**History of Medieval Philosophy**

**Program**

***I. INTRODUCTION***

1. ***Introduction to the History of Medieval Philosophy***. The span and periods of the Middle Ages in the history of philosophy. Theology and Christian philosophy at this period. Importance of the study of medieval philosophy. Current educational value of medieval philosophy.

2. ***The Augustinian synthesis***. The program of St. Augustine: intimate harmony of faith and reason. The central role of Theology. Truth: theory of illumination and critique of skepticism. Metaphysics: God, creation, the ***Ideas***. The world and time. Augustinian anthropology: the soul as image of the Trinity. Interiority, self-knowledge and love. Evil and freedom. The “Two Cities”. Main characteristics of medieval Augustinian thought.

3. ***The transition to the Middle Ages***. Transmission of Graeco-Latin culture and science in the Middle Ages: the monastic schools, the ***catenae***, commentaries and notes, etc. The Logic of Boethius and the mysticism of Pseudo-Dionysius the Areopagite: the three ways. The program of formation and study of Philosophy and Theology in the first medieval centuries: ***Trivium*** and***Quadrivium.***

**PRE-SCHOLASTICISM**

***II. THE CAROLINGIAN RENAISSANCE AND CHRISTIAN THOUGHT IN PRE-SCHOLASTICISM***

4. ***The Carolingian Renaissance***. Characteristics of the Carolingian Renaissance. The organization of the cathedral schools and Palatine schools. Alcuin of York and Rhabanus Maurus. John Scotus Eriugena: life and works. His work ***De divisione naturae***. God, the ***Ideas*** and the world.

5. ***Dialectic in the eleventh century***. Decadence of the Carolingian culture. Dialectic and anti-dialectic. St. Peter Damian. St. Anselm of Canterbury: Theology and Philosophy; the necessary reasons; proofs of the existence of God and the ontological argument; notions of truth and freedom.

6. ***The urban schools***. The controversy on the universals. Nominalism of Roscelin of Compiegne and ultra-realism of William of Champeaux. Peter Abelard: origins of the scholastic method. The problem of the universals. Ethics of Abelard. Humanism of the School of Chartres (Gilbert de la Porree and John of Salisbury) and School of St. Victor. St. Bernard of Clairveaux. Medieval Christendom.

***III. ISLAMIC AND JEWISH MEDIEVAL PHILOSOPHY***

7.***Islamic Philosophy***. Origins of Islamic Philosophy: the ***kalam***; Alkindi and Alfarabi. Platonism and Aristotelianism in Islamic medieval philosophy. Problems of reason and faith in Islamic philosophy. ***Avicenna***: primary notions; necessity and possibility; existence of God and separate intelligence; Avicennian essentialism. ***Averroes***: his aristotelianism; philosophy and religion; prime matter; creation and divine freedom, necessary being and contingent being; the unitary Intelligence.

8. ***Jewish medieval philosophy***. Avicebron. Maimonides and the proofs of God’s existence.

**HIGH SCHOLASTICISM**

***IV. THE UNIVERSITIES AND THE RECEPTION OF ARISTOTLE***

9. ***The birth of the University***. University of Paris and University of Oxford: origins, organization of teaching. Theological and humanistic project of the medieval university.

10.***Reception of Aristotle***. “Aristotle” as known in the West. Resurgence of Aristotle’s works. Translations and the School of Translation of Toledo. ***Liber de Causis***. Debate and phases in the reception of Aristotle.

11. ***First secular masters***. William of Auxerre. Philip the Chancellor. William of Auvergne. Robert Grosseteste.

12. ***The Mendicant Orders***. Birth of the mendicant orders. Dominican and Franciscan professorial chairs; conflict with the secular masters. Alexander of Hales.

***V. ST. ALBERT AND ST. BONAVENTURE***

13. ***St. Albert the Great***. Sources of his philosophy: Dionysius and Aristotle. Relation between faith and reason. Scientific investigations. Possibility of knowing the divine essence.

14. ***St. Bonaventure***. Sources of his philosophy. Creation. Itinerary of the mind to God. Theory of illumination. Proofs of the existence of God.

***VI. ST. THOMAS AQUINAS***

15. ***Life and works***. Theological treatises; commentaries on Aristotle and other authors and philosophical tracts. Sources of his philosophy: Aristotle, St. Augustine, Neo-platonism, Islamic philosophy. Philosophy and Revelation.

16. ***Harmony of faith and reason***. Distinction between philosophy and theology. Discussion with Latin Averroism (Siger of Brabant) and with Augustinism.

17. ***Metaphysical synthesis of St. Thomas***. Comparison of Thomist metaphysics with Aristotle’s metaphysics and Neo-platonism. Creation; real distinction between the act of being (esse) and essence; participation and degrees of being. God as ***Ipsum Esse Subsistens***. Analogy of our knowledge of God. The five ways. The problem of the eternity of the world.

18.***Thomistic anthropology***. Unicity of the intellectual soul; substantial unity of body-soul and primacy of person. The personal intelligence. Knowledge and love. Last end and foundation of moral law.

19. ***Short historical view of the development of Thomistic school***: the great medieval commentators. Doctrinal authority of St. Thomas. Hermeneutical criteria for the reading of St. Thomas.

***VII. CONTROVERSIES AND NEW SCHOOLS***

20. ***New developments in medieval thought***. Latin averroism and the censures of 1270 and 1277. Peter of Spain. Henry of Ghent. Giles of Rome. Wilfred of Fontaines. Roger Bacon. Raymond Lull.

21. ***Blessed John Duns Scotus***. The ontological question. Metaphysical demonstration of God’s existence. Cosmology: hylemorphism and ***haecceitas***, the formal distinction ***a parte rei*** and intellectual intuition. Anthropology and moral philosophy: primacy of the will, freedom. Comparison of St. Thomas and John Duns Scotus.

**LATE MIDDLE AGES AND THE “VIA MODERNA”**

***VIII. FINAL STAGE OF MEDIEVAL SCHOLASTICISM***

22.***The Philosophy of the late Middle Ages***. The new ***via modernorum***. Neo-platonism and augustinism. Speculative mysticism of Meister Eckhart.

23. ***The advent of nominalism***. The controversy which led to nominalism. General characteristics of nominalist logic and its philosophical consequences.

24. ***William of Ockham***. Life and works. The extrinsicist theory and voluntarism of Ockham. Gnoseology: critique of Scotus. The universal as a mere concept. Faith and reason. Ethics. Political philosophy. The nominalist logic of Ockham as the cause of scholasticism’s disintegration. Ockham and modern thought.

25. ***The sixteenth century and the new science***. Merton College. Buridan and Oresme. Crisis of Aristotelian cosmology and transition to modern science.

26. ***Philosophy’s plight at the end of the Middle Ages***. John Gerson. Gregory of Rimini. Gabriel Biel. Problems brought about by the nominalist crisis and the transition to the Modern Age. Skepticism, predominance of logic and decadence of scholasticism.

27***. Thomistic Renaissance***. Peter of Osma and the University of Salamanca. Peter Crockaert and Thomistic studies in Paris. Francis of Vitoria and the introduction of ***Summa Theologiae*** as a textbook in Salamanca. Thomism of Cajetan.

28. ***Humanism***. Central European humanism: Thomas More and Erasmus of Rotterdam. Luis Vives. Italian humanism.