan

A norm of eleven lectures two hour lectures is assumed:

1. 'Philosophy' and 'Theology' in the Middle Ages: An Introduction to Medieval Institutions of Learning
2. Faith and Reason (1): Jewish and Islamic Perspectives
3. Faith and Reason (2): Christian Perspectives
4. 'Aristotle and the Medieval University': The Parisian Condemnations of 1270 and 1277.
5. The Eternity of the World
6. The Problem of the Rational Soul
7. *Liberum arbitrium* and 'freedom of decision'
8. Natural Law
9. The Highest Good

10. Divine Foreknowledge

11. The Trinity

Assessment

The method of assessment for this course is as follows: 60% examination to be held at the end of the academic year; 40% on the basis of one course work essay to be completed during the teaching term.

Bibliography of Core Resource Materials and Texts

The following three books contain most of the translations of medieval texts that will form the required reading of the course.

John F. Wippel and Alan Wolter (eds.) *Medieval Philosophy From St. Augustine to Nicholas of Cusa* (The Free Press, 1969).

Arthur Hyman and James Walsh, *Philosophy in the Middle Ages: The Christian, Islamic and Jewish Traditions*, Second Edition (Hackett, 1973).

Andrew B. Schoedinger, *Readings in Medieval Philosophy* (Oxford University Press, 1996).

(i) General Background

It is advisable that students acquaint themselves with the intellectual history of the period. References to books that are prefaced by an asterix are very relevant.

G.R. Evans, *Philosophy and Theology in the Middle Ages*, (Routledge, 1993).

*Richard Southern, *Scholastic Humanism and the Unification of Europe* (Basil Blackwell, 1995).

- G.R. Evans, *Old Arts and New Theology* (Oxford University Press, 1980).
*Marcia Colish, *Medieval Foundations of the Western Intellectual Tradition* (Yale University Press, 1997).
Heinrich Fichteau, *Heretics and Scholars in the High Middle Ages* (Penn State Press, 1998).
C. Stephen Jaeger, *The Envy of Angels* (Penn State, 1994).
*C. H. Lawrence, *The Friars* (Longman, 1994).
*Francis Oakley, *The Medieval Experience*, (Toronto, 1988).
Francis Oakley, *Omnipotence, Covenant and Order* (Ithaca, 1984)
Beryl Smalley, *The Study of the Bible in the Middle Ages*, 3rd ed (Oxford, 1983).

Students are also advised to consult (i) *The Dictionary of the Middle Ages*, 10 Vols. (New York 1980) (a very helpful work of reference); and (ii) *The Routledge History of Philosophy*, 10 Vols (Routledge, 1998) (a work contains entries on most aspects of medieval philosophy and theology. See in particular the entries ‘Medieval Aristotelianism’; ‘Medieval Augustinianism’; ‘Medieval Platonism’; as well as individual discussions of medieval thinkers.)

(ii) Surveys and Anthologies:

- C.J.F. Martin, *Medieval Philosophy: An Introduction* (Edinburgh University Press, 1996).
David Luscombe, *Medieval Thought* (OPUS, 1997).
Frederick Copleston, *A History of Medieval Philosophy* (Notre Dames 1972).
Frederick Copleston, *A History of Philosophy* (see especially Vols. 3, 4, and 5) (Anchor Vooks, 1965).
S. T. Katz, *Medieval Jewish Philosophy* (Arno Press, 1980).
O. Leaman, *An Introduction to Medieval Islamic Philosophy* (Cambridge University Press, 1985).
John Marenbon, *Early Medieval Philosophy* (Routledge, 1988).
John Marenbon, *Later Medieval Philosophy* (Routledge, 1987).
John Marenbon (ed.), *Medieval Philosophy* (Routledge History of Philosophy,

III) (Routledge, 1998).

John Wippel (ed.), *Studies in Medieval Philosophy* (Catholic University of America Press, 1987).

N. Kretzmann, A. Kenny and J. Pinborg (eds.), *The Cambridge History of Later Medieval Philosophy* (Cambridge University Press, 1982).

Scott MacDonald (ed.) *Being and Goodness* (Cornell University Press, 1991).

T. Radavsky, *Divine Omniscience and Omnipotence in Medieval Philosophy* (Reidel, 1984).

Colette Sirat, *A History of Jewish Philosophy in the Middle Ages* (Cambridge University Press, 1985).

Etienne Gilson, *The Spirit of Medieval Philosophy* (Sheed and Ward, 1936).

Etienne Gilson, *A History of Christian Philosophy in the Middle Ages* (London, 1955).

(iii) Individual Authors:

The following bibliography is a guide to literature on the main thinkers that will be treated by the course. It is by no means exhaustive and is designed to be used *judiciously* by the students.

Anselm of Canterbury (1033-1109)

Texts: *Anselm of Canterbury The Major Works*, Brian Davies and Gillian Evans (eds.) (Oxford University Press, 1998).

Commentary:

G. R. Evans, *Anselm* (London 1983).

G. R. Evans, *Anselm and Talking about God*, (Oxford, 1978).

G. R. Evans, *Anselm and a New Generation*, (Oxford, 1980).

Richard Southern, *Saint Anselm. A Portrait in a Landscape* (Cambridge, 1990).

M.J. Charlesworth, *St. Anselm's Proslogion* (Oxford, 1965).

Katherine Rogers, *The Anselmian Approach to God* (Edwin Mellen, 1998)

Katherine Rogers, *The Neoplatonic Metaphysics and Epistemology of Anselm of Canterbury* (Edwin Mellen, 1998).

Jasper Hopkins, *A Companion to the Study of St Anselm* (Minneapolis, 1972).

Peter Aberlard (1079-1142)

Texts: *Ethica*, David Luscombe ed. (Oxford, 1971).

Commentary:

John Marenbon, *The Philosophy of Peter Aberlard* (Cambridge, 1998). (this work contains a very full discussion of just about every aspect of Aberlard's theology and philosophy.)

Avicenna (980-1037) and Averroes (1126-1198)

Texts: See extracts in Hyman and Walsh (1973); Schoedinger (1996) and Wippel and Wolter (1969).

Commentary:

Herbert A. Davidson, *Proofs for Eternity, Creation and the Existence of God in Medieval Islamic and Jewish Philosophy*, (Oxford University Press, 1987).

Herbert A. Davidson, *Alfarabi, Avicenna and Averroes on Intellect* (Oxford, 1992).

Oliver Leaman, *Averroes* (Curzon, 1998).

Oliver Leaman, *A Brief History of Islamic Philosophy* (Polity, 1999).

S. Nasr and Oliver Leaman (eds.), *History of Islamic Philosophy*, 2 Vols (Routledge, 1996)

Moses Maimonides (1135-1204)

Texts: See extracts in Hyman and Walsh (1973); Schoedinger (1996) and Wippel and Wolter (1969); and S. Pines (ed.) *Moses Maimonides: The Guide of the*

Perplexed (Chicago, 1963).

Commentary:

Oliver Leaman, *Maimonides* (Curzon, 1998)

Eric Ormsby (ed.) *Moses Maimonides and his Time*, (Catholic University of America Press, 1989).

Daniel Frank and Oliver Leaman (eds), *History of Jewish Philosophy* (Routledge, 1997).

Oliver Leaman, *Evil and Suffering in Jewish Philosophy* (Cambridge, 1995).

Andrew Gluck, 'Maimonides' Arguments for Creation ex nihilo in the Guide of the Perplexed, *Medieval Philosophy and Theology*, 7, (1998): 221-254.

Bonaventure (c.1217-1274)

Texts: See extracts in Hyman and Walsh (1973); Schoedinger (1996) and Wippel and Wolter (1969). See also *The Works of Saint Bonaventure*, 6 Vols (Franciscan Institute, 1976), and *The Works of Bonaventure*, Vols 1 (*Mystical Writings*) and VI (*Collationes in Hexaemeron*) (Franciscan Press, 1960).

Commentary:

Etienne Gilson, *The Philosophy of Bonaventure* (London, 1965)

Jacques Bougerol, *An Introduction to the Works of Saint Bonaventure* (London, 1964).

Joseph Ratzinger, *The Theology of History in Bonaventure* (Chicago, 1971).

James F. Quinn, *The Historical Constitution of St. Bonaventure's Philosophy* (PIMS, 1973).

Andreas Speer, 'Bonaventure and the Question of a Medieval Philosophy', *Medieval Philosophy and Theology*, 6 (1997): 25-46.

Thomas Aquinas (c.1224/5-1274)

Texts: *Thomas Aquinas Selected Writings*, Ralph McInerny (ed.) (Penguin Black Classics, 1998)

Commentary:

A. Kenny (ed.), *Aquinas: A Collection of Critical Essays* (Macmillan, 1969).

C. Hughes, *On a Complex Theory of a Simple God* (Cornell University Press, 1989).

Joseph Owens, *St. Thomas on the Existence of God* (SUNY, 1980).

John Wippel, *Metaphysical Themes in Thomas Aquinas* (Catholic University of America Press, 1984).

John Wippel, *The Metaphysical Thought of Thomas Aquinas* (Catholic University of America Press, 2000).

Ralph McInerny, *Being and Predication* (Catholic University of America Press, 1986).

Ralph McInerny, *Aquinas against the Averroists* (Perdue University Press, 1993).

Ralph McInerny, *Boethius and Aquinas* (Catholic University of America Press, 1990).

Ralph McInerny, *Aquinas and Human Action* (Catholic University of America Press, 1992).

N. Kretzmann (ed.) *The Cambridge Companion to Aquinas* (Cambridge University Press, 1993).

Brian Davies, *The Thought of Thomas Aquinas* (Oxford University Press, 1992).

William Hankey, *God in Himself* (Oxford University Press, 1987).

John Duns Scotus (c. 1265-1308)

Texts: *Duns Scotus Philosophical Writings* Alan Wolter (ed.) (Hackett, 1987); Alan Wolter and William Frank, *Duns Scotus, Metaphysician*, (Purdue University Press, 1995); and Alan Wolter (ed.) *Scotus on Will and Morality* (Washington, 1980).

Commentary:

Alan Wolter, *The Philosophical Theology of John Duns Scotus* (Cornell University Press, 1990).

Douglas Langston, *God's Willing Knowledge* (Penn State Press, 1986).

Alexander Broadie, *The Shadow of Scotus* (T and T Clark, 1995).
E. Bettoni, *Scotus* (The Catholic University Press of America, 1961).
Richard Cross, *The Physics of Duns Scotus* (Oxford, 1998).
Richard Cross, *Duns Scotus* (Oxford, 1999).
Thomas Williams (ed.), *The Cambridge Companion to Scotus* (Cambridge, 2001).

William Ockham (c.1285-?1349)

Texts: *Ockham Philosophical Writings*, Philotheus Boehner OFM(ed.) (Hackett, 1990).

Commentary:

Philotheus Boehner OFM, *Collected Articles on Ockham* (Franciscan Institute, 1958).

Marilyn McCord Adams, *William Ockham*, 2 Vols. (University of Notre Dame Press, 1987).

Gordon Leff, *William of Ockham* (Manchester University Press, 1975).

D. Damascence, *The Theory of Demonstration according to William of Ockham* (Franciscan Institute, 1953).

Katherine Tachau, *Vision and Certitude in the Age of Ockham* (Brill, 1988).

Paul Vincent Spade, *The Cambridge Companion to Ockham* (Cambridge, 1999).

Armand Maurer, *The Philosophy of William of Ockham* (PIMS, 1999).