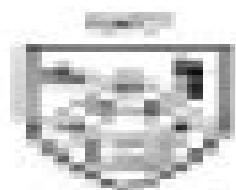


PHILOSOPHIES OF EXISTENCE ANCIENT AND MEDIEVAL

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Philosophies Of Existence Ancient And Medieval

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Philosophies of Existence, Ancient and Medieval Parviz Morewedge, 1982 Medieval Philosophy Peter Adamson, 2019-09-26 Peter Adamson presents a lively introduction to six hundred years of European philosophy from the beginning of the ninth century to the end of the fourteenth century The medieval period is one of the richest in the history of philosophy yet one of the least widely known Adamson introduces us to some of the greatest thinkers of the Western intellectual tradition including Peter Abelard Anselm of Canterbury Thomas Aquinas John Duns Scotus William of Ockham and Roger Bacon And the medieval period was notable for the emergence of great women thinkers including Hildegard of Bingen Marguerite Porete and Julian of Norwich Original ideas and arguments were developed in every branch of philosophy during this period not just philosophy of religion and theology but metaphysics philosophy of logic and language moral and political theory psychology and the foundations of mathematics and natural science Medieval Philosophy and the Classical Tradition John Inglis, 2005-10-09 An initial chapter on the history of Islamic philosophy sets the stage for sixteen articles on issues across the three traditions The goal is to see the Islamic tradition in its own richness and complexity as the context of most Jewish intellectual work **Oxford Studies in Medieval Philosophy, Volume 1** Robert Pasnau, 2013-10 Oxford Studies in Medieval Philosophy showcases the best new scholarly work on philosophy from the end of antiquity into the Renaissance OSMP combines historical scholarship with philosophical acuteness and will be an essential resource for anyone working in the area The Cambridge History of Medieval Philosophy Robert Pasnau, Christina van Dyke, 2014-06-19 The Cambridge History of Medieval Philosophy comprises over fifty specially commissioned essays by experts on the philosophy of this period Starting in the late eighth century with the renewal of learning some centuries after the fall of the Roman Empire a sequence of chapters takes the reader through developments in many and varied fields including logic and language natural philosophy ethics metaphysics and theology Close attention is paid to the context of medieval philosophy with discussions of the rise of the universities and developments in the cultural and linguistic spheres A striking feature is the continuous coverage of Islamic Jewish and Christian material There are useful biographies of the philosophers and a comprehensive bibliography The volumes illuminate a rich and remarkable period in the history of philosophy and will be the authoritative source on medieval philosophy for the next generation of scholars and students alike **Metaphysical Themes in Thomas Aquinas** John F. Wippel, 1995 In this volume John Wippel has collected a number of his essays dealing with Aquinas's metaphysical thought The volume begins with a presentation and critical evaluation of certain twentieth century attempts to describe the philosophical thought of Thomas Aquinas as a Christian philosophy Plato in the Third Sophistic Ryan C. Fowler, 2014-10-09 Plato in the Third Sophistic examines the influence and impact of Plato and Platonism in the era of Byzantine and Christian rhetoric The volume brings together specially commissioned articles from leading scholars of late antique philosophy and literature Their examinations show that Plato is the single most important and

influential literary figure used to frame the literature of this time Plato in the Third Sophistic will help scholars and students from a wide range of disciplines to better understand the development of Christian literature in this era as an essential link in the history of Platonism as well as that of Christianity

Ontology Dale Jacquette,2014-12-18 The philosophical study of what exists and what it means for something to exist is one of the core concerns of metaphysics This introduction to ontology provides readers with a comprehensive account of the central ideas of the subject of being This book is divided into two parts The first part explores questions of pure philosophical ontology what is meant by the concept of being why there exists something rather than nothing and why there is only one logically contingent actual world Dale Jacquette shows how logic provides the only possible answers to these fundamental problems The second part of the book examines issues of applied scientific ontology Jacquette offers a critical survey of some of the most influential traditional ontologies such as the distinction between appearance and reality and the categories of substance and transcendence The ontology of physical entities space time matter and causation is examined as well as the ontology of abstract entities such as sets numbers properties relations and propositions The special problems posed by the subjectivity of mind and of postulating a god are also explored in detail The final chapter examines the ontology of culture language and art

Quantifying Aristotle ,2022-06-08 Aristotelian philosophy is generally regarded as incompatible with the mathematical methods and principles that form the basis of modern science This book offers an entirely new perspective on this presumed incompatibility It surveys the tradition of the Oxford Calculators from its beginnings in the fourteenth century until Leibniz and the philosophy of the seventeenth century and explores how the Calculators techniques of quantification expanded the conceptual and methodological limits of Aristotelianism In the process it examines a large number of authors some of them never studied in this context Exploring the relationship between various late medieval disciplines the book sheds new light on the problem of continuity vs discontinuity between scholasticism and modern science Beyond its historiographical purpose this book also hopes to be a source of inspiration for present day philosophers of science

Ex Auditu - Volume 07 Klyne Snodgrass,2004-06-23 *God without Parts* James E. Dolezal,2011-11-09 The doctrine of divine simplicity has long played a crucial role in Western Christianity's understanding of God It claimed that by denying that God is composed of parts Christians are able to account for his absolute self sufficiency and his ultimate sufficiency as the absolute Creator of the world If God were a composite being then something other than the Godhead itself would be required to explain or account for God If this were the case then God would not be most absolute and would not be able to adequately know or account for himself without reference to something other than himself This book develops these arguments by examining the implications of divine simplicity for God's existence attributes knowledge and will Along the way there is extensive interaction with older writers such as Thomas Aquinas and the Reformed scholastics as well as more recent philosophers and theologians An attempt is made to answer some of the currently popular criticisms of divine simplicity and to reassert the vital importance of continuing to confess that God is

without parts even in the modern philosophical theological milieu *La mesure de l'être* Sylvain Roudaut, 2021-12-28 How many times does a body under constant acceleration travel in the second half of its motion the distance covered in the first half of it Is it possible to compare the whiteness of a pearl to that of snow Is a human being two times three times or infinitely more perfect than a horse In the late Middle Ages these questions were hotly debated in relation to the problem of quantifying forms This book is about understanding why these questions arose and how some of them contributed to the development of scientific knowledge Combien de fois un corps en acc l ration constante pendant un temps donn parcourt il dans la seconde moiti de son mouvement la distance travers e durant la premi re Peut on comparer la blancheur d une perle celle de la neige L tre humain est il deux fois trois fois ou infiniment plus parfait que le cheval la fin du Moyen ge de telles questions furent au centre de vifs d bats autour du probl me de la quantification des formes Comprendre pourquoi ces questions se pos rent et comment certaines d entre elles nous devinrent trang res quand d autres contribu rent directement au d veloppement du savoir scientifique est l objet de cet ouvrage *Shifting Paradigms of Evil in Philosophy* İmge Oranlı, 2025-09-29 This book develops an interdisciplinary framework rooted in philosophy for addressing the political evils experienced around the world Drawing on resources mainly from philosophy and historical studies it argues for the relationality and continuity between political evils using the Armenian Genocide and the Shoah as main examples The book begins by unpacking a series of limiting assumptions that define the philosophical study of evil These assumptions crystallize in the idea that evil is an inscrutable phenomenon what the author calls the paradigm of evil s inscrutability Tracing this paradigm through the legacies of five key philosophers Plato Augustine Kant Arendt and Levinas the author shows that by the time we arrive at 20th century the framing of political evils like the Shoah as inscrutable and exceptional is profoundly constraining it erases Shaoh s continuity and connection with other atrocities including the 1915 Armenian Genocide The book next turns to practices and ideologies that connect the Armenian Genocide to the Shoah to propose an alternative paradigm for thinking about evil a paradigm of the continuity of evils Offering this paradigm to readers in philosophy and adjacent disciplines the author explores the relationality between the Armenian Genocide and the Shoah but also between Turkish genocide denialism and a contemporary case of racist evildoing against Armenians in Turkey shifting the discussion of political evil in a direction that aims to turn overlooked evils around the world into objects of philosophical thinking *Shifting Paradigms of Evil in Philosophy* will appeal to researchers and graduate students working in Continental philosophy social and political philosophy history of philosophy ethics political theory genocide studies and Holocaust studies *The Eschatology of Hans Urs Von Balthasar* Nicholas J. Healy, 2005-06-09 A helpful guide to the writings of perhaps the greatest Catholic theologian of the twentieth century Healy shows how for Balthasar the ultimate form of the end is given in Christ s eucharistic and pneumatic gift of himself a gift that simultaneously lays bare the mystery of God s trinitarian life and enables Christ to return to the Father in communion with the whole of creation *Kant's Revolutionary Theory of Modality* Uygur

Abaci,2019-03-21 Kant's Revolutionary Theory of Modality is a comprehensive study of Immanuel Kant's views on modal notions of possibility actuality or existence and necessity Abaci locates Kant's views on these notions in their broader historical context establishes their continuity and transformation across Kant's precritical and critical texts and determines their role in the substance as well as the development of Kant's philosophical project He makes two overarching claims First Kant's precritical views on modality which appear in the context of his attempts to revise the ontological argument and are critical of the tradition only from within its prevailing paradigm of modality develop into a revolutionary theory of modality in his critical period radicalizing his critique of the ontotheological and rationalist metaphysical tradition While the traditional paradigm construes modal notions as fundamental ontological predicates expressing different modes or ways of being of things Kant's theory consists in redefining them as subjective and relational features of our discursivity expressing different modes in which our conceptual representations of objects are related to our cognitive faculty Second this revolutionary theory of modality is not only a crucial component of Kant's critical epistemology and his radical critique of rationalist metaphysics but it is in fact directly constitutive of the critical turn itself as Kant originally formulates the latter in terms of a shift from an ontological to an epistemological approach to the question of possibility Thus tracing the development of Kant's understanding of modality comes to fruition in an alternative reading of Kant's overall philosophical development *T&T Clark Handbook of the Doctrine of Creation*,2024-03-07 The *T* how the doctrine of creation informs and is informed by various dogmatic commitments and how the doctrine of creation relates to a range of human concerns and activities The Handbook represents a celebration of fascination with bewilderment at lament about and hope for all that is and serves as a scholarly innovative and constructive reference for those interested in attending to what Christian belief has to contribute to thinking about and living with the mysterious existence named creation *Answering the Music Man* B. Kyle Keltz,Tricia Scribner,2020-05-29 Dan Barker ex preacher and co founder of the Freedom From Religion Foundation travels widely arguing in debates and speaking on his beliefs that Christianity is false God does not exist and the Bible is filled with errors and mythology He has been touted as one of America's leading atheists Yet close examination of his arguments shows that Barker's reasons for disbelief are poorly reasoned and miss the mark as they are aimed at a mistaken caricature of Christian theism *Answering the Music Man* exposes Barker's misunderstandings of Christianity and provides compelling answers to Barker's arguments **A Companion to James of Viterbo** Antoine Côté,Martin Pickavé,2018-04-10 Ten leading scholars team up to produce the first book length treatment of the philosophical thought of James of Viterbo one of the key thinkers at Paris in the late thirteenth century The book examines all major areas of James's philosophical thought exploring his connections with other important masters of the time and highlighting his originality in the context of late medieval philosophy Contributors are Antoine Côté Stephen D Dumont R W Dyson Mark D Gossiaux Mark Henninger Thomas Osborne Jr Martin Pickavé Eric L Saak Jean Luc Solère and Gianpiero Tavolaro *The Metaphysical Thought of Thomas Aquinas* John F.

Wippel, 2000

Written by a highly respected scholar of Thomas Aquinas's writings this volume offers a comprehensive presentation of Aquinas's metaphysical thought. It is based on a thorough examination of his texts organized according to the philosophical order as he himself describes it rather than according to the theological order. In the introduction and opening chapter John F. Wippel examines Aquinas's view on the nature of metaphysics as a philosophical science and the relationship of its subject to divine being. Part One is devoted to his metaphysical analysis of finite being. It considers his views on the problem of the One and the Many in the order of being and includes his debt to Parmenides in formulating this problem and his application of analogy to finite being. Subsequent chapters are devoted to participation in being, the composition of essence and *esse* in finite beings and his appeal to a kind of relative nonbeing in resolving the problem of the One and the Many. Part Two concentrates on Aquinas's views on the essential structure of finite being and treats substance, accident, composition and related issues including among others the relationship between the soul and its powers and unicity of substantial form. It then considers his understanding of matter-form composition of corporeal beings and their individuation. Part Three explores Aquinas's philosophical discussion of divine being, his denial that God's existence is self-evident and his presentation of arguments for the existence of God first in earlier writings and then in the Five Ways of his *Summa theologiae*. A separate chapter is devoted to his views on quidditative and analogical knowledge of God. The concluding chapter revisits certain issues concerning finite being under the assumption that God's existence has now been established.

John F. Wippel, professor of philosophy at The Catholic University of America, was recently awarded the prestigious Aquinas Medal by the American Catholic Philosophical Association. In addition to numerous articles and papers, Wippel has coauthored or edited several other works including *Metaphysical Themes in Thomas Aquinas* and *The Metaphysical Thought of Godfrey of Fontaines*, both published by CUA Press.

PRAISE FOR THE BOOK

The quality of Wippel's historical research and interpretation and the detail of his argumentation make this a work that will have to be taken account of in any further studies of this topic.

John Boler, *International Studies in Philosophy*: A carefully and solidly argued presentation of Aquinas's metaphysics by a scholar of medieval philosophy and a superb metaphysician. It should stand on the library shelf of every student of medieval philosophy sharing the stage with Wippel's other dependable works.

Prof. Stephen F. Brown, Boston College: In Wippel we have a master of medieval metaphysics who is at the height of his powers and who can bring to bear on this work of interpretation years of study not only of Aquinas but also of the whole context of medieval metaphysics in which Aquinas thought and wrote. The result is a monumental work which will quickly become the definitive work on Aquinas's metaphysics.

Prof. Eleonore Stump, St. Louis University: Wippel proposes to set forth Thomas Aquinas's metaphysical thought based on his own texts in accord with the philosophical order. This is a bold even audacious proposal but one that Wippel succeeds in realizing thanks to his expansive and detailed knowledge of a field in which he has worked for more than twenty years. He has total command not only of the works of Thomas and his sources and of his earliest commentators but also of the

secondary literature of this century in English Italian French German and Spanish Gregorianum A positively magisterial account of its subject *Creation as Emanation* Therese Bonin, 2001-04-25 The *Liber de causis* *De causis et processu universitatis a prima causa* a monotheistic reworking of Proclus *Elements of Theology* was translated from Arabic into Latin in the twelfth century with an attribution to Aristotle Considering this Neoplatonic text a product of Aristotle's school and even the completion of Aristotle's *Metaphysics* Albert the Great concluded his series of Aristotelian paraphrases by commenting on it To do so was to invite controversy since accidents of translation had made many readers think that the *Liber de causis* taught that God made only the first creature which in turn created the diverse multitude of lesser things Thus Albert's contemporaries in the Christian West took the text to uphold the supposedly Aristotelian doctrine that from the One only one thing can emanate a doctrine they rejected believing as they did that God freely determined the number and kinds of creatures Albert however defended the philosophers against the theologians of his day denying that the thesis from the One only one proceeds removed God's causality from the diversity and multiplicity of our world This Albert did by appealing to a greater theologian Pseudo Dionysius the Areopagite and equating the being that is the subject of *metaphysics* with the procession of Being from God's intellect a procession Dionysius described in *On the Divine Names* *Creation as Emanation* examines Albert's reading of the *Liber de causis* with an eye toward two questions First how does Albert view the relation between faith and reason so that he can identify creation from nothing with emanation from God And second how does he understand Platonism and Aristotelianism so that he can avoid the misreadings of his fellow theologians by finding in a late fifth century Neoplatonist the key to Aristotle's meaning

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