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*Mutuality and Moral Living
According to
John Duns Scotus*

MARY BETH INGHAM, CSJ

The Harmony Of Goodness Mutuality And Moral Living According To John Duns Scotus

**A. Vos, H. Veldhuis, E. Dekker, N.W. den
Bok, A.J. Beck**

The Harmony Of Goodness Mutuality And Moral Living According To John Duns Scotus:

The Harmony of Goodness Mary Beth Ingham, Mary Elizabeth Ingham, 1996 In *The Harmony of Goodness* Mary Beth Ingham presents the ethical vision of John Duns Scotus 1265 1308 in an integrated manner bringing together aspects of virtue moral reasoning free choice rational judgment and spirituality as parts of a whole human life As Ingham writes My own reading of Scotus has been informed by his concern to speak of the morally good act as a beautiful work of art and of the moral agent as a formed artist I examine the moral philosophy of John Duns Scotus as if it were a wind chime composed of several independent elements all interrelated in such a way that their mutual interaction produces the harmony which is goodness Introduction xiv This work examines the ethical thought of Scotus according to his notion of mutuality or relationship It is this basic concept and not freedom which offers a fruitful avenue for discovery of the contemporary relevance of this Franciscan philosopher theologian This study brings to light Scotus integrated vision of human moral living

Duns Scotus on the Will and Morality John Duns Scotus, 1997 No description available

The Philosophical Vision of John Duns Scotus Mary Beth Ingham, Mechthild Dreyer, 2004-07 In this much anticipated work distinguished authors Mary Beth Ingham and Mechthild Dreyer present an accessible introduction to the philosophy of the thirteenth century Franciscan John Duns Scotus

Duns Scotus on Divine Love A. Vos, H. Veldhuis, E. Dekker, N.W. den Bok, A.J. Beck, 2017-09-08 The medieval philosopher and theologian John Duns Scotus 1266 1308 was one of the great thinkers of Western intellectual culture exerting a considerable influence over many centuries He had a genius for original and subtle philosophical analysis with the motive behind his philosophical method being his faith His texts are famous not only for their complexity but also for their brilliance their systematic precision and the profound faith revealed The texts presented in this new commentary show that Scotus thought is not moved by a love for the abstract or technical but that a high level of abstraction and technicality was needed for his precise conceptual analysis of Christian faith Presenting a selection of nine fundamental theological texts of Duns Scotus some translated into English for the first time this book provides detailed commentary on each text to reveal Scotus conception of divine goodness and the nature of the human response to that goodness Following an introduction which includes an overview of Scotus life and works the editors highlight Scotus theological insights many of which are explored here for the first time and shed new light on topics which were and still are hotly discussed Scotus is seen to be the first theologian in the history of Christian thought who succeeds in developing a consistent conceptual framework for the conviction that both God and human beings are essentially free Offering unique insights into Scotus theological writings and faith and a particular contribution to contemporary debate on Scotus ethics this book contributes to a clearer understanding of the whole of Scotus thought

The Legacy of Early Franciscan Thought Lydia Schumacher, 2021-01-18 The legacy of late medieval Franciscan thought is uncontested for generations the influence of late 13th and 14th century Franciscans on the development of modern thought has been celebrated by some and loathed by others However the legacy of early

Franciscan thought as it developed in the first generation of Franciscan thinkers who worked at the recently founded University of Paris in the first half of the 13th century is a virtually foreign concept in the relevant scholarship. The reason for this is that early Franciscans are widely regarded as mere codifiers and perpetrators of the earlier medieval largely Augustinian tradition from which later Franciscans supposedly departed. In this study leading scholars of both periods in the Franciscan intellectual tradition join forces to highlight the continuity between early and late Franciscan thinkers which is often overlooked by those who emphasize their discrepancies in terms of methodology and sources. At the same time the contributors seek to paint a more nuanced picture of the tradition's legacy to Western thought highlighting aspects of it that were passed down for generations to follow as well as the extremely different contexts and ends for which originally Franciscan ideas came to be employed in later medieval and modern thought.

The Cambridge Companion to Duns Scotus Thomas Williams, 2003 Table of contents

Virtues of the Mind Linda Trinkaus Zagzebski, 1996-09-13 Almost all theories of knowledge and justified belief employ moral concepts and forms of argument borrowed from moral theories but none of them pay attention to the current renaissance in virtue ethics. This remarkable book is the first attempt to establish a theory of knowledge based on the model of virtue theory in ethics. The book develops the concept of an intellectual virtue and then shows how the concept can be used to give an account of the major concepts in epistemology including the concept of knowledge. This highly original work of philosophy for professionals will also provide students with an excellent introduction to epistemology, virtue theory and the relationship between ethics and epistemology.

Process Thought and Roman Catholicism John Becker, Marc A. Pugliese, 2022-03-21 This collection of essays explores convergences and divergences between process thought and Roman Catholicism with the goal of identifying reasons for why process philosophy and theology has not had the same impact in Roman Catholic circles as in Protestantism and of constructively navigating avenues of promising engagement between Process thought and Roman Catholicism. In creatively considering the Roman Catholic tradition from the vantage point of Process thought different theoretical perspectives are brought to bear on Catholic characteristics of historical theology, fundamental theology, systematic theology, moral theology, social justice and theology of religions. While the contributors draw upon a broad range of resources from the disciplines of the physical and social sciences, philosophy and ethics from a process perspective the primary methodology employed is theological reflection.

Foucault, Douglass, Fanon, and Scotus in Dialogue C. Nielsen, 2013-03-20 Nielsen offers a dialogue with Foucault, Frederick Douglass, Frantz Fanon and the Augustinian Franciscan tradition investigating the relation between social construction and freedom and proposing an historically friendly, ethically sensitive and religious philosophical model for human being and existence in a shared pluralistic world.

Beauty and the Good Alice M. Ramos, 2020-10-30 In the past twenty years or more there has been a growing interest among philosophers and theologians alike in the transcendentals and especially in the beautiful. This seems fortuitous since so much of contemporary culture is fixated in many ways on beauty on what might

be called a superficial or man made beauty intent on outward appearance with little or no concern for the human person's interiority and distinctive nature. The Ancients and the Medievals on the contrary were sensitive not only to the beauty of nature and art but also to beauty as intelligible that is to the beauty of moral harmony and of metaphysical splendor. While the question of whether the beautiful is in fact a transcendental aspect of being continues to be a subject of dispute in contemporary scholarship, the relationship between the beautiful and the good has been accepted since ancient times and has been attended to in recent publications. None of these publications however offers a systematic treatment of this relationship by drawing from the wisdom of both ancient and medieval thought in such a way as to bring together the work of scholars in this tradition. *Beauty and the Good* intends therefore to make a singular contribution by presenting a richer alternative to the contemporary cult of beauty and appearance on the one hand and to the concomitant decline of real beauty on the other hand. In addition to highlighting the centrality of beauty in the Aristotelian account of moral virtue where virtue is *kalon* and virtuous actions are done for the sake of *kalon*, an account which is found echoed in the medieval notion of intrinsic goodness *bonum honestum* understood as intelligible or spiritual beauty, this volume will provide the metaphysical and theological grounding for beauty as influenced in part by Plato and Neoplatonism together with a much needed account of how we know and judge beauty and how for the recognition of true good and real beauty we need to be properly disposed. The integration of philosophical and theological reflection on the nature and relationship of beauty and the good on our perception and judgment of beauty and of the good as beautiful and on the motivational role of beauty in human action has as its goal to produce a coherent volume of essays.

[The Summa Halensis](#) Lydia Schumacher, 2020-06-22 For generations early Franciscan thought has been widely regarded as unoriginal, a mere attempt to systematize the longstanding intellectual tradition of Augustine in the face of the rising popularity of Aristotle. This volume brings together leading scholars in the field to undertake a major study of the major doctrines and debates of the so called *Summa Halensis* 1236-45 which was collaboratively authored by the founding members of the Franciscan school at Paris, above all Alexander of Hales and John of La Rochelle, in an effort to lay down the Franciscan intellectual tradition for the first time. The contributions will highlight that this tradition far from unoriginal laid the groundwork for later Franciscan thought which is often regarded as formative for modern thought. Furthermore, the volume shows the role this *Summa* played in the development of the burgeoning field of systematic theology which has its origins in the young university of Paris. This is a crucial and groundbreaking study for those with interests in the history of western thought and theology specifically.

[Dictionary of Theologians](#) Jonathan Hill, 2010-03-25 An exhaustive guide to every significant Christian theologian who lived from the first century to 1308, the year in which John Duns Scotus died. The dictionary encompasses the Catholic, Orthodox, Nestorian and Monophysite traditions, including information not previously available in English. Thoroughly indexed, the dictionary incorporates common variants of names and concepts which will help and direct the reader. The main criterion for inclusion has been contribution

to the development of Christian theology Sub criteria by which that is measured include above all originality and influence on later figures With over 290 entries the dictionary provides a handy summary of theologians lives and writings together with recent scholarship as well as an up to date definitive bibliography listing primary texts translations and secondary literature in the major western European languages Useful for all levels of academia no other text matches the depth of the dictionary is bibliographies The unprecedented thoroughness of Hill s compilation provides an essential resource for studies at all levels on such a large and varied range of Church thinkers Theological Aesthetics after von Balthasar James Fodor,2016-02-17 This collection of essays by distinguished authors explores the present day field of theological aesthetics from von Balthasar s contribution and parallel developments to correctives and alternatives to his approach A tribute to von Balthasar s own project expands into a dialogue with ancient and medieval traditions in search of revelatory aesthetics The contributors outline challenges to his approach including Protestant perspectives and introduce new ways of viewing the field of theological aesthetics which ultimately opens up to the idea of concrete cultural contexts and practical human needs determining the use of the arts and aesthetic sensibilities in theology *The Philosophy of Piers Plowman* David Strong,2017-04-26 This book examines William Langland s late medieval poem *The Vision of Piers Plowman* in light of contemporary intellectual thought David Strong argues that where the philosophers John Duns Scotus and William of Ockham revolutionize the view of human potential through their theories of epistemology ethics and freedom of the will Langland vivifies these ideas by contextualizing them in an individual s search for truth and love Specifically the text ponders the intersection between reason and the will in expressing love While scholars have consistently noted the text s indebtedness to these higher strains of thought this is the first book length study in over thirty years that explores the depth of this interconnection and the only one that considers the salience of both Scotus and Ockham It is essential reading for medieval literary specialists and students as well as any cultural historian who desires to augment their knowledge of truth and love **Behold Our Moral Body** Sally K. Severino,2013-11-20 For centuries science and religion have been on the opposite sides of the debate about the moral nature of human beings Now science is confirming what people of faith have long known human morality is embedded in our biology Drawing on the latest research in neuroanatomy neurophysiology and behavioral science this book affirms the four fold prophetic vision of morality as expressed hundreds of years ago by the great philosopher and theologian the Blessed John Duns Scotus It proclaims the dignity of the individual and celebrates freedom of will for moral living stemming from the place of innate natural goodness where love prevails **The Hallowing of Logic** Simon J.G. Burton,2012-05-03 While Richard Baxter 1615-91 has been called the chief of English Protestant schoolmen few studies of his theology exist and none of his major systematic work the *Methodus Theologiae* 1681 Through examining the scriptural and metaphysical foundations of his exemplaristic logic and engaging extensively with his medieval and early modern sources this study presents Baxter s understanding of method as the unfolding of the believer s relation

with the Triune God through salvation history revealing his profound debt to Scotist and Nominalist thought In tracing the manifold ramifications of this method it offers a fresh reading of Baxter's soteriology countering the charges of moralism and rationalism often levelled at him and placing his thought within a scholastic paradigm of faith seeking understanding

Aesthetic Revelation Oleg V. Bychkov, 2010 Presents a rigorous reexamination of von Balthasar's interpretation of major ancient and medieval texts *Catholicity and Emerging Personhood* Horan OFM, Daniel P., 2019-09-26 An exploration of the meaning and identity of the human person in light of a renewed theology of creation the ongoing discoveries of evolution and natural sciences and newly appropriated resources in the theological tradition **Edinburgh Critical History of Middle Ages and Renaissance Philosophy** Andrew LaZella, 2020-05-01 A team of leading international scholars examine Middle Ages and Renaissance philosophy from the perspective of themes and lines of thought that cut across authors disciplines and national boundaries opening up new ways to conceptualise the history of this period within philosophy politics religious studies and literature **Philosophical Thinking and the Religious Context** Brendan Sweetman, 2013-10-24 This new collection covers a wide range of cutting edge and timely questions in contemporary philosophy of religion from a rich variety of backgrounds and perspectives The essays in the volume deal with a range of fascinating topics in the philosophy of religion such as views of God's nature in process philosophy and theology process views compared with traditional views such as that found in St Thomas Aquinas teleology and purpose in human life and in the universe religion and evolution the problem of evil both in human experience and in the natural world and ethical questions concerning the human road to God and the question of human rights in pluralist democratic states The essays in the first section Approaches to God examine the rationality of the approach to the nature of God defended in process philosophy particularly in the work of two pioneering thinkers Charles Hartshorne and A N Whitehead The second section of the book Science Evolution and God turns to the engagement of Christian views regarding the nature of God and creation with modern developments in science and philosophy The last section Philosophy of Religion and Ethics takes up broader more foundational questions Santiago Sia concludes the volume with a sustained reflection on the nature of philosophy and philosophizing a discussion to which he brings many insights and experiences from his own academic career

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