Peter Abelard. Bibliography on His theology and the doctrine of the Trinity

BIBLIOGRAPHY


"This paper supports the claim that what "nominalism" meant to twelfth-century thinkers was the doctrine of the univocal signification of nouns and verbs, with their oblique or tensed forms conveying consignification of the things or actions they signify in the nominative case or present tense, respectively. The paper shows that both Peter Abelard and Peter Lombard called upon this doctrine in their argument
over whether God can do better that He does, indicating that nominalism so defined has a perceived utility for exponents of differing logical and theological persuasions at the time."

"With respect to the Lombard's contribution to the history of nominalism in the twelfth century, then, we may offer three conclusions. First, from our consideration of Abelard's case, it is clear that the opinio Nominalium could be, and was, yoked to a post-Aristotelian kind of logic. From our consideration of the Lombard's case, it is equally clear that the opinio Nominalium could just as easily be yoked to a mode of reasoning deemed capable of yielding cogent ontological conclusions. In this respect, the fact that a twelfth-century thinker espouses the opinio Nominalium does not mean that he is automatically or necessarily required to embrace one rather than the other of these different conceptions of logic. Second, it was not just the fact that the Lombard was a theologian but his particular agenda as a theologian who sought to affirm God's omnipotence and God's essence as the transcendent metaphysical reality that accounts for both his borrowings from Abelard and his more fundamental hostility to Abelard in this area. And, finally, thanks to the rapid and enduring success of the Lombard's Sentences' as a textbook, he was able to place both his position on divine transcendence, the distinction between God's absolute and ordained power, and the opinio Nominalium with which he bolstered these teachings squarely before the eyes of his scholastic contemporaries and successors." (pp. 155-156.)
sinfulness, but also the extent of our offense. The most important distinction among sins is that between venial and mortal sins: venial sinners show less contempt and may also be victims of bad moral luck, and so they are far less blameworthy. However, the subjective principle which Abelard uses to protect the venial sinner from blame appears to have absurd consequences: some agents whom we intuitively find saintly turn out to be mortal sinners, while other agents whom we intuitively judge wicked turn out to be mere venial sinners. I argue that Abelard suggests promising replies to these objections, but these replies themselves depend on controversial views about moral psychology.


25. ———. 1985. "Peter Abelard's (Theologia Christiana) and (Theologia 'Scholarium') Re-examined." Recherches de Theologie et Philosophie Medievales no. 52:109-158.


41. Schepers, Kees. 2017. "Abelard's Exegesis of the Song of Songs in his Second Letter to Heloise." *The Journal of Medieval Latin* no. 27:107-132. Abstract: "In this paper I am making the argument that the brief excursus on the Song of Songs in Abelard’s second letter to Heloise (the fifth in the Correspondence) contains exegesis of a few phrases of this biblical book that is so far out of the ordinary that it cannot be taken seriously and was not intended to be. This argument is based on the following observations: the lines presented as being from the Song of Songs are not really biblical verses; no remotely comparable exegesis of these phrases exists in earlier and contemporaneous exegesis; the literal interpretation that Abelard applies besides an allegorical reading was expressly forbidden by authorities.
both old and new; and finally Abelard’s alleged exegesis conflicts absolutely with his own exegesis of the same elements in authenticated works.

Dans cet article, je démontre que la brève digression sur le Cantique des Cantiques dans la deuxième lettre d’Abéard à Héloise (la cinquième dans la Correspondance) contient une exégèse de quelques phrases de ce livre biblique s’écartant tellement de l’ordinaire, que l’on ne peut pas la prendre au sérieux et que telle n’en fut pas l’intention. Cette affirmation se base sur les observations suivantes: les phrases présentées comme provenant du Cantique des Cantiques ne sont pas réellement des versets de la Bible; il n’existe pas la moindre exégèse de ces phrases comparable dans l’exégèse antérieure et contemporaine; l’interprétation littérale à laquelle Abéard se prête de pair avec une lecture allégorique, était formellement interdite par les autorités tant anciennes que nouvelles; et, enfin, la soi-disant exégèse d’Abéard est en opposition absolue avec sa propre exégèse des mêmes éléments dans des œuvres reconnues comme authentiques."


On the website "History of Logic from Aristotle to Gödel"

*Pages on the Philosophy of Peter Abelard in English:*

Editions and Translations of the Logical Works

I. Logic, Semantics and Ontology in the Work of Abelard

II. Theories of the Copula in the Logical Works of Abelard

*Selected Bibliography on His Philosophy:*

Bibliography of English Studies on Peter Abelard: Metaphysics, Philosophy of Language and Mind

*Selected Bibliography on His Logic and Metaphysics:*

First Part: A - L

Second Part: M - Z

Bibliographies on Abelard in other languages:

Bibliographie des études en Français

Bibliografia degli studi in Italiano

Bibliographie der Studien auf Deutsch

Bibliografía de estudios en Español

Bibliografia de estudos em Português
Medieval Latin Logic from Boethius to 1400 ca.

Medieval Theories of Supposition (Reference) and Mental Language (with an annotated bibliography on the medieval theory of supposition)

Annotated bibliography of L. M. de Rijk

On the website "Theory and History of Ontology"

Annotated bibliography on the history of the Problem of Universals