

BA EXAMINATION 2002

for Internal Students

This paper is also taken by Combined Studies Students

PHILOSOPHY

Optional subject (j): Mediaeval Philosophy

Wednesday, 8 May 2002: 10.00 – 1.00

Answer THREE questions. Avoid overlap in your answers.

1. Why does Boethius think that the distinction between relation and essence is crucial in understanding how three different persons can be the same God? Is he right?
2. Why does Boethius think the notion of eternity is essential in reconciling God's knowledge with our freedom? Is he right?
3. EITHER (a) How, according to Abelard are (a) essential identity and numerical identity and (b) essential diversity and numerical diversity related? How defensible is Abelard's view?

OR (b) How—and how well—does Abelard use the distinction between essential sameness and 'sameness in distinguishing respect' to argue for the coherence of the doctrine of the Trinity?
4. 'Since what is potentially anything, and actually nothing, does not so much exist as, Aquinas' conception of (prime) matter is incoherent.' How—and how well—would Aquinas respond to this charge?
5. How and how effectively does Aquinas argue for the unicity of substantial form?
6. How does Ockham attempt to reconcile the fixity of the past and the openness of the future with God's omniscience? Is his attempt successful?
7. What is the most distinctive feature of Peter de Rivo's account of God's knowledge of future contingents? Is that account defensible?
8. What did thirteenth-century scholastics mean when they called the soul a *hoc aliquid*? Illustrate your answer with reference to the work of philosophers in the period from Philip the Chancellor to Albert the Great.

TURN OVER

9. 'For Thomas Aquinas the first principles of the natural law are the first principles of practical reason.' Discuss.
10. Outline and assess Bonaventure's account of human conscience. Why does he think that to act against one's conscience is to act against the teaching of the moral law?
11. To what extent was Siger of Brabant's theory of the human mind indebted to the work of Averroes?
12. Is Henry of Ghent's theory of *liberum arbitrium* (free choice) 'voluntarist' or 'intellectualist'?
13. Outline and assess the principal arguments that moved Scotus to conclude that the immortality of the human soul cannot be demonstrated by natural reason.
14. Critically consider the philosophical basis of Pierre de la Palud's account of sexual morality.
15. Is there an underlying tension between Gregory of Rimini's views on the necessity of divine grace and his account of practical reasoning?
16. EITHER (a) What arguments does Suarez provide for the view that human beings are free?
OR (b) How does Molina describe the role of *recta ratio* (right reason) in the exercise of practical reason?

END OF PAPER