

THE METAPHYSICAL
THOUGHT OF GODFREY
OF FONTAINES

A Study in Late Thirteenth-
Century Philosophy

John F. Wippel

The Metaphysical Thought Of Godfrey Of Fontaines A Study In Late Thirteenth Century Philosophy

Christopher Schabel



The Metaphysical Thought Of Godfrey Of Fontaines A Study In Late Thirteenth Century Philosophy:

The Metaphysical Thought of Godfrey of Fontaines John F. Wippel, 1999-10 Students of the final troubled decades of the thirteenth century following the censures of the 1270s will be delighted to have this richly researched presentation of the metaphysics of Godfrey of Fontaines Modern Schoolman Plainly the indispensable key to understanding and evaluating Godfrey's thought International Studies in Philosophy A clearly written and substantial contribution to our understanding of this important period in medieval thought Choice This excellent study makes accessible the central philosophical ideas of one of the three or four most important Parisian masters of theology between Thomas Aquinas and Duns Scotus Already the leading authority on his subject Professor Wippel here draws together and greatly extends his previous work providing a superbly documented view of the highest of high scholastic discussion as seen in the contributions of a subtle and spirited participant Speculum The Metaphysical Thought of Godfrey of Fontaines John F. Wippel, **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 of 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 **Metaphysical Themes in Thomas Aquinas III** John F.

Wippel,2020-09-30 Metaphysical Themes in Thomas Aquinas III is Msgr John Wippel's third volume dedicated to the metaphysical thought of Thomas Aquinas After an introduction this volume of collected essays begins with Wippel's interpretation of the discovery of the subject of metaphysics by a special kind of judgment separation In subsequent chapters Wippel turns to the relationship between faith and reason exploring what are known as the preambles of faith This is followed by two chapters on the important contributions by Cornelio Fabro on Aquinas's distinction between essence and esse and on participation The volume continues with articles on Aquinas's view of creation as a preamble of faith Aquinas's much disputed defense of unicity of substantial form in creatures his account of the separated soul's natural knowledge and Aquinas's understanding of evil in his De Malo 1 The volume concludes with an article comparing Bonaventure Aquinas and Godfrey of Fontaines on the metaphysical composition of angelic beings Most of these issues were disputed during Aquinas's time by some of his contemporaries and the proper understanding of each continues to be debated by various students of his thought today Wippel's purpose therefore is to help clarify our understanding of Aquinas's thought on each of these topics a task that requires the careful analysis of primary sources and of secondary literature and attention to the relative chronology of his writing **Oxford Studies in Medieval Philosophy Volume 6** Robert Pasnau,2018-08-02 Oxford Studies in

Medieval Philosophy showcases the best scholarly research in this flourishing field The series covers all aspects of medieval philosophy including the Latin Arabic and Hebrew traditions and runs from the end of antiquity into the Renaissance It publishes new work by leading scholars in the field and combines historical scholarship with philosophical acuteness The papers will address a wide range of topics from political philosophy to ethics and logic to metaphysics OSMP is an essential resource for anyone working in the area **Encyclopedia of Medieval Philosophy** Henrik Lagerlund,2010-12-07 This is

the first reference ever devoted to medieval philosophy It covers all areas of the field from 500 1500 including philosophers philosophies key terms and concepts It also provides analyses of particular theories plus cultural and social contexts **The Metaphysics of the Incarnation** Richard Cross,2002-02-14 The period from Thomas Aquinas to Duns Scotus is one of the richest in the history of Christian theology The Metaphysics of the Incarnation aims to provide a thorough examination of the doctrine in this era making explicit its philosophical and theological foundations Medieval theologians believed that there were good reasons for supposing that Christ s human nature was an individual In the light of this Part 1 discusses how the various thinkers held that an individual nature could be united to a divine person Part 2 shows how one divine person could be incarnate without any other Part 3 deals with questions of Christological predication and Part 4 shows how an individual nature is to be distinguished from a person The work begins with a full account of the metaphysics presupposed in the medieval accounts and concludes with observations relating medieval accounts to modern Christology [The Oxford Handbook of the Reception of Aquinas](#) Matthew Levering,Marcus Plested,2021-01-14 The Oxford Handbook of the Reception of Aquinas provides a comprehensive survey of Catholic Orthodox and Protestant philosophical and theological reception of Thomas Aquinas over the past 750 years This Handbook will serve as a necessary primer for everyone who wishes to study Aquinas s thought and or the history of theology and philosophy since Aquinas s day Part I considers the late medieval receptions of Aquinas among Catholics and Orthodox Part II examines sixteenth century Western receptions of Aquinas Protestant and Catholic followed by a chapter on sixteenth and seventeenth century Orthodox reception Part III discusses seventeenth century Protestant and Catholic receptions and Part IV surveys eighteenth and nineteenth century receptions Protestant Orthodox and Catholic Part V focuses on the twentieth century and takes into account the diversity of theological movements in the past century as well as extensive philosophical treatment The final section unpicks contemporary systematic approaches to Aquinas covering the main philosophical and theological themes for which he is best known With chapters written by a wide range of experts in their respective fields this volume provides a valuable touchstone regarding the developments that have marked the past seven centuries of Christian theology **Routledge Encyclopedia of Philosophy: Index** Edward Craig,1998 Volume seven of a ten volume set which provides full and detailed coverage of all aspects of philosophy including information on how philosophy is practiced in different countries who the most influential philosophers were and what the basic concepts are *Censure and Heresy at the University of Paris, 1200-1400* J. M. M. H. Thijssen,2011-09-16 For the scholastic philosopher William Ockham c 1285 1347 there are three kinds of heresy The first and most unmistakable is an outright denial of the truths of faith Another is so obvious that a very simple person even if illiterate can see how it contradicts Divine Scripture The third kind of heresy is less clear cut It is perceptible only after long deliberation and only to individuals who are learned and well versed in Scripture It is this third variety of heresy that J M M H Thijssen addresses in *Censure and Heresy at the University of Paris 1200 1400* The book documents 30 cases in which

university trained scholars were condemned for disseminating allegedly erroneous opinions in their teaching or writing and focuses particularly on four academic censures that have occupied prominent positions in the historiography of medieval philosophy Thijssen grants central importance to a number of questions so far neglected by historians regarding judicial procedures the authorities supervising the orthodoxy of teaching and the effects of condemnations on the careers of the accused He also places still current questions regarding academic freedom and the nature of doctrinal authority into their medieval contexts

Studies in Philosophy and the History of Philosophy John Kenneth Ryan, 2007

The Cambridge History of Medieval Philosophy Robert Pasnau, Christina van Dyke, 2010 The Cambridge History of Medieval Philosophy comprises over 50 specially commissioned essays by experts on the philosophy of this period Starting in the late 8th century the chapters take the reader through developments in many and varied fields including logic and language natural philosophy ethics and theology

Metaphysical Themes in Thomas Aquinas John F. Wippel, 1984 Discusses the generic problem of Christian philosophy and considers Aquinas's views on the nature and methodology of metaphysics and on metaphysics of created and uncreated being

The New Scholasticism Edward Aloysius Pace, James Hugh Ryan, 1983 Includes section Book Reviews

Theological Quodlibeta in the Middle Ages Christopher Schabel, 2006 The first of two volumes on special theological disputations from ca 1230-1330 in which audience members asked the era's greatest intellectuals questions de quolibet about anything The variety of the material and the authors' stature make the genre uniquely fascinating

Thèses John F. Wippel, 1981*

Love of Self and Love of God in Thirteenth-century Ethics Thomas Michael Osborne, 2005 This book debates the controversy over whether or not it is possible to love God more than oneself through natural powers alone Thirteenth-century philosophers and theologians study how one's own good is achieved through virtuous action and how to adapt Aristotle's philosophical insights to a Christian framework

Monastic, Scholastic, and Mystical Theologies from the Later Middle Ages Kent Emery, 1996 The eleven essays in this volume consider theological writers and texts from the 11th through 17th centuries focusing mainly on the 13th through 15th centuries They offer historical rhetorical and doctrinal analyses of texts representing various kinds and different modes of medieval theological discourse monastic topics scholastic treatises and commentaries mystical theology strictly speaking and pastoral works summas sermons etc Each essay strives to discover the philosophical and speculative thought that governs the organization and coherence of the texts considered The essays also attempt to show how theological writers employed grammatical rhetorical and dialectic instruments of invention analysis and exposition in their composition

Tijdschrift voor filosofie, 1981

The American Historical Association's Guide to Historical Literature American Historical Association, 1995 Contains nearly 2,000 annotated citations primarily English language works divided into forty-eight sections citations refer chiefly to works published between 1961 and 1992

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













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