



## MEDIEVAL PHILOSOPHY AND THEOLOGY

Steven T. Payne, Instructor  
 T/F 1:00–2:15 pm, Spring 2019  
 Alpha HOUSE

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#### Course Information

Fordham College Rose Hill  
 HPRH 1052-R03

The romantic longing for the Middle Ages . . . has the meaning of a protest against the rise of industry, [and it takes the side rather of] the nonproductive use of resources; it correlates with the opposition to the values given in the cathedrals of capitalist interest — to which modern society can be reduced. [Yet] the longing refuses to see, at the basis of the industrial rise, the spirit of contestation and change, the need to go from all parts to the limit of the world’s possibilities.<sup>1</sup>

### COURSE RESOURCES



Email  
[spayne8@fordham.edu](mailto:spayne8@fordham.edu)



Meet  
<https://calendly.com/spayne8>



Explore  
<https://www.babouvist.com>



hypothes.is  
 Annotate  
<https://web.hypothes.is/start>

<sup>1</sup> Georges Bataille, *The Accursed Share: An Essay on General Economy*, vol. 1, *Consumption* (New York: Zone Books), 133.

## DESCRIPTION



This course examines the vibrant intellectual culture of the medieval West, particularly as concentrated in two endeavors: understanding the world (“philosophy”) and speaking about God (“theology”).

Broad aspects of this intellectual culture were shared among many Muslim, Christian, and Jewish intellectuals of the period — such as recourse to the classical Greek philosophical tradition and belief in some type of divine revelation. Specific aspects were more contentious, like the general merit of Aristotelian philosophy and the precise mode of revelation — did God speak the definitive word through Christ and the Christian scriptures, the Jewish Torah and its rabbinical debate, or the Prophet Muhammad and the Qur’ān?

Even within particular philosophical or theological traditions, however, agreement

was often only partial. What may seem from our perspective like minor disagreements could in fact inspire fierce and sometimes even deadly conflicts.

We will immerse ourselves in this multivocal culture of rational inquiry, theological speculation, and spirited debate through a selective study of some of the most influential, unique, or provocative of intellectual figures from Late Antiquity through the high medieval period.

We enter this culture through some of the formative theological and philosophical texts from Late Antiquity. Then we ponder Muslim, Jewish, and Christian approaches to making philosophical sense out of what each tradition perceives to be divine revelation. We end the course by analyzing three partially divergent sites of articulating Christian theology in the high Middle Ages: the classroom, the executioner’s stake, and the deathbed.

## GOALS



Throughout this course we will seek:

- ✓ To develop further critical and close reading habits;
- ✓ To fine-tune facility with careful textual analysis and annotation;
- ✓ To foster the intellectual habits of wonder, curiosity, passion, free and open inquiry, and reasoned dissent;
- ✓ To cultivate a sympathetic, yet critical and non-monolithic understanding of medieval intellectual culture;
- ✓ To recognize both the unrealized potential and the inherent limits of each medieval thinker we examine;
- ✓ To think with, through, and against the material under consideration in rigorous and creative ways;
- ✓ To allow this material, in turn, to challenge what we most take for granted about the world.

## ABOUT THE INSTRUCTOR

**Name:** Steven T. Payne  
**Preferred address:** Steven  
**Preferred pronouns:** He/him  
**Office hours:** T/F 10:00 am–12:00 pm  
**Shared office:** Duane 110  
**Email:** [spayne8@fordham.edu](mailto:spayne8@fordham.edu)  
**Favorite music:** The Clash / OutKast

## MATERIAL



You will need the following books for this course. The rest of the reading material can be found at <https://babouvist.com/marginalia.html>.

1. Augustine, *Teaching Christianity*, The Works of Saint Augustine: A Translation for the 21st Century, tr. Edmund Hill (Hyde Park: New City, 2007)  
**ISBN-13: 978-1565480490**
2. Boethius, *The Consolation of Philosophy*, tr. David R. Slavitt (Cambridge, MA: Harvard University Press, 2010)  
**ISBN-13: 978-0674048355**
3. Anselm of Canterbury, *The Major Works*, Oxford World’s Classics (Oxford: OUP, 2008).  
**ISBN-13: 978-0199540082**
4. Marguerite Porete, *The Mirror of Simple Souls*, Classics of Western Spirituality (Mahwah, NJ: Paulist Press, 1993).  
**ISBN-13: 978-0809134274**
5. Julian of Norwich, *Revelations of Divine Love*, Oxford World’s Classics (Oxford: OUP, 2015).  
**ISBN-10: 0199641188**
6. A free account and installed version of hypothes.is, which works best in [Chrome](https://web.hypothes.is/start):  
<https://web.hypothes.is/start>.

## GRADING



This section spells out how students in the course will be evaluated over the course of the semester. Examples of the written assignments can be found by clicking on the title links.

### 1. *Engagement* (40%)

Your own engagement with this course and its materials comprises a major portion of evaluation. Engagement, of course, manifests itself somewhat differently with everyone. I encourage each student to engage with this course in ways that will foster the most growth and learning individually. To that end, **I invite students to assess their own engagement in the course at the end of the semester.** The grade that you assign yourself will hold if you have consistently demonstrated some combination of the following actions or habits, which serve as observable metrics of engagement:

- ✓ **punctuality** and **presence** in class;
- ✓ **preparedness** — bringing material to class, along with questions, topics of interest, and passages to discuss;
- ✓ meaningful **electronic annotations** on hypothes.is days (see calendar below);
- ✓ **passionate investment** and **respectful exchange** in small and large group discussions;
- ✓ at least **one meeting with the instructor** to discuss your Palimpsest Project.

### 2. *First Commentary* (15%)

Choose a dense, provocative, or otherwise notable passage of around two or three sentences from any work we read up until Fri., Feb. 15. Then, in around **1,500 words**, compose a commentary on this passage. First, situate the passage within the larger context of the text or portion of the text under consideration, then explicate the passage phrase-by-phrase or sentence-by-sentence, analyzing the structure of the argument, the specific word choice, the metaphors, the imagery, and so on.

**Submit by:** Fri., Feb. 15

### 3. *Second Commentary* (15%)

Same as above, though choose a passage from any work we read between Fri., Feb. 22, and Tues., Apr. 16.

**Submit by:** Tues., Apr. 16

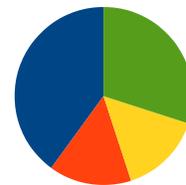
### 4. *Palimpsest* (30%)

Choose a work of twentieth- or twenty-first-century culture that raises questions or explores themes similar to those we have examined in this class (anything, that is, from non-fiction books or essays to TV shows, movies, art exhibits, short stories, albums, YouTube videos, etc.). In around **3,000 words**, use this item of contemporary culture to shed analytical light on a theme or set of themes present in one work from this semester. You also should use the medieval work, in turn, to critique contemporary culture. As an alternative to a written assignment, you may also shoot a vlog, create a YouTube video, record a podcast, etc., so long as you engage in analysis.

**Meet by:** Fri., Apr. 26

**Submit by:** Fri., May 10

### Grade Breakdown



- Engagement (40%)
- First Commentary (15%)
- Second Commentary (15%)
- Palimpsest Project (30%)

### Formatting and Submission

- 1) Compose your assignments in GoogleDocs and share with **both** [spayne8@fordham.edu](mailto:spayne8@fordham.edu) and [stevenpayne7@gmail.com](mailto:stevenpayne7@gmail.com) before class on the due date.
- 2) 12-point font, 1.5 spacing, 1 in. margins.
- 3) Use the [Chicago Manual of Style](#) for citations. See me if you need guidance with this.
- 4) See [here](#) for an example.

### Fordham University Grading Scale

0.0	F	0–59
1.0	D	60–69
1.7	C–	70–72
2.0	C	73–76
2.3	C+	77–79
2.7	B–	80–82
3.0	B	83–86
3.3	B+	87–89
3.7	A–	90–92
4.0	A	93–100

## POLICIES



### *Attendance*

A course succeeds based on the presence and contribution of its members. Therefore, this course assumes the attendance of everyone at each class session. Since lateness interrupts discussion, this course also presupposes timeliness. In extenuating circumstances, of course, exceptions will be made. It is most helpful if you notify me of anticipated absences or tardiness before class.

### *Active Engagement*

All of us shall come to class having carefully completed the readings. Always bring the physical book, printed copy, or digital version to class, along with notes, questions, themes, and passages you would like to discuss. At home, engagement includes active reading, whether through taking notes or making digital annotations with hypothes.is. During class, engagement includes clear investment in group discussion or activities, answering questions posed, raising new questions, listening respectfully and attentively to what others say, entering into the discussion, and being an active contributor.

### *Electronics in the Classroom*

Laptops, cell phones, tablets, and other electronic devices should be put away before class begins on the days indicated with the notebook on the calendar below. For the days on which we will be discussing the hypothes.is annotations, electronics are warmly encouraged, so long as they do not interfere with the task at hand.

### *Late submissions*

Late submissions of assignments will be accepted on a case-by-case basis. If you are struggling to meet a particular deadline, I encourage you to get in touch with me. We will come up with a solution and a timeline best suited to your circumstances.

### *Access*

All students have the right to equal access to the programs and activities of Fordham University. If you believe that you have a condition that could interfere with your ability to participate in the activities, course work, or assessments in this course, I encourage you to speak up. Fordham has dedicated resources to accommodate those with specific learning needs ([Office of Disability Services](#), O'Hare Hall, Lower Level), and I am always more than happy to do whatever I can to accommodate you. One of my main objectives is to create a classroom environment that is inclusive of as many people as possible, and the more vocal you are about your particular needs the better I can serve you.

### *Email*

I generally do not respond to emails during the evening or on weekends, so if you do not get a response from me during these times, this is why. I do, nevertheless, keep an eye on my inbox, so if you have an urgent issue, please feel free to get in touch with me and I will reply as soon as possible.

### *Mandated Reporting*

I am always excited to have meaningful conversations with

students in my classes, though it is important to note that as an instructor in New York state I am a mandated reporter in cases of physical or sexual abuse and assault. At any rate, I am always happy to recommend general resources for mental and physical well-being on- or off-campus.

### *Health*

In my experience, the best learning takes place when we are healthy both physically and mentally. Especially as the semester progresses, I realize that it is difficult for many students to take good care of themselves. No course is worth losing years off of your life for, so if this course is causing you to lose significant sleep or negatively affecting your health in other ways, please talk with me and we will find a solution.

### *Academic Integrity*

I trust participants in this class to maintain the highest standards of intellectual honesty and to abide by Fordham University's policies on academic integrity. Plagiarism is the use of unacknowledged sources, copied word for word or paraphrased. Feel free to use outside sources when appropriate, yet remember to cite the source and to place quotation marks around any words that are taken from it. This applies to websites as well as to written sources. In cases of plagiarism, in addition to the work being given zero credit, each case will be referred to the Dean of Fordham College at Rose Hill. This is the [policy](#) of Fordham University. See me first if you have any doubts about the academic integrity of any of your work.



**Late Antique Foundations** | **Rationalizing Revelation** | **Varieties of Medieval Theology**

<p><b>Tues., Jan. 15</b> Nostalgia and the Unrealized Middle Ages</p>	<p><b>Fri., Jan. 18</b> Late Antique Theology</p> <p>Read <a href="#">Augustine of Hippo (354–420)</a>, <i>Teaching Christianity</i>, book 1 [WSA 99–131]</p>	<p><b>Tues., Jan. 22</b> Late Antique Theology</p> <p>Read Augustine, <i>Teaching Christianity</i>, book 2 [WSA 133–73]</p>	<p><b>Fri., Jan. 25</b> Late Antique Theology</p> <p>Read Augustine, <i>Teaching Christianity</i>, book 3 [WSA 175–206]</p>
<p><b>Tues., Jan. 29</b> Late Antique Philosophy</p> <p>Read <a href="#">Boethius (477–524)</a>, <i>The Consolation of Philosophy</i>, books 1–2 [Slavitt 1–58]</p>	<p><b>Fri., Feb. 1</b> Late Antique Philosophy</p> <p>Read Boethius, <i>The Consolation of Philosophy</i>, books 3–4.3 [Slavitt 59–120]</p>	<p><b>Tues., Feb. 5</b> Late Antique Philosophy</p> <p>Read Boethius, <i>The Consolation of Philosophy</i>, books 4.4–5 [Slavitt 120–175]</p>	<p><b>Fri., Feb. 8</b> Late Antique Philosophical Theology</p> <p>Read <a href="#">Pseudo-Dionysius the Areopagite (sixth century)</a>, <i>Divine Names</i>, chs. 1–4</p>
<p><b>Tues., Feb. 12</b> Late Antique Philosophical Theology</p> <p>Read Pseudo-Dionysius, <i>Divine Names</i>, chs. 5–13 and <i>Mystical Theology</i> (separate link)</p>	<p><b>Fri., Feb. 15</b> Rationalizing Revelation among Muslims</p> <p>Read <a href="#">Ibn-Sīnā (Avicenna) (980–1037)</a>, <i>The Healing, On Metaphysics</i>, book 1, chs. 1–4</p> <p><b>*** Last day to submit First Commentary***</b></p>	<p><b>Tues., Feb. 19</b> Monday schedule; no class.</p>	<p><b>Fri., Feb. 22</b> Rationalizing Revelation among Muslims</p> <p>Read Ibn-Sīnā, <i>The Healing, On Metaphysics</i>, book 1, chs. 5–8</p>
<p><b>Tues., Feb. 26</b> Rationalizing Revelation among Muslims</p> <p>Read Ibn-Sīnā, <i>The Prophet Muhammad's Ascent into Heaven</i></p>	<p><b>Fri., Mar. 1</b> Rationalizing Revelation among Jews</p> <p>Read <a href="#">Moses Maimonides (1135–1204)</a>, <i>Guide of the Perplexed</i> 1.1–7</p>	<p><b>Tues., Mar. 5</b> Rationalizing Revelation among Jews</p> <p>Read Maimonides, <i>Guide of the Perplexed</i> 1.61–67 and 3.1–7 (separate link)</p>	<p><b>Fri., Mar. 8</b> Rationalizing Revelation among Christians</p> <p>Read <a href="#">Anselm of Canterbury (1033–1109)</a>, <i>Proslogion</i> [OWC 82–104]</p>
<p><b>Tues., Mar. 12</b> Rationalizing Revelation among Christians</p> <p>Read Anselm, <i>Why God Became Man</i> [OWC 260–315]</p>	<p><b>Fri., Mar. 15</b> Rationalizing Revelation among Christians</p> <p>Read Anselm, <i>Why God Became Man</i> [OWC 315–56]</p>	<p><b>Tues., Mar. 19</b> Spring recess; no class.</p>	<p><b>Fri., Mar. 22</b> Spring recess; no class.</p>

<p><b>Tues., Mar. 26</b> </p> <p>Theology in the Classroom</p> <p>Read <a href="#">Thomas Aquinas (1225–1274), <i>Summa Theologiae</i> 1.1.1–3</a></p>	<p><b>Fri., Mar. 29</b> </p> <p>Theology in the Classroom</p> <p>Read Aquinas, <a href="#">Summa Theologiae 1.1.1–3 (cont.)</a></p>	<p><b>Tues., Apr. 2</b> </p> <p>Theology in the Classroom</p> <p>Read Aquinas, <a href="#">Summa Theologiae 1.1.13</a></p>	<p><b>Fri., Apr. 5</b> </p> <p>Theology at the Stake</p> <p>Read <a href="#">Marguerite Porete (d. 1310), <i>The Mirror of Simple Souls</i></a> [CWS 65–104]</p>
<p><b>Tues., Apr. 9</b> </p> <p>Theology at the Stake</p> <p>Read Porete, <i>Mirror of Simple Souls</i> [CWS 104–50]</p>	<p><b>Fri., Apr. 12</b> </p> <p>Theology at the Stake</p> <p>Read Porete, <i>Mirror of Simple Souls</i> [CWS 150–95]</p>	<p><b>Tues., Apr. 16</b> </p> <p>Theology at the Stake</p> <p>Read Porete, <i>Mirror of Simple Souls</i> [CWS 195–222]</p> <p><b>*** Last day to submit Second Commentary***</b></p>	<p><b>Fri., Apr. 19</b></p> <p>Easter recess; no class.</p>
<p><b>Tues., Apr. 23</b> </p> <p>Theology at Death's Doorstep</p> <p>Read <a href="#">Julian of Norwich (1342–1416), <i>Revelations of Divine Love</i></a>, Long Text [OWC 37–91]</p>	<p><b>Fri., Apr. 26</b> </p> <p>Theology at Death's Doorstep</p> <p>Read Julian, <i>Revelations of Divine Love</i>, LT [OWC 91–134]</p> <p><b>*** Last day to meet with me about Palimpsest Project***</b></p>	<p><b>Tues., Apr. 30</b> </p> <p>Theology at Death's Doorstep</p> <p>Read Julian, <i>Revelations of Divine Love</i>, LT [OWC 134–65]</p>	<p><b>Fri., May 10, 1:30 pm</b></p> <p>Final Exam: Palimpsest Projects</p> <p>Discuss final projects</p> <p><b>*** Submit Palimpsest Project before class ***</b></p>

## OTHER NOTABLE DATES

**Tues., Jan. 22:** Last day to add/drop a course for Spring 2019 semester

**Wed., Mar. 6:** Honors Trip to the Cloisters Museum

**Thurs., Apr. 4:** Last day to withdraw from a course without incurring a WF

**Tues., Apr. 16:** Honors Interdisciplinary Seminar, 5:30–7:00 pm, Flom Auditorium, Walsh Library