

John Duns Scotus The Examined Report Of The Paris Lecture

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.

An 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.

Concentrates on a single problem in medieval theology: the relationship between Christ's bodily presence in the Eucharist & the conversion of the Eucharistic elements, bread & wine, into Christ's body & blood. Traces discussion of this problem in the Franciscan order during the late 13th cent.

from St. Bonaventure to John Duns Scotus. Contents: The Thomist-Bonaventuran Thesis; Eucharistic Thought in the 1240s: Albert the Great, Wm. of Militona, & Richard Fishacre; Reception of the Thomist-Bonav. Thesis outside the Franciscan Order; The Franciscan Critique: Wm. de la Mare, Matthew of Aquasparta, John Pecham, Peter Olivi, Roger Marston, & Wm. of Falgar, Richard of Middleton, Vitalis de Furno, & Wm. of Ware, John Duns Scotus; Conclusion.

Download Free John Duns Scotus The Examined Report Of The Paris Lecture

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.

In *Heidegger, Metaphysics and the Univocity of Being*, Philip Tonner presents an interpretation of the philosophy of Martin Heidegger in terms of the doctrine of the 'univocity of being'. According to the doctrine of univocity there is a fundamental concept of being that is truly predicable of everything that exists. This book explores Heidegger's engagement with the work of John Duns Scotus, who raised philosophical univocity to its historical apotheosis. Early in his career, Heidegger wrote a book-length study of what he took to be a philosophical text of Duns Scotus'. Yet, the word 'univocity' rarely features in translations of Heidegger's works. Tonner shows, by way of a comprehensive discussion of Heidegger's philosophy, that a univocal notion of being in fact plays a distinctive and crucial role in his thought. This book thus presents a novel interpretation of Heidegger's work as a whole that builds on a suggested interpretation by Gilles Deleuze in *Difference and Repetition* and casts a new light on Heidegger's philosophy, clearly illuminating his debt to Duns Scotus.

Download Free John Duns Scotus The Examined Report Of The Paris Lecture

A comprehensive treatment of the life and work of John Duns Scotus offers essays on his contributions to medieval philosophy and theology.

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. 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.

This collection of readings with extensive editorial

Download Free John Duns Scotus The Examined Report Of The Paris Lecture

commentary brings together key texts of the most influential philosophers of the medieval era to provide a comprehensive introduction for students of philosophy. Features the writings of Augustine, Thomas Aquinas, Boethius, John Duns Scotus and other leading medieval thinkers Features several new translations of key thinkers of the medieval era, including John Buridan and Averroes Readings are accompanied by expert commentary from the editors, who are leading scholars in the field

No description available

The philosophical writings of Duns Scotus, one of the most influential philosophers of the Later Middle Ages, are here presented in a volume that presents the original Latin with facing page English translation. CONTENTS: Foreword to the Second Edition. Preface. Introduction. Select Bibliography. I. Concerning Metaphysics II. Man's Natural Knowledge of God III. The Existence of God IV. The Unicity of God V. Concerning Human Knowledge VI. The Spirituality and Immortality of the Human Soul Notes. Index of Proper Names. Index of Subjects.

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

Download Free John Duns Scotus The Examined Report Of The Paris Lecture

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. 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.

Sister Paula Jean's book is a new and original study of St. Bona-venture'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

Download Free John Duns Scotus The Examined Report Of The Paris Lecture

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.

John Duns Scotus is arguably one of the most significant philosopher theologians of the middle ages who has often been overlooked. This book serves to recover his rightful place in the history of Western philosophy revealing that he is in fact one of the great masters of our philosophical heritage. Among the fields to which Scotus has made an immense contribution are logic, metaphysics, philosophy of mind and action, and ethical theory. The Philosophy of John Duns Scotus provides a formidable yet comprehensive overview of the life and works of this Scottish-born philosopher. Vos has successfully combined his lifetime of dedicated study with the significant body of biographical literature, resulting in a unique look at the life and works of this philosopher theologian.

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

Download Free John Duns Scotus The Examined Report Of The Paris Lecture

separation from that substance? Are universals real, and, if so, are they anything more than general concepts? Among the figures it examines 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.

Richard Cross provides the first complete and detailed account of Duns Scotus's theory of cognition, tracing the processes involved in cognition from sensation, through intuition and abstraction, to conceptual thought. He provides an analysis of the ontological status of the various mental items (acts and dispositions) involved in cognition, and a new account of Scotus on nature of conceptual content. Cross goes on to offer a novel, reductionist, interpretation of Scotus's view of the ontological status of representational content, as well as new accounts of Scotus's opinions on intuitive cognition, intelligible species, and the varieties of consciousness. Scotus was a perceptive but highly critical reader of his intellectual forebears, and this volume places his thought clearly within the context of thirteenth-century reflections on cognitive psychology, influenced as they were by Aristotle, Augustine, and Avicenna. As far as possible, Duns Scotus's Theory of Cognition traces developments in Scotus's thought during the ten or so highly productive

Download Free John Duns Scotus The Examined Report Of The Paris Lecture

years that formed the bulk of his intellectual life.

"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

Download Free John Duns Scotus The Examined Report Of The Paris Lecture

be." --

Delves into the ancient debate regarding the nature and purpose of the seven sacraments What are the sacraments? For centuries, this question has elicited a lively discussion and among theologians, and a variety of answers that do anything but outline a unified belief concerning these fundamental ritual structures. In this extremely cohesive and well-crafted volume, a group of renowned scholars map the theologies of sacraments offered by key Christian figures from the Early Church through the twenty-first century. Together, they provide a guide to the variety of views about sacraments found throughout Christianity, showcasing the variety of approaches to understanding the sacraments across the Catholic, Protestant, and Orthodox faith traditions. Chapters explore the theologies of thinkers from Basil to Aquinas, Martin Luther to Gustavo Gutiérrez. Rather than attempting to distill their voices into a single view, the book addresses many of the questions that theologians have tackled over the two thousand year history of Christianity. In doing so, it paves the way for developing theologies of sacraments for present and future contexts. The text places each theology of the sacraments into its proper sociohistorical context, illuminating how the church has used the sacraments to define itself and its congregations over time. The definitive resource on theologies of the sacraments, this volume is a

Download Free John Duns Scotus The Examined Report Of The Paris Lecture

must-read for students, theologians, and spiritually interested readers alike.

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

Yujin Nagasawa presents a new, stronger version of perfect being theism, the conception of God as the greatest possible being. Although perfect being theism is the most common form of monotheism in the Judeo-Christian-Islamic tradition its truth has been disputed by philosophers and theologians for centuries. Nagasawa proposes a new, game-changing defence of perfect being theism by developing what he calls the 'maximal concept of God'. Perfect being theists typically maintain that God is an omniscient, omnipotent, and omnibenevolent being; according to Nagasawa, God should be understood rather as a being that has the maximal consistent set of knowledge, power, and benevolence. Nagasawa argues that once we accept the maximal concept we can establish perfect being theism on two grounds. First, we can refute nearly all existing arguments against perfect being theism simultaneously. Second, we can construct a novel, strengthened version of the modal ontological argument for perfect being theism. Nagasawa concludes that the maximal concept grants us a

Download Free John Duns Scotus The Examined Report Of The Paris Lecture

unified defence of perfect being theism that is highly effective and economical.

A collection of the influential ethical writings of medieval philosopher William of Ockham, published in English for the first time.

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

Download Free John Duns Scotus The Examined Report Of The Paris Lecture

work has been translated from the original work in French Jean Duns Scot. Introduction à ses positions fondamentales (© 1952 by Librairie Philosophique J. Vrin).

Reportatio I-A John Duns Scotus: Works. Electronic Edition The Examined Report of the Paris Lecture.

Reportatio 1-A. Vol. 2

The philosophy of Gilles Deleuze is increasingly gaining the prestige that its astonishing inventiveness calls for in the Anglo-American theoretical context. His wide-ranging works on the history of philosophy, cinema, painting, literature and politics are being taken up and put to work across disciplinary divides and in interesting and surprising ways. However, the backbone of Deleuze's philosophy - the many and varied sources from which he draws the material for his conceptual innovation - has until now remained relatively obscure and unexplored. This book takes as its goal the examination of this rich theoretical background. Presenting essays by a range of the world's foremost Deleuze scholars, and a number of up and coming theorists of his work, the book is composed of in-depth analyses of the key figures in Deleuze's lineage whose significance - as a result of either their obscurity or the complexity of their place in the Deleuzian text - has not previously been well understood. This work will prove indispensable to students and scholars seeking to understand the context from which Deleuze's ideas emerge. Included are essays on Deleuze's relationship to figures as varied as Marx, Simondon, Wronski, Hegel, Hume, Maimon, Ruyer, Kant, Heidegger, Husserl, Reimann, Leibniz, Bergson and

Download Free John Duns Scotus The Examined Report Of The Paris Lecture

Freud.

Second volume of Scotus works.

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."

'Of realty 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. 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

Download Free John Duns Scotus The Examined Report Of The Paris Lecture

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 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.

[Copyright: 604c0f7155332797d1e521e379631410](https://www.amazon.com/Philosophy-Mind-Early-High-Middle-Ages/dp/0262084110)