

The Spirit Of Mediaeval Philosophy

Medieval PhilosophyThe Spirit of Mediaeval PhilosophyThe Spirit of Mediaeval
PhilosophyMediaeval Philosophy Illustrated from the System of Thomas AquinasA
Companion to Philosophy in the Middle AgesThe Discarded ImageThe Unity of
Philosophical ExperienceChristian PhilosophyAristotle's ChildrenHistory of Christian
Philosophy in the Middle AgesReadings in Medieval PhilosophyPessimismThe Spirit
of PythonThe Spirit of Mediaeval PhilosophyTracing the LinesMediaeval Philosophy:
Or, a Treatise of Moral and Metaphysical Philosophy from the Fifth to the
Fourteenth Century Frederick Denison MauriceRessourcementMetaphysical
Themes in Thomas Aquinas IIThe spirit of medieval theologyChristian PhilosophyA
History of PhilosophyPhilosophy and Civilization in the Middle AgesBeing and Some
PhilosophersThomist Realism and the Critique of KnowledgeThe Evolution of
Medieval ThoughtThe Spirit of Mediaeval PhilosophyJohn Duns ScotusFaith,
Scholarship, and Culture in the 21st CenturyHistory of Philosophy: History of the
ancient and mediaeval philosophy. With a preface by the editors of the
Philosophical and Theological LibraryDemons in the Middle AgesMediaeval
PhilosophyMedieval PhilosophyThe Christian Philosophy of Saint AugustineThe
Problem of Space in Jewish Mediaeval PhilosophyThe Spirit of Medieval
PhilosophyRomeReason and Revelation in the Middle AgesGod and
PhilosophyLaudemus Viros GloriososMedieval Philosophy

Medieval Philosophy

The study of being was one of the main preoccupations of Etienne Gilson's scholarly and intellectual life. *Being and Some Philosophers* is at once a testament to the persistence of those concerns and an important landmark in the history of the question of being. The book charts the ways in which being is translated across history, from unity in Plato and substance in Aristotle to essence in Avicenna and the act of existence in Aquinas. It examines the vicissitudes of essence and existence in Suarez and Christian Wolff, in Hegel and Kierkegaard, in order to uncover the metaphysical and existential foundations of modern thought. And yet *Being and Some Philosophers* remains not so much an historical investigation (although it could only have been written by a scholar steeped in the history of philosophy) but, in the words of its author, "a philosophical book, and a dogmatically philosophical one at that." Its passionate vigour has proven, over many years, at once fresh and provocative. Indeed, the appendix to this revised edition contains critiques of the book by two Thomists as well as Gilson's replies to their objections.

The Spirit of Mediaeval Philosophy

The Spirit of Mediaeval Philosophy

In this book (a translation of his well-known work *L'esprit de la philosophie medievale*), Etienne Gilson undertakes the task of defining the spirit of mediaeval philosophy. Gilson asks whether we can form the concept of a Christian philosophy and whether mediaeval philosophy is not its most adequate historical expression. He maintains that the spirit of mediaeval philosophy is the spirit of Christianity penetrating the Greek tradition, working within it, and drawing out of it a certain view of the world that is specifically Christian. To support his hypothesis, Gilson examines mediaeval thought in its nascent state, at that precise point where the Judeo-Christian graft was inserted into the Hellenic tradition. Gilson's demonstration is primarily historical and occasionally theoretical in suggesting how doctrines that satisfied our predecessors for so many centuries may still be found conceivable today.

Mediaeval Philosophy Illustrated from the System of Thomas Aquinas

An immense collection of texts and translations organised into subject areas including the existence of God, ethics and the problem of evil, theology and physics. There are 54 selections including St. Augustine and Boethius, Pseudo-

Dionysius, William of Ockham, John of Paris and Roger Bacon.

A Companion to Philosophy in the Middle Ages

Tracing the Lines takes on the project of what Christian scholarship is, and should be, today. It does so, however, with an eye to locating similarities in the rich tradition the last nearly two thousand years of Christian scholarship has given birth to. With humility and a sympathetic ear, Sweetman traces the way certain lines of thought have developed over time, showing their strengths, their weaknesses, and their motivation for shaping Christian scholarship in particular ways. Though he locates his own thought within a particular one of these streams, he shows how all of them have contributed in different ways to the formation of the work of Christian scholarship. Offering in the end an understanding of Christian scholarship as scholarship attuned to the shape of our Christian hearts, this book reaches across disciplines to connect Christians engaged in scholarship in all areas of the academy, whether at public or private institutions.

The Discarded Image

This volume contains eleven articles and book chapters written by John Wippel since the publication of his *Metaphysical Themes in Thomas Aquinas* in 1984.

The Unity of Philosophical Experience

Christian Philosophy

Aristotle's Children

History of Christian Philosophy in the Middle Ages

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.

Readings in Medieval Philosophy

Pessimism

In this classic work, the eminent Catholic philosopher Étienne Gilson deals with one of the most important and perplexing metaphysical problems: the relation between our notion of God and demonstrations of his existence. Gilson examines Greek, Christian, and modern philosophy as well as the thinking that has grown out of our age of science in this fundamental analysis of the problem of God. "[I] commend to another generation of seekers and students this deeply earnest and yet wistfully gentle little essay on the most important (and often, at least nowadays, the most neglected) of all metaphysical--and existential--questions. . . . The historical sweep is breathtaking, the one-liners arresting, and the style, both intellectual and literary, altogether engaging." --Jaroslav Pelikan, from the foreword "We have come to expect from the pen of M. Gilson not only an accurate exposition of the thought

Access Free The Spirit Of Mediaeval Philosophy

of the great philosophers, ancient and modern, but what is of much more importance and of greater interest, a keen and sympathetic insight into the reasons for that thought. The present volume does not fail to fulfill our expectations. It should be read by every Christian thinker." --Ralph O. Dates, America

The Spirit of Python

The Spirit of Mediaeval Philosophy

The medieval world was full of malicious demons: fallen angels commissioned to tempt humans away from God. From demons disguised as beautiful women to demons that took frightening animal-like forms, this book explores the history of thought about demons: what they were, what they could and could not do, and how they affected human lives. It considers the debates, stories, and writing that eventually gave shape to the witchcraze of the early modern period.

Tracing the Lines

Mediaeval Philosophy: Or, a Treatise of Moral and Metaphysical Philosophy from the Fifth to the Fourteenth Century Frederick Denison Maurice

New York Times best-selling author Jentezen Franklin is back with a message that will inspire you to break free and reclaim a life of passion, purpose, and praise.

Ressourcement

Metaphysical Themes in Thomas Aquinas II

"Lectures given at Harvard University in the first half of the academic year 1936-37"--Foreword.

The spirit of medieval theology

Christian Philosophy

This book of fifteen essays is presented in honor of one of the premier historians of

Access Free The Spirit Of Mediaeval Philosophy

medieval philosophy, Armand Maurer of the Pontifical Institute for Mediaeval Studies and the University of Toronto. The authors, internationally recognized scholars in the field of medieval philosophy and theology, are friends, colleagues, and students of Fr. Maurer. They are united in a common love of medieval thought and a common appreciation of philosophizing through the study of the history of philosophy. Their interests and methodologies, however, are diverse, and cover a range from Justin Martyr, who died during the reign of Marcus Aurelius, to Bartholomew Mastrius, a contemporary of Descartes. "This is a volume that honors the memory of Armand Maurer not only by reviewing his own scholarly achievements but by advancing the state of scholarship on the subject that he loved, the philosophy of the middle ages. The range of topics covered here richly reflect the pluralism of medieval thought. Some of the essays gathered for this collection give a fresh look at important perennial themes like the nature of Christian philosophy and the real distinction between essence and existence. Others turn--as Maurer loved to do--to figures who are studied less often (Peter of Candia, for example, or Francis of Mayronis) that help fill out our knowledge of this period and add to our sense of the contributions that study of medieval authors can make for contemporary philosophizing." --Joseph W. Koterski, S.J., Fordham University "This lovely Festschrift for Armand Maurer contains fourteen essays by distinguished scholars on the tradition of medieval philosophy, from its ancient origins to seventeenth-century inheritors. Since many essays treat large-scale movements or fundamental issues, the volume will be useful to serious

undergraduates and graduate students, as well as to scholars. Laudemus indeed: from the editor's moving tribute to Armand Maurer, through discussions of Avicenna and Thomas and Ockham, to Maurer's closing recollections of his teachers, this volume is full of well-earned praise." --Donald Morrison, Rice University

A History of Philosophy

The Discarded Image paints a lucid picture of the medieval world view, providing the historical and cultural background to the literature of the middle ages and renaissance. It describes the 'image' discarded by later years as 'the medieval synthesis itself, the whole organization of their theology, science and history into a single, complex, harmonious mental model of the universe'. This, Lewis's last book, has been hailed as 'the final memorial to the work of a great scholar and teacher and a wise and noble mind'.

Philosophy and Civilization in the Middle Ages

Translation of: Introduction à la philosophie chrétienne.

Being and Some Philosophers

Wippel and Wolter are perhaps the most respected names in metaphysical thought of the middle ages.

Thomist Realism and the Critique of Knowledge

In the teaching of Augustine of Hippo—as in that of the Common Doctor of the Church, Thomas Aquinas—philosophy is recognized as the most complete expression of rational knowledge regarding the highest objects of the human mind. Attending to the data of divine revelation, Augustine recognizes that philosophia, love of wisdom, begins with faith and then moves gradually and by grace into an understanding of that faith. Following the genesis and development of Augustine's profound understanding and expositions of the Trinity and the Incarnation, creation and original sin, nature and grace, freedom and desire, and the human person as the imago dei, Gilson shows the rich philosophical themes which recur throughout the Augustinian oeuvre. An ideal companion volume to Gilson's renowned *The Spirit of Medieval Philosophy*, *The Christian Philosophy of Saint Augustine* is a comprehensive and coherent map to that vast and intricate world of Augustinian thought which has enriched the entire history of philosophical and theological endeavor following the Patristic era.

The Evolution of Medieval Thought

Access Free The Spirit Of Mediaeval Philosophy

This comprehensive reference volume features essays by some of the most distinguished scholars in the field. Provides a comprehensive "who's who" guide to medieval philosophers. Offers a refreshing mix of essays providing historical context followed by 140 alphabetically arranged entries on individual thinkers. Constitutes an extensively cross-referenced and indexed source. Written by a distinguished cast of philosophers. Spans the history of medieval philosophy from the fourth century AD to the fifteenth century.

The Spirit of Mediaeval Philosophy

A true account of a turning point in medieval history that shaped the modern world, from "a superb storyteller" and the author of *When Jesus Became God* (Los Angeles Times). Europe was in the long slumber of the Middle Ages, the Roman Empire was in tatters, and the Greek language was all but forgotten—until a group of twelfth-century scholars rediscovered and translated the works of Aristotle. The philosopher's ideas spread like wildfire across Europe, offering the scientific view that the natural world, including the soul of man, was a proper subject of study. The rediscovery of these ancient ideas would spark riots and heresy trials, cause major upheavals in the Catholic Church—and also set the stage for today's rift between reason and religion. Aristotle's *Children* transports us back to this pivotal moment in world history, rendering the controversies of the Middle Ages lively and accessible, and allowing us to understand the philosophical ideas that are

fundamental to modern thought. “A superb storyteller who breathes new life into such fascinating figures as Peter Abelard, Albertus Magnus, St. Thomas Aquinas, Roger Bacon, William of Ockham and Aristotle himself.” —Los Angeles Times
“Rubenstein’s lively prose, his lucid insights and his crystal-clear historical analyses make this a first-rate study in the history of ideas.” —Publishers Weekly

John Duns Scotus

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 à ses positions fondamentales (© 1952 by Librairie Philosophique J. Vrin).

Faith, Scholarship, and Culture in the 21st Century

While some intellectuals at the end of the nineteenth century argued that scientific progress would eventually cause the demise of religion, it is evident that this has not been the case and that contemporary science is in fact not necessarily inimical to a religious worldview. So, a fruitful dialogue between science and religion has become a reality. But there is also a more fundamental question that arises, which is not simply the relationship of the sciences or of other disciplines to religion, but rather whether faith can and should have an impact on teaching and research. The majority of the essays in this volume hold that the Christian faith provides definite cognitive advantages and that to leave one's faith at the entrance of the campus, thus separating faith from reason, leads to a schizophrenic view of the Christian's intellectual life. This volume thus shows how the religious faith of intellectuals--not all of whom are Christian--exercises a real influence on their scholarship. In consonance with the thought of Pope John Paul II, it is the contention of the scholars whose essays make up this volume that a faith that imbues research and teaching will effect a transformation not only in themselves, but also in their students and eventually in society. Hence, a faith that is fully received, thought out

and lived, will penetrate culture; and there is no doubt that present-day culture stands in need of transformation. In fact, the encyclical *Fides et Ratio*, from which a number of the essays draw inspiration, attributes the secularization of the West in great part to the separation of faith from culture. Jacques Maritain himself, more than fifty years ago, recognized that modern and contemporary culture had severed its ties with the sacred and in so doing had turned its back on humanity. Now in the twenty-first century, as always, human beings have a profound need for meaning and transcendence, a need which scholarly reflection such as that found in this volume can help to satisfy. In addition to the editors, the contributors are: David Arias, Jr., Mariano Artigas, Gavin T. Colvert, John Goyette, Frederick Erb III, Heather McAdam Erb, Alfred J. Freddoso, Jeanne M. Heffernan, Leon Klenicki, Ralph McInerney, John F. Morris, Warren Murray, Peter A. Pagan, Teresa I. Reed, Robert Royal, James V. Schall, S.J., William Sweet, and Dallas Willard. Alice Ramos and Marie I. George are both Associate Professors of Philosophy at St. John's University.

History of Philosophy: History of the ancient and mediaeval philosophy. With a preface by the editors of the Philosophical and Theological Library

The highly regarded French philosopher, tienne Gilson, brilliantly plumbs the depths of Thomistic Realism, and false Thomisms as well, in this answer to Kantian

modernism. The important work, exquisitely translated by Mark Wauck, brings the essential elements of philosophy into view as a cohesive, readily understandable, and erudite structure, and does so rigorously in the best tradition of St. Thomas. Written as the definitive answer to those philosophers who sought to reconcile critical philosophy with scholastic realism, Gilson saw himself as an historian of philosophy whose main task was one of restoration, and principally the restoration of the wisdom of the Common Doctor of the Church, St. Thomas Aquinas. Gilson's thesis was that realism was incompatible with the critical method and that realism, to the extent that it was reflective and aware of its guiding principles, was its own proper method. He gives a masterful account of the various forces that shaped the neo-scholastic revival, but Gilson is concerned with the past only as it sheds light on the present. In addition to his criticisms, Gilson presents a positive exposition of true Thomist realism, revealing the foundation of realism in the unity of the knowing subject.

Demons in the Middle Ages

Pessimism claims an impressive following--from Rousseau, Schopenhauer, and Nietzsche, to Freud, Camus, and Foucault. Yet "pessimist" remains a term of abuse--an accusation of a bad attitude--or the diagnosis of an unhappy psychological state. Pessimism is thought of as an exclusively negative stance that inevitably leads to resignation or despair. Even when pessimism looks like utter

truth, we are told that it makes the worst of a bad situation. Bad for the individual, worse for the species--who would actually counsel pessimism? Joshua Foa Dienstag does. In *Pessimism*, he challenges the received wisdom about pessimism, arguing that there is an unrecognized yet coherent and vibrant pessimistic philosophical tradition. More than that, he argues that pessimistic thought may provide a critically needed alternative to the increasingly untenable progressivist ideas that have dominated thinking about politics throughout the modern period. Laying out powerful grounds for pessimism's claim that progress is not an enduring feature of human history, Dienstag argues that political theory must begin from this predicament. He persuasively shows that pessimism has been--and can again be--an energizing and even liberating philosophy, an ethic of radical possibility and not just a criticism of faith. The goal--of both the pessimistic spirit and of this fascinating account of pessimism--is not to depress us, but to edify us about our condition and to fortify us for life in a disordered and disenchanting universe.

Mediaeval Philosophy

Medieval Philosophy

A historical and a theological analysis of the most important movement in

twentieth-century Roman Catholic theology.

The Christian Philosophy of Saint Augustine

The Problem of Space in Jewish Mediaeval Philosophy

PHILOSOPHY AND CIVILIZATION IN THE MIDDLE AGES LOUIS CLARK VANUXEM
FOUNDATION PHILOSOPHY AND CIVILIZATION IN THE MIDDLE AGES BY MAURICE
DSWULF PROFESSOR OF PHILOSOPHY IN THE UNIVERSITY OF LOUVAIN AND IN
HARVARD UNIVERSITY MEMBER OF ACADEMIES OF BRUSSELS AND OF MADRID
PRINCETON Princeton University Press 1922 PREFACE THE material of these
lectures, which I had the honor of delivering at Princeton University, on the
Vanuxem Foundation, was prepared, during the War, at the Universities of Harvard,
Poitiers, and Toronto. Certain portions of the work, relatively few, have already
appeared in the form of articles, viz. part of Chapter I in the Revue de Mttaphys
ique et de Morale, July, 1918 Chapter IV, ii, in the Philosophical Review, July, 1918
Chapter V, iii, in the International Journal of Ethics, January, 1919 Chapter III, ii, and
Chapter VII, i-v, in the Harvard Theological Review, October, 1918. These now take
their place as integral parts of what may be regarded as a supplement to my His
tory of Mediaeval Philosophy. The purpose of the study as here presented is to

Access Free The Spirit Of Mediaeval Philosophy

approach the Middle Ages from a new point of view, by showing how the thought of the period, metaphysics included, is intimately connected with the whole round of Western civilization to which it belongs. My work represents simply an attempt to open the way it makes no pretense to exhaustive treatment of any of the innumerable problems involved in so vast a subject. I desire to express my cordial thanks to the friends who have aided me in translating these lectures, in particular to Mr, Daniel Sargent, of Harvard University. And it is a special duty and pleasure to acknowledge my obligations to Professor Horace C. Longwell, of Princeton University, who has offered many valuable suggestions while assisting in the revision of the manuscript and in the task of seeing the work through the press. Harvard University January, 1922

ANALYTICAL TABLE OF CONTENTS

CHAPTER ONE INTRODUCTION i. Relational aspects of philosophy in the Middle Ages. ii. Methods, iii. The importance of the twelfth century and of the thirteenth century in mediaeval civilization iv. Survey of these centuries. CHAPTER TWO SURVEY OF CIVILIZATION IN THE TWELFTH CENTURY i. Feudal Europe, ii. Catholic influences Cluny, Citeaux, the bishops, the Pope. iii. A new spirit the value and dignity of the individual man. iv. New forms of art. v. The twelfth century one of French influences. CHAPTER THREE THE CIVILIZATION AS REFLECTED IN PHILOSOPHY i. Location of philosophical schools invasion of French schools by foreigners, ii. Delimitation of the sciences philosophy distinct from the seven liberal arts and from theology, iii. Harmony of the feudal sense of personal worth with the philosophical doctrine that the individual alone exists, iv. The feudal

Access Free The Spirit Of Mediaeval Philosophy

civilization and the anti-realistic solution of the problem of universals. CHAPTER FOUR THE GREAT AWAKENING OF PHILOSOPHY IN THE THIRTEENTH CENTURY i. The causes The acquired momentum, ii. The rise of the Universities Paris and Oxford, iii. The establishment of the mendicant orders Dominicans and Franciscans, iv. The acquaintance with new philosophical works translations, v. General result among the numerous systems the scholastic philosophy issues as dominant, vi. The comprehensive classification of knowledge. Viii CONTENTS CHAPTER FIVE UNIFYING AND COSMOPOLITAN TENDENCIES i. Need of universality the law of parsimony. ii. Excess resulting from the felt need of simplifying without limit the geocentric system and the anthropocentric conception, iii. The society of mankind f university humana in its theoretical and practical forms, iv. Cosmopolitan tendencies. CHAPTER SIX OPTIMISM AND IMPERSONALITY i. Optimism in philosophy, in art, in religion, ii. Impersonality, iii. History of philosophy and literary attribution. iv. Perenniality. CHAPTER SEVEN SCHOLASTIC PHILOSOPHY AND THE RELIGIOUS SPIRIT i

The Spirit of Medieval Philosophy

Rome

Reason and Revelation in the Middle Ages

Copleston, an Oxford Jesuit and specialist in the history of philosophy, first created his history as an introduction for Catholic ecclesiastical seminaries. However, since its first publication (the last volume appearing in the mid-1970s) the series has become the classic account for all philosophy scholars and students. The 11-volume series gives an accessible account of each philosopher's work, but also explains their relationship to the work of other philosophers.

God and Philosophy

Laudemus Viros Gloriosos

Medieval Philosophy

Translation of: Introduction áa la philosophie chrâetienne.

Access Free The Spirit Of Mediaeval Philosophy

[Read More About The Spirit Of Mediaeval Philosophy](#)

[Arts & Photography](#)

[Biographies & Memoirs](#)

[Business & Money](#)

[Children's Books](#)

[Christian Books & Bibles](#)

[Comics & Graphic Novels](#)

[Computers & Technology](#)

[Cookbooks, Food & Wine](#)

[Crafts, Hobbies & Home](#)

[Education & Teaching](#)

[Engineering & Transportation](#)

[Health, Fitness & Dieting](#)

[History](#)

[Humor & Entertainment](#)

[Law](#)

[LGBTQ+ Books](#)

[Literature & Fiction](#)

[Medical Books](#)

[Mystery, Thriller & Suspense](#)

[Parenting & Relationships](#)

Access Free The Spirit Of Mediaeval Philosophy

[Politics & Social Sciences](#)

[Reference](#)

[Religion & Spirituality](#)

[Romance](#)

[Science & Math](#)

[Science Fiction & Fantasy](#)

[Self-Help](#)

[Sports & Outdoors](#)

[Teen & Young Adult](#)

[Test Preparation](#)

[Travel](#)