

# The Society for Medieval and Renaissance Philosophy

## Newsletter

### Number 56, Spring 2008

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#### Editor's Note

Happy Summer!

I would like to call special attention to the first item in the "Announcements" section below: Tobias Hoffman has made available an extensive bibliography of scholarly work on John Duns Scotus, and it's a wonderful resource. If any of you have developed similar bibliographies for other medieval or renaissance thinkers, texts, or subjects, please do let me know so that I can pass the word along to the SMRP membership.

Beyond that, please remember to pay your annual dues to Professor Jon McGinnis (they were supposed to be in by April 15). If you haven't yet paid, please send your check to Jon at the following address:

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Annual Dues Schedule: regular membership: \$10; contributing membership: \$15 or more; associate membership: \$5; student membership: \$5; lifetime membership: \$150. Remember that the Society depends on your support. If you don't like to think about having to send in your payment every year, please consider our lifetime membership category.

As a reminder, previous SMRP newsletters (beginning with number 44, Spring 2002) are archived at our website: <http://www.smrphil.org/>. And on a related note, please be aware that we will be reworking the website in the near future, updating things as needed.

I wish you a wonderful summer and fall!

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<b>Announcements</b>
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**John Duns Scotus Bibliography**

Tobias Hoffman has compiled a bibliography of scholarly work on John Duns Scotus. It may be accessed at: <http://faculty.cua.edu/hoffmann/scotus-bibliography.htm>

**Peter of Auvergne Website**

Lidia Lanza and Marco Toste have announced a new webpage on Peter of Auvergne, medieval philosopher and theologian. It may be accessed at: [www.paleography.unifr.ch/petrus\\_de\\_alvernia](http://www.paleography.unifr.ch/petrus_de_alvernia).

**Abstracts From SMRP Sessions**

Eastern Division of the American Philosophical Association, Baltimore, MD (December 2007)

Augustine, Certitude, and the Fourth Condition

Jack Zupko, Emory University

I develop a medieval response to the famous Gettier problem in contemporary epistemology, according to which the three components in the traditional definition of knowledge – justified true belief – turn out to be necessary but not sufficient conditions. With textual support from Thomas Aquinas and John Buridan, I argue that medieval accounts of knowledge recognized a fourth condition, that of the certitude or firmness of belief, which would blunt the force of most of the Gettier ‘lucky guess’ counterexamples. Despite this, the resulting four conditions would not be jointly sufficient for knowledge because of the reach of divine omnipotence, i.e., the possibility that God could deceive us in ways we could never detect. I contend that this is a virtue because it forces medieval epistemology to be naturalistic – an approach to knowledge with a sound pedigree, going back to Augustine and ultimately the Stoic theory of *katalēpsis*.

Ockham’s Criticism of Scotus Proof for the Existence of God

Julian A. Davies O.F.M., Evan Roche, O.F.M.

In Book I, Distinction 2, Q 10 Ockham addresses the question:” Is their only one God He gives an account of Scotus’ proof for Gods existence and for His unicity. Ockham first presents Scotus proof for the existence of God, which he substantially agrees with, and then argues that the three arguments for the distinction that between essentially ordered causes and accidentally order causes do not stand up. Ockham asserts that sometimes first causes depend on second causes in causing, so independence in causing is not a sufficient condition for the distinction. Second Ockham argues that in the order of accidental causes, sometimes one is more perfect than another, so that distinction is not sufficient to contrast essentially and accidentally ordered causes. Ockham also denies that essentially ordered causes are always acting together

Ockham turns to Scouts’ four proofs for the unicity of God and declares the first to be totally invalid, and the other three to be “probable.” He sees Scotus’ argument as based on a false proposition “Whenever two things agree and differ, they agree by one reason and differ by another, and consequently each of them contains a common reason by which they agree and a reason proper to itself by which they differ.” Furthermore, Ockham argues that it cannot be established that two necessary beings differ really, formally, or logically.

Ockham in his proof for God as the *primum conservans*” does identify this with the *primum efficiens* of Scotus. Three questions arise about Ockham’s critique: Is he anticipating a Kantian position when he argues that the unicity of God can neither be proved or disproved by reason? Does the *conservation* proof of Ockham deal with essentially ordered or accidentally ordered causes? Is there any distinction at all between an essentially ordered series of efficient causes all operating together and a series of conserving causes all operating together?

## Conferences and Calls for Papers

### Call for Papers: Journal of the History of Philosophy

Founded in 1962 by the renowned historian of philosophy Richard H. Popkin, the *Journal of the History of Philosophy* is recognized as the most important journal of its kind. Publishing innovative work across the breadth of the Western tradition, the *Journal* features expertly written peer-reviewed articles, notes, reviews, and discussions.

While committed to publishing work in all areas of the history of philosophy, the *Journal* especially welcomes submissions in medieval philosophy. Indeed, the *Journal* has long been an outlet for seminal work in this area. Publication in the *Journal* allows authors to reach not only specialists in medieval philosophy but also a more general audience that includes those who do not work primarily in this area but who find scholarship on medieval thought to be valuable.

#### Recent articles include:

- Catarina Dutilh Novaes, "An Intensional Interpretation of Ockham's Theory of Supposition"
- Taneli Kukkonen, "No Man Is an Island: Nature and Neo-Platonic Ethics in Hayy Ibn Yaqzān"
- J. L. A. West, "The Functioning of Philosophy in Aquinas"
- Rondo Keele, "Can God Make a Picasso? William Ockham and Walter Chatton on Divine Power and Real Relations"
- P. S. Eardley, "The Foundations of Freedom in Later Medieval Philosophy: Giles of Rome and his Contemporaries"
- Charles Bolyard, "Augustine, Epicurus, and External World Skepticism"
- Martin Lenz, "Peculiar Perfection: Peter Abelard on Propositional Attitudes"

#### Recent contributions to our Current Scholarship series include:

- John Marenbon, "The Rediscovery of Peter Abelard's Philosophy" (July 2006)
- Bonnie Kent, "Evil in Later Medieval Philosophy" (April 2007)

The *Journal* prides itself on a quick turn-around from submission to decision; in 2007–08, the average time between initial submission and final decision for manuscripts reviewed externally was just 68 days. The average time between final acceptance and publication is now approximately one year.

For further information, please visit <http://philosophy.duke.edu/jhp/>.

### July 21-24, 2008: Conference on the *Opera theologica* of Scotus

This is Conference 2 of The Quadruple Congress: An International Commemoration of the 700th Anniversary of the Death of John Duns Scotus, at Oriel College, Oxford. Contact: Richard Cross, Oriel College, Oxford, U.K. ([richard.cross@oriel.ox.ac.uk](mailto:richard.cross@oriel.ox.ac.uk)).

### August 1-2, 2008: Conference on Patristic and Medieval Theology

The Boston Colloquy in Historical Theology will take place at Boston College. For further information, please contact Stephen F. Brown ([brownst@bc.edu](mailto:brownst@bc.edu)).

### September 9-12, 2008: "1308" Conference

36. Kölner Mediaevistentagung, at the Thomas-Institut der Universität Köln, in Cologne.

**October 1-3, 2008: Conference on Suárez**

A conference entitled "Suárez's Metaphysics: Disputationes Metaphysicae in Their Historical and Systematic Context" will take place in Villa Lana, Prague, Czech Republic. For further information, please contact Daniel Heider ([suarez@skaut.org](mailto:suarez@skaut.org)), or consult the conference website at <http://www.flu.cas.cz/suarezmetaphysics/>

**October 10-12, 2008: Cusanus Society Conference**

The American Cusanus Society's 11th biennial conference, "Reassessing Reform: Medieval Models of Change - Celebrating Gerhart Ladner's 'The Idea of Reform' After Fifty Years" will take place at Lutheran Theological Seminary in Gettysburg, PA. For details and registration, contact the Seminary's Events Coordinator ([wmizenko@Ltsg.edu](mailto:wmizenko@Ltsg.edu)).

**October 31-November 2, 2008: American Catholic Philosophical Association Annual Meeting**

The 2008 ACPA meeting (hosted by Creighton University) will be held in Omaha, Nebraska. For further information, please consult the conference website, at <http://www.acpaweb.org/2008meetcall.htm>.

**November 5-9, 2008: Conference on the Metaphysics and Ethics of Scotus**

This is Conference 3 of The Quadruple Congress: An International Commemoration of the 700th Anniversary of the Death of John Duns Scotus, in Bonn and Cologne, Germany. Contact: Ludger Honnefelder ([ami@albertus-magnus-institut.de](mailto:ami@albertus-magnus-institut.de)).

**December 11-13, 2008: Conference on Medieval Political Thought**

A conference entitled "El Pensamiento Político En La Edad Media: V Congreso Nacional de Filosofía Medieval" will take place at the Universidad de Alcalá (Madrid, Spain). For further information, please contact Pedro Roche Arnas at [vcongresosofime@gmail.com](mailto:vcongresosofime@gmail.com), or consult the conference website at <http://www.unizar.es/sofime/Vcongreso/inicio.html>

**March 19-22, 2009: Conference on Scotism through the Centuries**

This is Conference 4 of The Quadruple Congress: An International Commemoration of the 700th Anniversary of the Death of John Duns Scotus, in Strasbourg. Contact: Mechthild Dreyer ([dreyer@mail.uni-mainz.de](mailto:dreyer@mail.uni-mainz.de)).

**March 26-28, 2009: Medieval Academy of America Annual Meeting**

The Medieval Academy will meet in Chicago in 2009 (26-28 March). For further information, please consult the following website:  
<http://www.medievalacademy.org/annualmeetings/annualmeetingcurrent.htm>

**Recent Work in Medieval & Renaissance Philosophy****Early Christian Philosophy****Monographs and Collections**

CARY, Phillip. *Inner Grace: Augustine in the Traditions of Plato and Paul* (Oxford University Press, 2008).

CARY, Phillip. *Outward Signs: The Powerlessness of External Things in Augustine's Thought* (Oxford University Press, 2008).

TESKE, Roland J. *To Know God and the Soul: Essays on the Thought of Saint Augustine* (CUA Press, 2008).

**Articles**

AYRES, Lewis. "Giving Wings to Nicaea: Reconceiving Augustine's Earliest Trinitarian Theology", *Augustinian Studies* 38.1 (2007).

BOCHET, Isabelle. "The Hymn to the One in Augustine's *De Trinitate* IV", *Augustinian Studies* 38.1 (2007).

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HOLT, Laura. "A Survey Of Recent Work On Augustine", *The Heythrop Journal* 49.2 (March 2008), pp. 292-308.

KENNEY, John Peter. "Confession and the Contemplative Self in Augustine's Early Works", *Augustinian Studies* 38.1 (2007).

LEPELLEY, Claude. "Facing Wealth and Poverty: Defining Augustine's Social Doctrine", *Augustinian Studies* 38.1 (2007).

MINER, Robert. "Augustinian Recollection", *Augustinian Studies* 38.2 (2007).

MITALAITÉ, Kristina. "Le Credo dans la méthode théologique de la première période carolingienne", *Recherches de Théologie et Philosophie Médiévales* 74.2 (2007), pp. 377 – 421.

TOOM, Tarmo. "Augustine on Ambiguity", *Augustinian Studies* 38.2 (2007).

VAN RIEL, Gerd. "Augustine's Will: An Aristotelian Notion? On the Antecedents of Augustine's Doctrine of the Will", *Augustinian Studies* 38.1 (2007).

WEINER, Sebastian F. "Eriugena's Innovation", *Vivarium* 46.1 (2008), pp. 1-23.

WETZEL, James. "The Force of Memory: Reflections on the Interrupted Self", *Augustinian Studies* 38.1 (2007).

## **11<sup>th</sup>-12<sup>th</sup> century Christian Philosophy**

### **Monographs and Collections**

KOHLER, Theodor W. *Homo Animal Nobilissimum: Konturen Des Spezifisch Menschlichen in Der Naturphilosophischen Aristoteleskommentie... Des Dreizehnten Jahrhunderts* (Brill, 2008).

### **Articles**

BEJCZY, István P. "Cardinal Virtues in a Christian Context: The Antithesis between Fortitude and Humility in the Twelfth Century", *Medioevo* XXXI (2006), pp. 49-68.

IMBRISEVIC, Miroslav. "Gaunilo's *Cogito* Argument", *The Saint Anselm Journal* 5.1 (Fall 2007).

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## **13<sup>th</sup>-15<sup>th</sup> century Christian Philosophy**

### **Monographs and Collections**

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KIRCHHOFF, Raina. *Die Syncategoremata Des Wilhelm Von Sherwood: Kommentierung Und Historische Einordnung* (Brill, 2008).

NEMETH, Charles P. *Aquinas on Crime* (St. Augustine's Press, 2008).

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VERWEIJ, Michiel. "The Manuscript Transmission of the Summa de uirtutibus by Guillelmus Peraldus. A Preliminary Survey of the Manuscripts", *Medioevo* XXXI (2006), pp. 103-298.

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### **Editions and Translations**

HENRY OF HARCLAY. *Ordinary Questions, I-XIV*. Ed. by Mark G. HENNINGER. (Oxford, 2008).

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## Islamic Philosophy

### Monographs and Collections

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FINIANOS, Ghassan. *De l'Existence à la nécessaire existence chez Avicenne* (Histoire des pensées). (Bordeaux: Presses Universitaires de Bordeaux, 2007).

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WINTER, Tim (ed.). *The Cambridge Companion to Classical Islamic Theology* (Cambridge, 2008).

### Articles

ARNZEN, Rüdiger. "The Structure of Mullâ Sadrâ's *al-Hikma al-muta'aliya fi l-asfâr al-arba'a* and his Concepts of First Philosophy and Divine Science. An Essay", *Medioevo* 32 (2007), pp. 199-239.

AZADPUR, Mohammed. "Is "Islamic" Philosophy Islamic", in *Voices of Islam*, vol. 5: *Voices of Change*, ed. by Omid Safi (Westport, Connecticut/London: Praeger, 2007), pp. 23-41.

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